

BEAUTIFUL
PEARLS

CATHOLIC

TRUTH







+ Joachimus Archiepiscopus Episcopus Sengius
POPE LEO XIII.

BEAUTIFUL PEARLS OF CATHOLIC TRUTH

CONTAINING THE
TEACHINGS OF THE HOLY CATHOLIC CHURCH
AND
THE SACRED BOOKS OF THE BIBLE

AS INTERPRETED BY

THE ONE TRUE CHURCH FOUNDED BY OUR DIVINE SAVIOUR
INCLUDING

THE HISTORY OF THE BOOKS OF THE BIBLE; LIFE OF THE BLESSED VIRGIN; GOSPEL
STORY OF THE PASSION OF OUR LORD; GROUNDS OF CATHOLIC DOCTRINE; LIFE
AND WRITINGS OF ST. PETER; FAITH AND HOPE; FAITH AND REASON, ETC.

TOGETHER WITH

BIOGRAPHIES OF ILLUSTRIOUS SAINTS

THE STATIONS OR HOLY WAY OF THE CROSS; DISCOURSES UPON THE SACRAMENTS, THE HOLY
ANGELS, TEACHINGS OF THE TWELVE APOSTLES, THE HOLY ROSARY, THE
CONFESSION, INVOCATION OF SAINTS, ETC., ETC.

FROM THE WRITINGS OF THE FOLLOWING DISTINGUISHED AUTHORS:

RT. REV. BERNARD O'REILLY, LL.D., HIS EMINENCE CARDINAL HENRY EDWARD MANNING, RT. REV.
THOMAS O'GORMAN, D.D., REV. ARNOLD DAMEN, S.J.

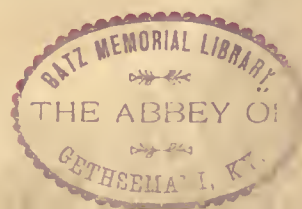
AND OTHER EMINENT CATHOLIC WRITERS OF EUROPE AND AMERICA

TO WHICH IS ADDED A SKETCH OF THE APOSTLE OF TEMPERANCE, FATHER MATHEW
AND TOTAL ABSTINENCE FROM A CATHOLIC POINT OF VIEW

**PROFUSELY EMBELLISHED WITH SUPERB ILLUSTRATIONS IN
COLORS, PHOTOTYPE AND WOOD ENGRAVINGS**

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HENRY SPHAR & CO.
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1897

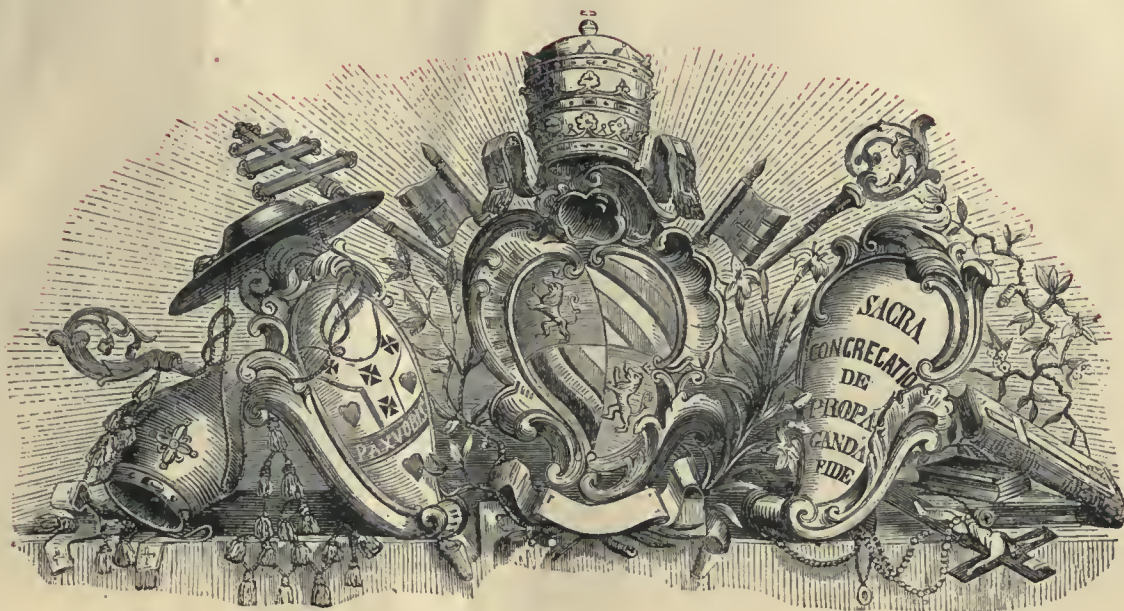


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LOAN STACK

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From Catholic Church News, Washington, D. C.

We have received a copy of "Beautiful Pearls of Catholic Truth," from the writings of Cardinal Manning, Bishop O'Gorman, Rev. Bernard O'Reilly, Rev. Arnold Damen, S. J., and other eminent writers of Europe and America. The volume is profusely embellished with illustrations in colors, phototypes, and wood engravings. Among the colored illustrations are the Stations of the Cross, which occupy a page each. The life of the Blessed Virgin by Rev. Bernard O'Reilly is illustrated with woodcuts as are many other articles.

Apostolic Delegation, 201 I Street N. W.,
Washington, D. C.

Dear Sir:

I received the copy of the "Catholic Pearls" which you so kindly sent to me.

I feel very grateful to you for your kindness, and I hope your book will be of great utility for the Catholic people.

With esteem, I remain

Yours sincerely,

*X Sebastian Archbishop
of Ephesus ap. Del*



CHRIST TAKING LEAVE OF HIS MOTHER



HOLY WOMEN AT THE TOMB OF CHRIST



SAINT JOHN THE EVANGELIST

THE STATIONS; OR, THE HOLY WAY OF THE CROSS.

THE ANTIPHON.

WE beseech Thee, O Lord! to assist and direct our actions by Thy powerful grace, and all our prayers and works may always begin and end with Thee. Through Christ our Lord. Amen.

A PREPARATORY ACT OF CONTRITION.

O JESUS, treasure of my soul, infinitely good, infinitely merciful, behold me prostrate at Thy sacred feet! Sinner as I am, I fly to the arms of Thy mercy, and implore that grace which melts and converts—the grace of true compunction. I have offended Thee, adorable Jesus! I repent; let the favor of my love equal the baseness of my ingratitude. This Way of the Cross, grant me to offer devoutly in memory of that painful journey Thou hast travelled for our redemption, to the Cross of Calvary, with the holy design to reform my morals, amend my life and gain these indulgences granted by Thy vicars on earth. I apply one for my miserable soul, the rest in suffrage for the souls in purgatory, particularly N. N. [Here mention the souls for whom you intend to apply them.] I begin this devotion under Thy sacred protection, and in imitation of Thy dolorous Mother. Let then this holy exercise obtain for me mercy in this life, and glory in the next. Amen. JESUS!

Station I.

Christ is sentenced to death by Pilate.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

OUR gracious Redeemer, after suffering blows and blasphemies before Annas and Caiphas, after the cruel scourging, insulting contempts and bloody crown of piercing thorns, is unjustly condemned to death. This iniquitous sentence your Jesus accepted with admirable humility. Innocence embraces condemnation to free the guilty.

Reflect that your sins were the false witnesses that condemned Him; your stubborn impenitence the tyrant that extorted from Pilate the bloody sentence. Propose now seriously an amendment of life, and while you reflect on the horrid injustice of Pilate, who condemns innocence, lest he should not appear a friend of Cæsar, arraign yourself for your many sins of human respect; think how often you have offended God for fear of displeasing the eye of the world, and turning to your loving Jesus. address Him rather with tears of the heart than with expressions of the tongue in the following

Prayer.

O MANGLED VICTIM OF MY SINS! O suffering Jesus! I have deserved those bloody scourges, that cruel sentence of death; and yet Thou didst die for me, that I should live for Thee. I am convinced that if I desire to please men, I cannot be Thy servant. Let me then displease the world and its vain admirers. I resign myself into Thy hands. Let love take possession of my heart; let my eyes behold with contempt everything that can alienate my affections from Thee; let my ears be ever attentive to Thy word; let me through this painful journey accompany Thee, sighing and demanding mercy. Mercy! Jesus! Amen.

Our Father, &c. Hail Mary, &c.

Jesus Christ crucified, have mercy on us!

You pious Christians who do now draw near,
With relenting hearts now lend a tear,
Your Lord behold with great humility.
Sentenced to die on Mount Calvary.

STATION I.



CHRIST IS SENTENCED TO DEATH BY PILATE.

STATION II.



AMERICAN LITHOGRAPHIC CO., N.Y.

CHRIST TAKES THE CROSS ON HIS SHOULDER.

Station II.

Christ takes the Cross on his shoulder.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou has redeemed the world.

The Mystery.

HIS second Station represents the place where your most amiable Redeemer is clad in his usual attire, after His inhuman executioners had stripped Him of the purple garment of derision with which He was clothed, when as a visionary king they crowned Him with plaited thorns. The heavy burthen of the Cross is violently placed on His mangled shoulders.

Behold your gracious Saviour, though torn with wounds, covered with blood, a man of griefs, abandoned by all—with what silent patience He bears the taunts and injuries with which the Jews insult Him. He stretches out His bleeding arms, and tenderly embraces the Cross. Reflect with confusion on that sensitive pride which is fired with impatience at the very shadow of contempt—on your discontented murmurs in your lightest afflictions—and your obstinate resistance to the will of Heaven in the crosses of life, which are calculated to conduct you, not to a Calvary of Crucifixion, but to joys of eternal glory; and from your heart unite in the following

Prayer.

MEET AND HUMBLE JESUS! my iniquity and perverseness loaded Thy shoulders with the heavy burthen of the Cross. Yet I, a vile worm of the earth, O shameful ingratitude! fly even the appearance of mortification, and everything which would check the violence of my passions; and if I suffered, it was with a murmuring reluctance. I now, O Saviour of the world! detest my past life, and by Thy grace am determined no more to offend Thee mortally. Let me only glory in the Cross of my Lord, by whom the world is crucified to me, and I to the world. Lay then on my stubborn neck the cross of true penance; let me, for the love of Thee, bear the adversities of this life, and cleave inseparably to Thee in the bonds of perpetual charity. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.
Jesus Christ crucified, have mercy on us!

No pity for the Lamb was to be found;
As a mock King my loving Lord they crown'd,
To bear the heavy cross He does not tire,
To save my soul from everlasting fire.

Station III.

Jesus falls the first time under the Cross.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

 HIS third Station represents how our Lord Jesus Christ, overwhelmed by the weight of the Cross, fainting through loss of blood, falls to the ground the first time.

Contemplate the unwearied patience of the meek Lamb, amidst the insulting blows and curses of His brutal executioners ; while you, impatient in adversity and infirmity, presume to complain, nay, to insult the Majesty of Heaven, by your curses and blasphemies. Purpose here firmly to struggle against the impatient sallies of temper ; and beholding your amiable Jesus prostrate under the Cross, excite in yourself a just hatred for those sins, which rendered insupportable that weight, with which your Saviour, for love of you, was burthened, and thus address your afflicted Jesus :

Prayer.

 LAS, MY JESUS! the merciless violence of Thy inhuman executioners, the excessive weight of the Cross, or rather the more oppressive load of my sins, crush Thee to the earth. Panting for breath, exhausted as Thou art, Thou dost not refuse new tortures for me. Will I then refuse the light burthen of Thy commandments ; will I refuse to do violence to my perverse passions and sinful attachments ; will I relapse into those very crimes for which I have shed false and delusive tears ! O Jesus ! stretch Thy holy hand to my assistance, that I may never more fall into mortal sin ; that I may at the hour of death secure the important affair of my salvation. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us !

From loss of blood He fell unto the ground,
No comfort for my Lord was to be found,
He rose again beneath their cruel blows,
And on His bitter way un murmuring goes.

STATION III.



AMERICAN LITHOGRAPH CO. N.Y.

JESUS FALLS THE FIRST TIME UNDER THE CROSS.

STATION IV.



AMERICAN LITHOGRAPHIC CO. N.Y.

JESUS CARRYING THE CROSS, MEETS HIS MOST AFFLICTED MOTHER.

Station IV.

Jesus carrying the Cross, meets His most afflicted Mother.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

THE fourth Station represents to your contemplation the meeting of the desolate Mother and her bleeding Jesus, staggering under the weight of the Cross.

Consider what pangs rent her soul, when she beheld her beloved Jesus covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings, the looks of silent agony exchanged between the Mother and the Son; her anguish in not being permitted to approach, to embrace and to accompany Him to death. Filled with confusion at the thought that neither the Son's pains nor Mother's grief have softened the hardness of your heart, contritely join in the following

Prayer.

MARY! I am the cause of thy sufferings. O refuge of sinners! let me participate in those heart-felt pangs, which rent thy tender soul, when thou didst behold thy Son trembling with cold, covered with wounds, fainting under the Cross, more dead than alive! Mournful Mother! fountain of love! let me feel the force of thy grief that I may weep with thee, and mingle my tears with thine, and thy Son's blood. O suffering Jesus! by Thy bitter passion, and the heart-breaking compassion of Thy afflicted Mother, grant me the efficacious grace of perseverance! Mother of Jesus, intercede for me! Jesus, behold me with an eye of pity, and in the hour of my death receive me to the arms of Thy mercy! Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

Exhausted, spent, see Jesus onward go,
With feeble step, in anguish faint and slow,
At last His grief-worn Mother He can see
Exclaiming: My Son, my heart is rent for Thee.

Station V.

Christ assisted by Simon the Cyrenean to carry the Cross.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

THE fifth Station represents Christ fainting, destitute of strength, unable to carry the Cross. His sacrilegious executioners compel Simon the Cyrenean to carry it, not through compassionate pity to Jesus, but lest he should expire in their hand, before they could glut their vengeance by nailing Him to the Cross.

Consider here the repugnance of Simon to carry the Cross after Christ ; and that you with repugnance, and by compulsion, carry the Cross which Providence has placed on your shoulders. Will you spurn the love of your Jesus, who invites you to take up your Cross and follow Him ? Will you yet with shameless ingratitude refuse the Cross, sanctified by His suffering ? Offer up devoutly the following

Prayer.

SUFFERING JESUS ! to what excess did Thy impious executioners' cruelty proceed ! Beholding Thee faint under the Cross, apprehensive of Thy death before they could complete their bloody intentions, they compel Simon to carry the Cross that Thou mightest expire on it in the most exquisite torture. But why should I complain of the cruelty of the Jews or the repugnance of Simon ? Have I not again crucified Thee by my crimes ? Have I not suffered with fretful impatience the light afflictions with which Thy mercy visited me ? Inspire me now, my Jesus, to detest and deplore my sinful impatience, my ungrateful murmurs, and let me with all my heart cheerfully accompany Thee to Mount Calvary ; let me live in Thee, and die in Thee. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us !

The furious Jews when Jesus fainting fell
Simon to bear His Cross, by force compel ;
Afflictions bear like Job most patiently,
And follow the Lamb with great humility.

STATION V.



CHRIST ASSISTED BY SIMON THE CYRENEAN TO CARRY THE CROSS.

STATION VI.



AMERICAN LITHOGRAPHIC CO. N.Y.

VERONICA PRESENTS A HANDKERCHIEF TO CHRIST.

Station VI.

Veronica presents a handkerchief to Christ.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

THE sixth Station represents the place where the pious Veronica, compassionating our agonizing Redeemer, beholding His sacred face livid with blows and covered with blood and sweat, presents a handkerchief, with which Jesus wipes his face.

Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the tender acknowledgment of Jesus. Reflect here, that though you cannot personally discharge the debt of humanity to your Saviour, you can discharge it to His suffering members, the poor. Though you cannot wipe away the blood and sweat from the face of Jesus, you can wipe away the tear of wretchedness from the eye of misery. Examine, then, what returns you have made for the singular graces and favors your bountiful Jesus bestowed on you; and conscious of your ingratitude, address your injured Saviour in the following

Prayer.

O JESUS, grant me tears to weep my ingratitude. How often have I, infatuated wretch, turned my eyes from Thee and Thy sufferings, to fix them on the world and its vanities! Let me henceforth be Thine without division. Stamp Thy image on my soul, that it may never admit another love. Take possession of my heart on earth, that my soul may take eternal possession of Thee in glory. Amen, JESUS!

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

Veronica pressed through to meet our Lord,
His streaming face a napkin to afford,
Lo, on its texture stamped by power divine
His sacred features breathe in every line.

Station VII.

Jesus falls under the Cross the second time.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

THE seventh Station represents the gate of Jerusalem, called the gate of Judgment, at the entrance of which our Saviour, through anguish and weakness, falls to the ground. He is compelled by blows and blasphemies to rise.

Consider your Jesus prostrate on the earth, bruised by His fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and pride of preference were the cause of this humiliation. Implore, then, grace to detest sincerely your haughty spirit and proud disposition. It was your reiterated sins which again pressed Him to the ground. Will you then sin again, and add to the afflictions of your gracious Saviour?

Prayer.

MOST HOLY REDEEMER! treated with the utmost contempt, deprived of fame and honor—led out to punishment—through excess of torments, and the weakness of Thy delicate and mangled body, Thou didst fall a second time to the earth. What impious hand has prostrated Thee? Alas, my Jesus! I am that impious, that sacrilegious offender: my ambitious pride, my haughty indignation, my contempt of others humbled Thee to the earth. Banish for ever from my mind the unhappy spirit of pride. Teach my heart the doctrine of humility, so that detesting pride, vain glory and human respect, I may forever be united with Thee, my meek and humble Jesus. Amen.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

Prone at the city gate He fell once more,
To save our erring souls He suffered sore;
On His great mercy let us always call,
Since our vain pride has caused His triple fall.

STATION VII.



AMERICAN LITHOGRAPHIC CO. N.Y.

JESUS FALLS UNDER THE CROSS THE SECOND TIME.

STATION VIII.



AMERICAN LITHOGRAPHIC CO. N.Y.

CHRIST CONSOLES THE WOMEN OF JERUSALEM WHO WEPT OVER HIM.

Station VIII.

Christ consoles the Women of Jerusalem, who wept over Him.

V. We adore Thee O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

HIS Station represents the place where several devout women meeting Jesus, and beholding Him wounded and bathed in His blood, shed tears of compassion over Him.

Consider the excessive love of Jesus, who, though languishing and half dead through the multitude of His torments, is nevertheless attentive to console the women who wept over Him. They merited that tender consolation from the mouth of Jesus, "Weep not over me, but over yourselves and your children." Weep for your sins, the sources of my affliction. Yes, O my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of those tears which flow from the horror of those sins. Address Him the following

Prayer.

O JESUS, ONLY BEGOTTEN SON OF THE FATHER! who will give water to my head, and a fountain of tears to my eyes, that I may day and night weep and lament my sins? I humbly beseech Thee by these tears of blood Thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my heart, this hardened heart, to cancel my crimes and render me secure in the day of wrath and examination, when Thou wilt come to judge the living and the dead, and demand a rigorous account of Thy blood. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

With tears of love the women they did weep,
Compassionating our Redeemer sweet;
Weep for your sins who caused Him here to be
O Lamb of God Thy mercy show to me.

Station IX.

Jesus falls under the Cross the third time.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

HIS Station represents the foot of Mount Calvary, where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of His wounds is renewed.

Consider here the many injuries and blasphemous derisions thrown out against Christ, to compel Him to rise and hasten to the place of execution, that His inveterate enemies might enjoy the savage satisfaction of beholding Him expire on the Cross. Consider that by your sins you daily hurry Him to the place of execution. Approach Him in thought to the foot of Mount Calvary, and cry out against the accursed weight of sin that prostrated Jesus, and had long since buried thee in the flames of hell, if His mercy and the merits of His passion had not preserved thee.

Prayer.

CLEMENT JESUS! I return Thee infinite thanks for not permitting me, ungrateful sinner, as Thou has permitted thousands less criminal, to die in their sins. I, who have added torments to Thy torments, by heaping sin on sin, kindle in my soul the fire of charity, fan it with Thy continual grace into perseverance, until, delivered from the body of this death, I can enjoy the liberty of the children of God and Thy co-heirs. Amen, JESUS!

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

On Calvary's height a third time see Him fall,
Livid with bruises that our sight appal.
O gracious Lord, this sufferedst Thou for me,
To save my soul from endless misery.

STATION IX.



AMERICAN LITHOGRAPHIC CO. N.Y.

JESUS FALLS UNDER THE CROSS THE THIRD TIME.

STATION X.



AMERICAN LITHOGRAPHIC CO., N.Y.

JESUS IS STRIPPED OF HIS GARMENTS AND OFFERED VINEGAR AND GALL.

Station X.

Jesus is stripped of His Garments, and offered Vinegar and Gall.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

HIS Station represents how our Lord Jesus Christ ascended Mount Calvary, and was by His inhuman executioners stripped of His garments. The skin and congealed blood are torn off with them, and His wounds renewed.

Consider the confusion of the modest Lamb, exposed naked to the contempt and derision of an insulting rabble. They present Him with vinegar and gall for a refreshment. Condemn here that delicacy of taste, that sensual indulgence, with which you flatter your sinful body. Pray here for the spirit of Christian mortification. Think how happy you would die if, stripped of the world and its attachments, you could expire covered with the blood and agony of Jesus.

Prayer.

SUFFERING JESUS! I behold Thee stript of Thy garments, Thy old wounds renewed, and new ones added to the old. I behold Thee naked in the presence of thousands, exposed to the inclemency of the weather; cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, O mangled Lamb of God! my heart of the world and its deceitful affections. Divest my soul of its habits of sensual indulgence. Embitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at Thy never fading glory. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

O Queen of angels, how thy heart did bleed
To see thy Son stripped naked here indeed,
And to the vile and cruel throng exposed,
Who round Him now in furious hatred closed.

Station XI.

Christ is nailed to the Cross.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

HIS Station represents the place where Jesus Christ, in the presence of His afflicted mother, is stretched on the Cross, and nailed to it. How insufferable the torture—the nerves and sinews are rent by the nails.

Consider the exceeding desolation, the anguish of the tender Mother, eye-witness of this inhuman punishment of her beloved Jesus. Generously resolve then to crucify your criminal desires, and nail your sins to the wood of the Cross. Contemplate the suffering resignation of the Son of God to the will of His Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God.

Prayer.

PATIENT JESUS! meek Lamb of God! who promised, "When I shall be exalted from earth I will draw all things to myself," attract my heart to Thee, and nail it to the Cross. I now renounce and detest my past impatience.

Let me crucify my flesh with its concupiscence and vices. Here burn, here cut, but spare me for eternity. I throw myself into the arms of Thy mercy. Thy will be done in all things. Grant me resignation, grant me Thy love, I desire no more. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

You Christian hearts now join with Mary's grief;
Heaven and earth behold! deny relief;
Her heart was pierced with bitter grief to see
Her loving Jesus nailed unto a tree.

STATION XI.



AMERICAN LITHOGRAPHIC CO. N.Y.

JESUS IS NAILED TO THE CROSS.

STATION XII.



AMERICAN LITHOGRAPHIC CO., N.Y.

CHRIST IS EXALTED ON THE CROSS AND DIES.

Station XII.

Christ is exalted on the Cross, and dies.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

HIS Station represents the place where Jesus Christ was publicly exalted on the Cross between two robbers, who, for their enormous crimes, were executed with the innocent Lamb.

Consider here the confusion of your Saviour, exposed naked to the profane view of a blasphemous multitude. Imagine yourself at the foot of the Cross. Behold that sacred body streaming blood from every part. Contemplate the divine countenance pale and languid, the heart throbbing in the last pangs of agony, the soul on the point of separation; yet charity triumphs over His agony; His last prayers petition forgiveness for His enemies: "Father, forgive them, for they know not what they do." His clemency is equally extended to the penitent thief: "This day shalt thou be with me in Paradise." He recommends in His last moments His disconsolate Mother to His beloved St. John. He recommends His soul to His heavenly Father, and bowing down His submissive, obedient head, resigns His spirit. Turn your eyes on the naked, bloody portrait of charity. Number His wounds. Wash them with tears of sympathizing love. Behold the arms extended to embrace you. Love of Jesus! thou diest to deliver us from eternal captivity.

Prayer.

SUFFERING SON OF GOD! I now behold Thee in the last convulsive pangs of death—Thy veins opened, Thy sinews torn, Thy hands and feet, O Fountain of Paradise! distilling blood. I acknowledge, charitable Jesus, that my reiterated offences have been Thy merciless executioners, the cause of Thy bitter sufferings and death. Yet, God of mercy, look on my sinful soul, bathe it in Thy precious blood! Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus, for Thy enemies. I forgive mine. I embrace them in the bowels of Thy charity. I bury my resentment in Thy wounds. Shelter me in the day of wrath in the sanctuary of Thy side. Let me live, let me die, in my crucified Jesus. Amen.

Our Father, &c. Hail Mary, &c. Glory, &c.
Jesus Christ crucified, have mercy on us!

Behold the streams of blood from every part,
Behold the sharp lance that pierc'd His Sacred Heart;
On Calvary's Mount behold Him naked hang,
To suffer for our sins pain's utmost pang.

Station XIII.

Christ is taken down from the Cross.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world

The Mystery.

 HIS Station represents the place where Christ's most sacred body was taken down from the Cross by Joseph and Nicodemus, and laid in the bosom of His weeping Mother.

Consider the sighs and tears of the Virgin Mother, with what pangs she embraced the bloody remains of her beloved Jesus. Here unite your tears with those of the disconsolate Mother. Reflect that your Jesus would not descend from the Cross until He consummated the work of redemption; and that at His departure from, as well as at His entrance into the world, He would be placed in the bosom of His beloved Mother. Hence learn constancy in your pious resolutions! cleave to the standard of the Cross. Consider with what purity that soul should be adorned which receives, in the blessed Sacrament of the Eucharist, Christ's most sacred body and blood.

Prayer.

 T LENGTH, O BLESSED VIRGIN! Mother of sorrow! thou art permitted to embrace thy beloved Son. But alas! the fruit of thy immaculate womb is all over mangled, in one continued wound. Yes, O Lord! the infernal fury of the Jews has at length triumphed; yet we renew their barbarity, crucifying Thee by our sins, inflicting new wounds. Most afflicted mother of my Redeemer, I conjure thee by the pains and torments thou sufferedst in the common cause of Salvation, to obtain for me, by thy powerful intercession, pardon of my sins, and grace to weep with a sympathizing feeling, thine and thy Son's afflictions. As often as I appear at the Holy Sacrifice of the Mass, let me embrace Thee, my Jesus, in the bosom of my heart. May I worthily receive Thee as the sacred pledge of my salvation. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

When from the Cross they took the blessed form,
His Mother cries, my Son, I am forlorn;
My child is dead, you virgins join with me.
Bewail in tears my love's sad destiny.

STATION XIII.



AMERICAN LITHOGRAPHIC CO. N.Y.

CHRIST IS TAKEN DOWN FROM THE CROSS.

STATION XIV.



AMERICAN LITHOGRAPHIC CO., N.Y.

CHRIST IS LAID IN THE HOLY SEPULCHRE.

Station XIV.

Christ is laid in the Holy Sepulchre.

V. We adore Thee, O Lord Jesus Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

The Mystery.

HIS Station represents Christ's Sepulchre, where His blessed body was laid with piety and devotion.

Consider the emotions of the Virgin—her eyes streaming with tears, her bosom heaving with sighs. What melancholy, what wistful looks she cast on that monument where the treasure of her soul, her Jesus, her all, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

Prayer.

CHARITABLE JESUS, for my salvation Thou performedst the painful journey of the Cross. Let me press the footsteps marked by Thee, gracious Redeemer—the paths which, through the thorns of life, conduct to the heavenly Jerusalem. Would that Thou wert entombed in my heart, that being united to Thee, I might rise to a new life of grace, and persevere to the end. Grant me, in my last moments, to receive Thy precious Body, as the pledge of immortal life. Let my last words be JESUS and MARY, my last breath be united to Thy last breath on the Cross; that with a lively faith, a firm hope and ardent love, I may die with Thee and for Thee; that I may reign with Thee for ever and ever. Amen, JESUS. Our Father, &c. Hail Mary, &c. Glory, &c. Jesus Christ crucified, have mercy on us!

You pious Christians, raise your voices, raise,
And join with me to sing your Saviour's praise,
Who shed His blood for us and died in pain,
To save our souls from hell's eternal flame.

Conclusion.

COMPASSIONATE JESUS! behold with eyes of mercy this devotion I have endeavored to perform, in honor of Thy bitter passion and death, in order to obtain remission of my sins, and the pains incurred by them. Accept of it for the salvation of the living and the eternal repose of the faithful departed, particularly for those for whom I directed it. Do not, my Jesus, suffer the ineffable price of Thy blood to be fruitless, nor my miserable soul ransomed by it, to perish.

The voice of Thy blood is louder for mercy than my crimes for vengeance. Have mercy then, O Lord! have mercy, and spare me for Thy mercy's sake! Amen, JESUS.



CONTENTS.

COMPREHENSIVE HISTORY OF THE BOOKS OF THE HOLY CATHOLIC BIBLE.	THE TEACHING OF THE TWELVE.
THE PARABLES OF OUR LORD JESUS CHRIST.	INVOCATION OF THE SAINTS.
ILLUMINATED PLATE OF THE TEN COMMANDMENTS.	PRACTICAL ADVICE ON CONFESSION.
SCRIPTURE ILLUSTRATIONS OF SCENES IN THE LIVES OF THE PATRIARCHS, PROPHETS AND KINGS OF THE OLD TESTAMENT.	HOW TO HELP THE SICK AND DYING.
SCENES AND INCIDENTS IN THE LIFE OF CHRIST.	THE SEVEN HOLY FOUNDERS OF THE SERVITE ORDER.
CITIES AND TOWNS OF THE BIBLE.	LEGENDS OF ST. FRANCIS.
SCENES IN THE LIFE OF ST. PAUL.	ST. ANTONY OF PADUA.
LIFE OF THE BLESSED VIRGIN MARY.	ST. IGNATIUS LOYOLA.
ILLUMINATED PLATE OF THE SEVEN SACRAMENTS.	ST. THOMAS AQUINAS.
ILLUMINATED PORTRAIT OF POPE LEO XIII.	FATHER DAMIEN, THE APOSTLE OF THE LEPERS.
FOURTEEN ILLUMINATED PLATES OF THE STATIONS OR HOLY WAY OF THE CROSS.	FATHER MATHEW, THE APOSTLE OF TEMPERANCE.
FAMILY RECORD OF BIRTHS, MARRIAGES AND DEATHS.	TOTAL ABSTINENCE FROM A CATHOLIC POINT OF VIEW.
LIFE AND WRITINGS OF ST. PETER.	THE LITTLE SISTERS OF THE POOR.
ILLUMINATED PLATE OF THE LORD'S PRAYER.	FAITH AND REASON.
GROUND OF THE CATHOLIC DOCTRINE, CONTAINED IN THE PROFESSION OF FAITH.	SAVINGS OF BROTHER GILES, ONE OF THE FIRST DISCIPLES OF ST. FRANCIS OF ASSISI.
FAITH AND HOPE.—MEDITATIONS FOR A MONTH.	HOW CATHOLICS COME TO BE MISUNDERSTOOD.
GOSPEL STORY OF THE PASSION OF OUR LORD.	THE CHURCH OR THE BIBLE : WHICH WAS APPOINTED BY CHRIST TO TEACH MANKIND THE TRUE RELIGION ?
THE BLESSED SACRAMENT, THE CENTRE OF IMMUTABLE TRUTH.	THE ONE TRUE CHURCH.—THE ONLY CHURCH THAT CHRIST ESTABLISHED IS THE CATHOLIC CHURCH.
THE HOLY ROSARY.	THE GREAT TRUTHS—SHORT MEDITATIONS FOR THE SEASON OF ADVENT.
THE HOLY ANGELS.	PEARLS FROM THE HIDDEN TREASURES OF HOLY MASS
THE CEREMONIES OF HOLY WEEK EXPLAINED.	THE REUNION OF CHRISTENDOM.
FOUR ILLUMINATED TABERNACLE PLATES :—THE FURNITURE OF THE TABERNACLE ; THE TABERNACLE IN THE WILDERNESS ; THE MOLTEN SEA ; HIGH PRIEST IN "LINEN ROBES" AND IN "GARMENTS OF BEAUTY AND GLORY."	THE SACRED HEART.
	THE MINISTRY OF JESUS.
	SAINT MARY MAGDALEN AND OTHER WOMEN OF THE NEW TESTAMENT.
	BIBLE ATLAS—SHOWING THE COUNTRIES MENTIONED IN THE BIBLE.

A COMPREHENSIVE HISTORY OF THE BOOKS OF THE HOLY CATHOLIC BIBLE.

WRITTEN EXPRESSLY FOR THIS EDITION

BY

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"TRUE MEN AS WE NEED THEM," ETC., ETC.

The Whole Beautifully Illustrated with Appropriate and Select Scripture Subjects.

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INTRODUCTORY.

MOST dear to the hearts of children in a family blessed with the best of parents and brought up to the practice of all that is most ennobling, is every monument of the dead or absent father's love.

Were it so to happen that such a father, whose whole life had been one of self-sacrifice and incomparable devotion to the interest of his dear ones, should bequeath them in dying, not only a share forever in his wealth and honor, but his last will and testament to be kept continually before their eyes in the home he had created for them—how would they not reverence this ever-present memorial of their worshipped parent's loving care? How would they not, in perusing every line and word of this last declaration of a father's tender forethought, find their own hearts moved by its undying eloquence—as if a hidden fire lived in each word to warn their own souls to gratitude, to generosity, and to all nobleness of life? This is precisely what we have in that Book of books, the BIBLE.* What we know of God's dealings with man proves Him to be much more of the parent than of the lord and master. Indeed when the Son came down in person to redeem and to teach the world, He taught us to call the Infinite God, with whom He is eternally one in the unity of the Godhead, by the sweet and endearing name of FATHER.

This was only restoring the supernatural relation which existed between God and man from the beginning of the latter's creation. For it is a doctrine of the Catholic faith, that Adam was raised by his all-bountiful Creator to the divine rank of adopted child of God. This rank with its privileges and prospective glory Adam forfeited by his sin; and this rank Christ, the Second Adam, restored to us, thus repairing the ruin caused by our first parent.

And because the Heavenly Father's purpose was, from the beginning, to raise us all up in Christ to the dignity from which we had fallen in Adam, therefore His wisdom provided means by which Adam and his descendants could still recover a claim to their lost rank and inheritance. A Saviour was promised them in Christ;

and they were required to believe in that Saviour, to hold fast to that promise, to profess that faith openly, and fulfil all the other conditions required by their Divine Benefactor as distinguishing those who were to have a share with the future Redeemer and Restorer.

This new covenant or testament, made by our merciful Father between Himself and Adam with his posterity, was preserved and cherished among the descendants of Seth, who were, in view of their living faith in the one true God and the promised Saviour, called "the Sons of God" in the midst of a sinful world. It was this same living faith that saved Noe and his sons from the flood which swept their guilty brethren off the face of the earth. And when they came forth from the Ark, or ship, in which the hand of God had guarded them, their Preserver renewed His covenant with them, and once more enjoined, with increased solemnity, the duty of holding on invincibly to the Faith of Adam, of Abel, of Seth, and of Henoch.

When, in the course of time, the great bulk of mankind, now spread over the earth, forgot God and the faith in His most merciful Promise, Abraham was raised up as Noe had been to keep that faith alive in his family and descendants. To that family, become a people—God's own chosen people—the covenant was renewed more solemnly than ever before on Mount Sinai; and Moses, the deliverer and guide of that people, was inspired to write, for the instruction of all future time, the story of the creation of the world, of man's origin, of his elevation and fall, and of the Promise thus successively committed, like God's will and testament, to Adam, to Seth, to Noe, to Abraham, and to Moses in behalf of our fallen and disinherited race.

To the five books (Pentateuch) left us by Moses others were added age after age, completing the story of God's dealings with mankind, till God's own Son at length came down on earth, uniting our human nature with His Godhead, and to all who receive him as their Redeemer He giveth "power to be made the Sons of God."

Of Him—the Saviour, the Promised One—the Old Testament is full as well as the New. What wonder, then, seeing that God's faithful servants under the law of nature, and God's chosen people under the Mosaic law, were alike, upon earth, the Family of the Almighty Father—what wonder, if in that family, men and women, generation after generation, loved to make of the Sacred Scriptures the subject of devout and most profitable meditation?

Before the coming of Christ, how believing and yearning souls were wont to weigh the words of the oft-repeated Promise, and to

* The word "bible" is of Greek origin. The Egyptian reed papyrus (ancient Egyptian *papu*) was called *βιβλος*, *byblos*, by the Greeks, and from its innermost bark or cuticle, covering the *πίλον*, was made the papyrus or paper which, when written upon, was denominated *βιβλος*. A bundle of these scrolls was given the name of *βιβλίον*—and the nominative plural *βιβλία*, was adopted by the Latins, and employed to designate what we now call the BIBLE, that is, the collection of inspired books of both the Old and the New Testaments.

feed their hopes upon the study of the succession of events which, each as it happened, foreshadowed His redemption, and made the heart, sick with the spectacle of contemporary degeneracy, look forward to the establishment of the Kingdom of God, to His sweet sovereign sway over the spirits and lives of all men!

And since His coming and His return to Heaven, how earnestly do His followers the whole world over bathe their souls in the light of that everlasting glory into which He has entered to prepare us a place, and the ravishing perspectives of which lift man heavenward and enable him to bear every most bitter trial, to undertake the most arduous labor, and to fulfil the most painful sacrifices in view of the eternal reward and of the Infinite Love which bestows it!

In the immense Christian family, spread all over the earth, there is not a household in which "the words of eternal life" (St. John vi. 69) do not thus furnish sweetest food to the souls of young and old. For it is most sweet for enlightened and pious Christian parents to select from the Prophetical Books of the Old Testament the passages in which, so many centuries in advance, the Holy Spirit had prompted the inspired writers to describe the manner of Christ's coming, His sacred person, the labors, persecutions and death by which He was to redeem the world; His miracles, His wisdom, and the immortal society He was to found. It is still, as it ever has been, most sweet to contemplate in the mighty events recorded in the Historical Books, the types of the great realities to be accomplished in the life of Christ, or in that of His church. Even the personages whose characters and deeds are recorded therein, when viewed with the eye of faith, all seem to point to Christ, whom they resemble in many wondrous ways, while still preserving their own identity, their own littlenesses and weaknesses.

Nor is it less delightful and refreshing to the soul to take up any one of the merely didactic or moral Books. Job still teaches the world and stirs the soul of every reader from amid the ruins of his home and the utter wreck of all his greatness and prosperity. Solomon still instructs princes and peoples, the highest and the lowliest, in the pregnant works which reflect his wisdom, and contain the manifold lessons of his long experience, of his days of innocence and wide-spread earthly dominion, and of his maturer years obscured by ingratitude to God, by boundless sensuality, and that worship of self which so easily leads to the worst forms of heathenish idolatry.

The author of Ecclesiasticus, Jesus, the son of Sirach, sings a hymn in praise of all the virtues, private and public, most dear to the heart of God, and sets before us, in succession, the images of the godlike men, who, since Adam, have glorified the Creator of mankind as well as human nature itself.

But sweeter than all the other inspired writers of the Old Law is the King-Prophet, David, the ancestor of Mary and her Divine Son, "the sweet singer of Israel." The church, spread all over the earth, uses his Psalms of prayer and praise in her solemn offices; and her children, in their private devotions, ever find in these heart-cries of the much-tried David the very sentiments and words most suited to their needs in good and ill fortune, in trial and in temptation.

And so has the word of God, coming to us through the inspired books of the Old Testament, borne to every household, and to every soul within it, both during our darkest and during our sunniest days, comfort and peace, light, and warmth, and unfailing strength from the all-loving heart of our Father in Heaven!

But, oh, what shall we say of the books of the New Testament? Of the Gospels, which set before us the simple and soul-stirring narrative of Christ's incarnation, birth, labors, miracles, sufferings and death? Of the Acts of the Apostles, relating the birth of Christ's Church, and the struggles, sufferings, labors and triumphs of His two chief apostles, Peter and Paul? And finally, of the other divinely beautiful instructions left to the Christian

world by these same Apostles, its glorious parents under God, the fathers of the new "people of God," to be made up of all the tribes of earth gathered together and held in the bonds of a true brotherhood by the one faith in Christ and the all-pervading love of the Father?

Do we not all remember, we children of Christian parents, how we hung in childhood and youth on the lips of father and mother as they read to us the sublime story of Christ's life and death? how we fancied ourselves to be kneeling with the Shepherds around His crib, or travelling with Him and His parents across the desert to Egypt and back again to Nazareth? How we loved to behold Him in imagination as He grew up in the carpenter's shop—the lovely child, the graceful and modest youth, the son lovingly obedient to Mary and Joseph during all these years of obscure toil and patient preparation for His great missionary work? And then how we followed the Mighty Teacher, during the three years of His public life, as He ran His giant race—preaching, healing, enlightening the whole land as with the steady, but brief splendors of a heaven-sent meteor, till the young life was quenched amid the dark and shameful scenes of Calvary?

Have we not, in our turn, read to our dear parents in their hour of darkness and trial—in poverty, or sickness, or when the shadow of death was over the home—some one sweet passage, more pregnant with heavenly light and consolation than the others, which made once more sunshine in their souls, which lifted up the fainting heart, which filled the spirit of our sorely-tried dear ones with renewed hopes and strength to do and to endure, which enabled them to bear the bitter pang of present losses in view of the eternal reward—or which made the passage from this life to the next bright, lightsome, joyous and exultant, like the blessed bridal of the children of God?

And see how wonderfully that all-wise Providence, which clearly seeing things from end to end ordereth all things sweetly and surely, has taken means for preserving these sacred writings amid the rise and fall of kingdoms and empires, amid the revolutions, the destruction and the decay which lift one hitherto obscure or barbarous race into power and long rule, while other races, till then prosperous, irresistible and enlightened, disappear forever from history.

Here we have, at this very moment, the same Hebrew descendants of Abraham, to whom Moses committed, with the Tables of the Law delivered on Sinai, the Pentateuch or five volumes written by himself, subsisting in our midst, clinging to their ancient faith with heroic tenacity, and cherishing not only the five books of Moses, but what they conceive to be the original Hebrew Scriptures with a religious fervor that will tolerate no change in substance or in letter.

Have we often reflected on the miraculous co-existence, side by side, and in every part of the globe, of the children of the Synagogue and of those of the Church—the former bearing undying testimony to the divinity of the Old Testament Scriptures—the latter vouching for the authority of the New? Only think of the singular phenomenon which the presence of Abrahamite Hebrews amid the peoples of Christendom offers to the historian and philosopher! They remain distinct from all other peoples while living among them; mingling with Europeans, Africans, Asiatics and Americans in every walk of life and field of industry, and yet preserving their own national characteristics and physical type as clearly and persistently as they preserve their ancient religious faith and time-honored customs. In the tents of the Mohammedan Bedaween they protest against the monstrous reveries of the Coran and the pretensions of the Arabian visionary; amid the crowded cities of China and India they uphold, as against idolatry, the doctrine of the one living God; and in our midst, in the temple of Christian civilization, they bear witness unceasingly to the divinity of the Old Testament Scriptures.

and to the abiding faith of their ancestors and themselves in the promised Redeemer.

The conquering and widely dominating races of Babylon, Nineveh, Persia, and Egypt have utterly disappeared from the face of the earth. We can dig up from the Mesopotamian plains gigantic statues—the ornaments of palaces and temples contemporary with Heber and Abraham—and we discover far beneath the surface of the ruin-strewn earth whole chambers crowded with inscribed bricks and cylinders, the fragmentary annals of kingdoms grown old before Rome had been founded. But the wild nomadic tribes who aid the discoverer in his researches are not the descendants of the mighty races who ruled there upward of three thousand years ago. These have left upon earth no lineal heirs to the land, to its ruins, or to its glories.

So is it with Egypt. Modern curiosity and modern science have found their way into the very heart of the Pyramids, and rifled the tombs of the monarchs who built them; we have penetrated the deepest cave-sepulchres of the Valley of Kings at Thebes the magnificent and incomparable. But the sordid Arab and ignorant Fellah, who serve as guides and workmen to the explorer, have no thought of claiming descent from or kinship with the ancient people who inhabited the Nile Valley in its days of surpassing glory.

The descendants of Joseph and Aaron do, indeed, still live and thrive amid the modern cities along the shores of the great river; but of the warlike people who went forth under the Pharaohs to enslave the surrounding nations, no trace is left save in the tombs where the mummies of princes, priests, and warriors have slept for three thousand years beside the remains of the dumb animals they had, in life, worshiped in place of the living God!

Even so is it in the once imperial Rome. Not even the proudest of her living nobles, much less the lower and middle classes of her actual population, can establish any claim to direct descent from the families who dwelt there under the consuls or under the emperors.

Thus, in every civilized country beneath the sun, and every day on which that sun rises, we have these two immortal societies standing before us, side by side—the Jewish synagogue and the Catholic Church—and presenting to us the Old and the New Testaments as the Revealed Will of the one true and living God who is the Creator and the Judge of the whole race of man. For the divinity of the Old Testament Scriptures and the faith in the Promised Messiah the Jewish race has borne unfaltering and heroic witness for three thousand years; to the divinity of the New Testament and the fulfillment of all these promises in the person of Christ Jesus the Catholic Church has borne her witness during eighteen centuries. And this twofold testimony fills all historic time with a light as self-evident as the radiance of the noonday sun. What a spectacle to the religious mind! What a consolation to the Christian who sets more store on the promises of the eternal life and the glories of Christ's everlasting kingdom than on all the greatness and the glories, the possessions and the enjoyments of time!

THE OLD TESTAMENT.

Of the inspired writings thus committed to the care of the people of God before the birth of Christ the first in importance, as well as in the order of time, are five books of Moses, therefore called THE PENTATEUCH* or THE LAW. Then come the historical books, comprising: *Josue*, *Judges*, *Ruth*, the four *Books of Kings*, first and second *Paralipomenon*, first and second *Esdras*, first and second *Machabees*, together with *Tobias*, *Judith*, and *Esther*. Next in order are the doctrinal or didactic books: *Psalms*, *Job*, *Proverbs*, *Ecclesiastes*, *Canticle of Canticles*, *Wisdom*, and *Ecclesiasticus*. Lastly we have the prophetic books, which are subdivided into the greater and the lesser prophets.

* From the Greek word *πῦλον*, a vessel. The designation arose, most probably, from the fact that the ancient manuscripts or rolls of writing were placed in cylinders or vessels when not in use.

Anciently the Jews divided these books into "the Law and the Prophets." Down to the time of our Lord the Jewish teachers had devised various arbitrary divisions of the Old Testament books. They were agreed in giving to the Pentateuch, or five books of Moses, the appellation of *Torah*, "the Law." But under the designation of "The Prophets" they included, together with the twelve lesser prophets and the three greater (Isaiah, Jeremiah, and Ezekiel), Josue, Judges, and the Four Books of Kings. Under the designation of *Hagiographa* (Hebrew, *Chetubim*, "writings") they classed all the other Scriptures of the Hebrew canon, whether historical, prophetic, didactic, or poetical.

The Jewish authors of the Greek or Septuagint version of the Old Testament deviated from this classification, giving the books of Scripture in the order which we have them both in the Latin Vulgate and in the Douay Bible.

However, as modern biblical scholars have agreed to treat of these venerable books in the more convenient order of

THE PENTATEUCH, THE HISTORICAL BOOKS, THE PROPHETS, THE POETICAL BOOKS,

We shall follow this classification in our remarks.

I. THE PENTATEUCH.

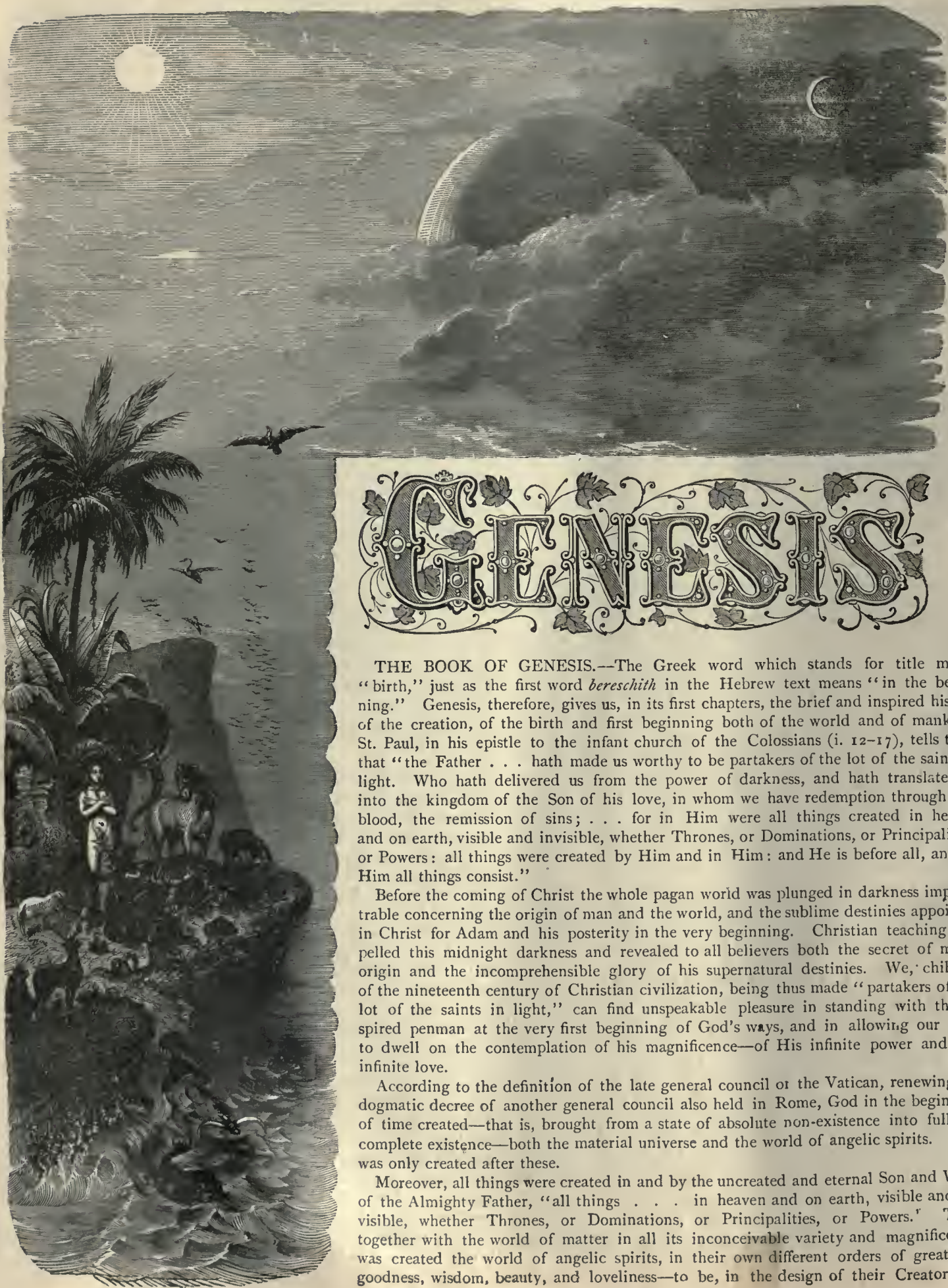
It is most probable that these "five books" formed in the original Hebrew only one volume or roll of manuscript. The present title—*ἡ πεντάτευχος (βιβλος)*, "the fivefold book"—was bestowed on it by the Greek translators. To them also may be, in all likelihood, attributed the division of the books as each now stands, together with the Greek titles which distinguish them. In the Hebrew manuscripts the only division known was that into small sections called *parshiyoth* and *sedarim*, which had been adopted for the convenience of the public reader in the synagogue.

Of all books ever written, this fivefold book of Moses is the only one that enlightens us with infallible certainty on the origin of all things in this universe, visible and invisible; on the creation of mankind and their destinies; on their duties, during this life, toward their Almighty Creator and toward each other, and on the rewards and punishments of the eternal life hereafter.

In its first pages we see how our Divine Benefactor prepares this earth to become the blissful abode of our first parents and their descendants. We read of the compact or covenant which He makes with Adam and Eve; then comes the violation of that compact; and then the fall and banishment of the transgressors from their first delightful abode. We see the human race, divided into faithful servants of God, on the one hand, and despisers of his law, on the other, spreading themselves over the face of the globe, while wickedness goes on increasing to such a pitch that the offended Creator destroys the entire race, with the exception of one good man and his family.

With this man, Noe, and with his three sons, God once more renews the covenant made in the beginning. They are the parents of the human family as it now exists. But their descendants, counting, probably, on the long life of many centuries hitherto enjoyed by mankind as a privilege not to be taken away from themselves, soon fall into the old self-worship, the abominable sensuality, and the demon-worship begotten of pride, and following it as its sure chastisement. God, to preserve as a living faith the Promise in the Redeemer, and to secure a nation of faithful worshippers of his holy name, separates from the sinful crowd Abraham; and from his grandson, Jacob or Israel, spring the twelve patriarchs, the fathers of God's people. Of the history of this chosen race, their captivity in Egypt, their sufferings, their miraculous deliverance, the new covenant made with them by their divine Deliverer, down to the death of Moses and their arrival on the confines of the national territory reserved to them, the Pentateuch tells in detail.

It is a wonderful story. But let us glance rapidly at it, as we review in succession each of these five books.



GENESIS

THE BOOK OF GENESIS.—The Greek word which stands for title means “birth,” just as the first word *bereschith* in the Hebrew text means “in the beginning.” Genesis, therefore, gives us, in its first chapters, the brief and inspired history of the creation, of the birth and first beginning both of the world and of mankind. St. Paul, in his epistle to the infant church of the Colossians (i. 12–17), tells them that “the Father . . . hath made us worthy to be partakers of the lot of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through His blood, the remission of sins; . . . for in Him were all things created in heaven and on earth, visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers: all things were created by Him and in Him: and He is before all, and by Him all things consist.”

Before the coming of Christ the whole pagan world was plunged in darkness impenetrable concerning the origin of man and the world, and the sublime destinies appointed in Christ for Adam and his posterity in the very beginning. Christian teaching dispelled this midnight darkness and revealed to all believers both the secret of man’s origin and the incomprehensible glory of his supernatural destinies. We, children of the nineteenth century of Christian civilization, being thus made “partakers of the lot of the saints in light,” can find unspeakable pleasure in standing with the inspired penman at the very first beginning of God’s ways, and in allowing our souls to dwell on the contemplation of his magnificence—of His infinite power and His infinite love.

According to the definition of the late general council or the Vatican, renewing the dogmatic decree of another general council also held in Rome, God in the beginning of time created—that is, brought from a state of absolute non-existence into full and complete existence—both the material universe and the world of angelic spirits. Man was only created after these.

Moreover, all things were created in and by the uncreated and eternal Son and Word of the Almighty Father, “all things . . . in heaven and on earth, visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers.” Thus, together with the world of matter in all its inconceivable variety and magnificence, was created the world of angelic spirits, in their own different orders of greatness, goodness, wisdom, beauty, and loveliness—to be, in the design of their Creator and

King, associated afterward with man and his heavenly destinies. They, too—before man appeared on earth—had their own eventful history. They were created free—free to love their Divine Benefactor and to consecrate to Him in dutiful and devoted service the life and exalted powers He had given them—or free to refuse such service to the Highest.

Many chose to serve their own pride, and were forever separated from God and from the glorious abode of everlasting bliss, where He reveals His inmost being and shares His inmost life with His faithful ones. Many more yielded rapturous submission and lowly service to their most loving and magnificent Lord and Father, and they were forthwith exalted to the unchangeable possession of Himself and His Kingdom.

So, in these first verses and pages of Genesis—the Book of Origins—we are treading on abysses of revealed truth—of truth which explains to us both the world beneath and around us, and that unmeasured world which extends on all sides above and beyond our little globe, both the world we can see with the bodily eye and touch with this hand of flesh, and the unseen realities of that world far otherwise glorious, in which the Lord of Hosts Himself is the central Sun of spiritual beings innumerable, whose brightness and glory is shadowed forth dimly in the starry hosts of the firmament above our heads.

Man was made “a little less than the Angels” in natural excellence; but he was at the same time raised by the divine adoption to the supernatural rank and destiny of the Angels. He, too, was created free to choose between good and evil: between a loving submission and devoted service to his Maker, and obedience to his own weak will. Raised so high, surrounded with such lavish wealth of gifts and graces, “crowned with glory and honor, and set over the works” of God’s hands here below, he too freely disobeyed and sinned, and was separated from the Most Holy God.

Not separated hopelessly and forever; for the merciful Son, whose work man was, took on Himself to expiate, in His own good time, the awful guilt of man’s ingratitude and disobedience.

The promise that He would do so was deposited in the sorrowing hearts of our first parents, when they were justly banished from their beautiful abode in the earthly paradise. This is the Promise and the Hope kept alive in the long line of patriarchs extending from Abel and Seth to Abraham.

Genesis, from the end of the third chapter to its close, is but the history of this immortal Hope, and the other books of the Pentateuch do but describe the national institutions, political and religious, by and through which this Hope was to be preserved undimmed among the universal darkness of Heathendom, till the Star of Bethlehem warned Israel that the Light of the World was come.

THE BOOK OF EXODUS.—The title is a Greek word, meaning “a going out” or “departure,” because its chief purpose is to describe the miraculous means by which God enabled Moses to lead the people of God out of Egypt in order that He might, in the wilderness of Mount Sinai, renew more solemnly His covenant with them, and give them such national laws and institutions as would distinguish them from all other peoples.



The sacred historian describes the wonderful increase of the descendants of Israel in the land of the Pharaohs, which had been saved from utter ruin by the genius of Joseph, Israel's youngest son. Then, after the death of the wise minister, the hatred of the idolatrous Egyptians against the worshipers of the one true God was aroused by the spectacle of the latter's wonderful increase in numbers. Egypt was full of enslaved foreign races whom their pitiless masters forced to work both in cultivating the land and in building the beautiful cities and stupendous monuments whose ruins survive to this day. To this slavery the Israelites were condemned one and all; and to check effectually their further increase—indeed, to extinguish the race altogether—the male children were ordered to be strangled at their birth.

Here comes in the story of Miriam or Mary, a little Hebrew maiden, who succeeds in saving from destruction her infant brother, ever afterward known as Moses, the most illustrious figure of our Lord, and the destined deliverer of his race. Adopted as her own son by Pharaoh's daughter, Moses is brought up amid the splendors of the Egyptian court and in all the varied learning of its schools, till he is old enough to prefer openly God's cause to the service of Pharaoh. He does not hesitate to cast his lot with his down-trodden brethren, but is repelled with unnatural ingratitude by them. After forty years of exile, he is commanded to return to "the House of Bondage," clothed with authority from on high and commissioned to lead his people forth free in spite of every obstacle.

The central fact and miracle in the book is the passage of the Red Sea—so strikingly typical of Christ's passion in Jerusalem, and of the manner in which the Cross wrought our redemption. The paschal lamb, whose blood on the Hebrew door-posts saved the believing households from the visit of the devastating angel, had its counterpart in the mystic oblation of Christ on the very eve of His death, and in the divine and ever-present reality of the commemorative sacrifice He then instituted for all coming time. "This is My Blood of the new testament which shall be shed for many unto remission of sins" (Matt. xxvi. 28), clearly points out the identity of the Victim, and of the redeeming Blood, both in the eucharistic celebration and in the fearful consummation of Calvary. The Cross was the instrument of victory used by the Redeemer in His supreme struggle; it was symbolical of the extremity of weakness and shame in the Sufferer—the Almighty Power thus shining forth in this very extremity. Even so did the aged Aaron's staff in the hand of Moses open a pathway through the waves for God's people in their dire need, and overwhelm in utter destruction Pharaoh and his pursuing hosts.

The fatal tree had been in the Garden the occasion of Adam's downfall and of the ruin of his posterity; a feeble staff in the hands of Moses works out the liberation of the chosen race and effects the destruction of their enemies: even so did our Divine Deliverer tread the Red Sea of His passion with all its abysses of shame and degradation, dividing the waves of the sanguinary multitude by His cross of ignominy, and allowing Himself to be nailed to the accursed Tree and to hang therefrom in death as the true fruit of saving Knowledge and eternal Life for the nations.

The Law afterward given to Israel on Mount Sinai, together with the detailed legislation concerning the chosen people's religion and government, all foreshadowed the more perfect Law to be given by Christ to His church and for the benefit of the whole world. Equally typical and prophetic of the sacraments and graces of the New Law were the manna, the water from the rock, the brazen serpent, and, indeed, all the incidents of the people's life during the forty years' wandering in the wilderness.

The whole of Exodus must be read in the light of the Christian revelation to be understood and appreciated.

THE BOOK OF LEVITICUS.—This book is so called because

it chiefly treats of the ceremonies of divine worship to be performed under the direction of the Levites, the priestly order among the Jews. It is the detailed Ritual of the Jewish church.

It must never be forgotten, both in studying the solemn religious worship of the Jewish sanctuary and temple, and in assisting at the sacrificial service of the Christian church, that what God commanded to be done on earth is only the shadow, the preparation, and the foretaste of what takes place in the Heavenly City above, in that divinest of sanctuaries, where He receives unceasingly the worship of Angels and Saints, and in return eternally pours out on them the flood of His blissful love.

The Christian temple with its altar, its one sacrifice, its unchanging Victim, and its adorable and unfailing Presence, is but the lively image of that supernal Holy of Holies, in which the Lamb ever slain and ever immortal is the central object of praise and love and adoration (*Apocalypse*, chapters iv., v., and following). Thus the sweet and ever-abiding Presence in our tabernacles and the Communion in which in the Gift we receive the Giver, are but the foretaste and the pledge of the unchangeable union of eternity, and of that ineffable Possession destined to be the exceeding great reward of all the faithful children of God.

This blissful life of Angels and men, made perfect by charity in the City of God on high, being the END for which we are created, has, on earth, its nearest resemblance in the Church. But inasmuch as the Hebrew people of old were the forerunners of the Christian people, God so ordained it that the Jewish ritual and worship should be a preparation for the Christian liturgy.

Hence, the Mosaic sanctuary, first, and the Temple of Solomon, afterward, were, each in its turn, THE HOUSE OF GOD, in which He dwelt in the midst of His people—having, between the Cherubim of the Ark, His throne, on which He received their adorations, their hymns of praise, and their petitions, as well as His Mercy Seat for granting special favors in dire need.

Thus the Temple, the House of God, was also the house of the nation, who were God's family, just as every family dwelling in Israel was, in God's thought, and in the belief of the people, to be hallowed as God's own house and kept pure from moral evil. Wherefore, holiness in the heavenly as well as in the earthly temple, spotlessness and perfection in the principal sacrificial victims that typified the Lamb of God immaculate; purity in the pontiffs, priests, and inferior Levites who ministered at the altar, and purity also in the people who offered the victims for sacrifice or assisted at its celebration; all these are inseparably connected with the notion of worship; all these form the subject of the various ordinances of Leviticus; and all point most significantly to the far greater moral perfection and far higher purity of heart and hand required of the priests and people of the New Law, when they approach its altar.

THE BOOK OF NUMBERS.—It is so named from the double numbering or census of the Israelites mentioned, the first, in chapters i.-iv., and, the second, in chapter xxvi. It contains, moreover, the history of their wanderings in the desert, from their departure from Sinai till their arrival on the confines of their promised national territory, in the fortieth year of the Exodus. Both the census and the history are interspersed with various ordinances and prescriptions relating to the divine service and the moral purity of the nation.

Among the remarkable incidents which stand out in the narrative are: the sin and punishment of Aaron and his sister Mary (chap. xii.), and their death (chap. xx.); the prophecy of Balaam (chaps. xxii.-xxiv.); and the appointment of Josue as lieutenant to Moses.

THE BOOK OF DEUTERONOMY.—The title comes from a Greek word, meaning "a republication of the Law," because in it

Moses promulgates anew, with extraordinary solemnity, the law delivered on Mount Sinai. The adult people whom he had brought forth from "the house of bondage" had all died in the wilderness in punishment of their repeated sins and forgetfulness of the divine power and goodness shown in their deliverance. Of the "Three Deliverers," Aaron and Mary had been called to their rest; even Moses, because he had once publicly doubted the power of his good God, was not to set foot within the promised land.

The new people, who obeyed Moses as they came within sight of the beautiful country of Palestine, were nearly all born in the wilderness; they had not tasted of the bitterness of Egyptian servitude, nor had they witnessed the terrible display of Jehovah's power at the passage of the Red Sea. It was necessary, therefore, that he who, under God, had been the guide and parent of the nation in the crisis of its fate, should remind his followers of what God had done for them, and explain how truly the law which He gave them was a law of love—that the Covenant of the Most High with Israel was one pregnant with untold blessings to all who would faithfully observe it, while its violation was sure to be visited by the most awful chastisements.

Hence the Book is mainly taken up with the record of three discourses of the great Hebrew Lawgiver, delivered, all of them, in the plains of Moab, on the lofty eastern side of the Jordan, overlooking the Dead Sea. The country itself, the theatre of the most terrible vengeance of the outraged Majesty of Heaven on a favored but deeply sinning race, was eloquent of the suddenness and certainty of the divine retribution. Abraham, the father of the mighty multitude now assembled around Moses, had in his day witnessed the fate of the guilty "cities of the plain" of Jordan. A brackish sea now rolled its sullen waters where they had once stood in their beauty and pride amid all the fairest fruits of earth. Beyond and above toward the north, extended the fertile regions amid which Abraham and Sara had once tarried as pilgrims, and which had been promised as a lasting homestead to their posterity.

How well might Moses, himself about to close his earthly career, urge upon that posterity with all the fervor of a patriot and a parent the duty of being true to the God of Israel, of observing lovingly that law which distinguished them from all the peoples of the earth, and fidelity to which should ensure them victory over every foe, with all the blessings of uninterrupted peace and prosperity!

1. The first discourse (chaps. i. to iv. 40) vividly recalls the causes for which their immediate ancestors were not allowed to take possession of the national territory. Then follows a most touching and eloquent exhortation to the perfect obedience in which their fathers had been so lamentably deficient. "And now, O Israel, hear the commandments and judgments which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land which the Lord the God of your fathers will give you" (iv. 1).

There is nothing in the Old Testament more impressive or more fruitful in lessons of heroic generosity for parents and children and all who fear God, than these sublime pages, into which the dying Moses seems to have poured his great soul. "Behold, I die in this land (of Moab); I shall not pass over the Jordan: you shall pass and possess



the goodly land. Beware lest thou ever forget the covenant of the Lord thy God which He hath made with thee ! " iv. 22, 23.

2. The second discourse, beginning with the fifth chapter, is, properly, the solemn and renewed promulgation of the Law. One feels the fire of divine inspiration glowing in every page of these soul-stirring chapters. "Hear, O Israel: the Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength" (vi. 4, 5) ! He reminds this singularly privileged people that God's severe dealings with themselves and their parents was the wise love of a father seeking to restrain the waywardness of an unruly child. "He afflicted thee with want, and gave thee manna for [thy] food, which neither thou nor thy fathers knew : to shew that not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn ; lo ! this is the fortieth year ! That thou mayst consider in thy heart, that as a man traineth up his son, so the Lord God hath trained thee up" (viii. 3, 4, 5).

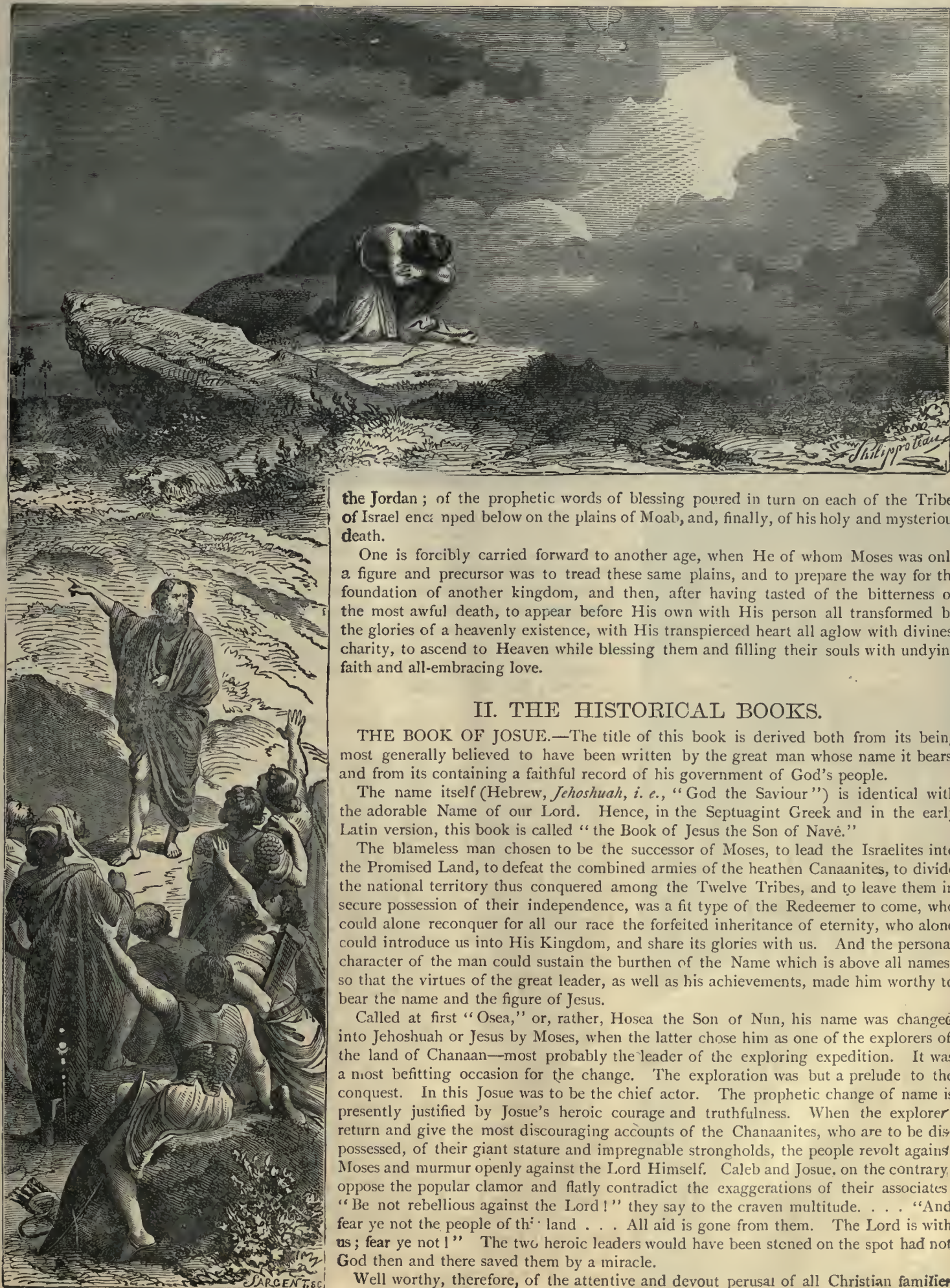
3. The third discourse (chaps. xxvii.—xxx. 20) enjoins on those who are to lead and govern the people after Moses the duty of binding the whole nation, when in possession of the land of Chanaan, to give themselves a solemn sanction to this covenant with God, by the alternate blessings on the obedient observers and curses on the transgressors, to be uttered near the grave of Joseph in the Valley of Sichem. The entire ceremonial to be observed in this memorable national solemnity is minutely detailed by the legislator.

God's grace, vouchsafed abundantly even then to His children in view of the future merits of His incarnate Son, will not fail the subjects of this law. "This commandment that I command thee this day, is not above thee, nor far off from thee. Nor is it in heaven, that thou shouldst say, 'Which of us can go up to heaven to bring it unto us, and we may hear and fulfill it in work?' Nor is it beyond the sea, that thou mayst excuse thyself and say, 'Which of us can cross the sea and bring it unto us, that we may hear and do that which is commanded?' But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it. . . . I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live" (xxx. 11-19) !

There is not a family in which these inspired lessons should not still be repeated by parents to their children. The Spirit of God, who spoke by Moses, is ever near at hand to give efficacy to the dear voice of father or of mother, rehearsing these immortal teachings, and faithfully laboring to bring down on their loved ones the blessings promised by the Almighty Father, and to turn away from their homes the terrible curses sure to follow on the neglect of God and the contempt of His Law.

4. Most beautiful, too, and most touching is what is related in the concluding chapters of the parting of Moses with his people ; of the sublime Canticle or hymn which he composed for them, and which is still one of the most triumphant songs of the Christian Church ; of his going up to the summit of Mount Nebo to have a first and last look at the Promised Land, where it lay in all its beauty, across the Dead Sea and





the Jordan; of the prophetic words of blessing poured in turn on each of the Tribes of Israel encamped below on the plains of Moab, and, finally, of his holy and mysterious death.

One is forcibly carried forward to another age, when He of whom Moses was only a figure and precursor was to tread these same plains, and to prepare the way for the foundation of another kingdom, and then, after having tasted of the bitterness of the most awful death, to appear before His own with His person all transformed by the glories of a heavenly existence, with His transpierced heart all aglow with divinest charity, to ascend to Heaven while blessing them and filling their souls with undying faith and all-embracing love.

II. THE HISTORICAL BOOKS.

THE BOOK OF JOSUE.—The title of this book is derived both from its being most generally believed to have been written by the great man whose name it bears, and from its containing a faithful record of his government of God's people.

The name itself (Hebrew, *Jehoshuah*, *i. e.*, "God the Saviour") is identical with the adorable Name of our Lord. Hence, in the Septuagint Greek and in the early Latin version, this book is called "the Book of Jesus the Son of Navé."

The blameless man chosen to be the successor of Moses, to lead the Israelites into the Promised Land, to defeat the combined armies of the heathen Canaanites, to divide the national territory thus conquered among the Twelve Tribes, and to leave them in secure possession of their independence, was a fit type of the Redeemer to come, who could alone reconquer for all our race the forfeited inheritance of eternity, who alone could introduce us into His Kingdom, and share its glories with us. And the personal character of the man could sustain the burthen of the Name which is above all names, so that the virtues of the great leader, as well as his achievements, made him worthy to bear the name and the figure of Jesus.

Called at first "Osea," or, rather, Hosea the Son of Nun, his name was changed into Jehoshuah or Jesus by Moses, when the latter chose him as one of the explorers of the land of Chanaan—most probably the leader of the exploring expedition. It was a most befitting occasion for the change. The exploration was but a prelude to the conquest. In this Josue was to be the chief actor. The prophetic change of name is presently justified by Josue's heroic courage and truthfulness. When the explorer return and give the most discouraging accounts of the Chanaanites, who are to be dispossessed, of their giant stature and impregnable strongholds, the people revolt against Moses and murmur openly against the Lord Himself. Caleb and Josue, on the contrary, oppose the popular clamor and flatly contradict the exaggerations of their associates "Be not rebellious against the Lord!" they say to the craven multitude. . . . "And fear ye not the people of this land . . . All aid is gone from them. The Lord is with us; fear ye not!" The two heroic leaders would have been stoned on the spot had not God then and there saved them by a miracle.

Well worthy, therefore, of the attentive and devout perusal of all Christian families



are the inspired pages in which Josue relates how he crossed the Jordan at the head of the embattled Tribes—God's Ark and the priestly bands leading the way, while the waters of Jordan stood still. Then the half-peaceful, half-military processions around the walls of Jericho (chap. vi.); the terrible punishment of the avaricious and hypocritical Achan (vii.); the utter extermination of a people given body and soul to the abominable idolatry of which even modern science is ashamed, and the purification by fire of the very site of the polluted cities; the sublime scene offered in the beautiful vale of Sichem by the victorious Israelites, when they solemnly dedicate themselves to Jehovah (viii.); the miraculous prolongation of daylight to enable Josue to complete his victory over God's enemies:

"Move not, O Sun, toward Gabaon !
Nor thou, O Moon, toward the valley of Ajalon !"

In seven years Josue completed the work of conquest. "And the land rested from the wars." Then the venerable chief of God's people enters upon the more difficult task of allotting to each tribe a portion of the national territory. Here occurs a heroic incident deserving of everlasting remembrance. Caleb demands that Hebron and its territory be allotted to him in fulfillment of a previous promise made by God through Moses, and because the city itself and the mountainous district around it were then the abode of a race of gigantic warriors (*Anakim* or *Enachim*), giants not only in stature but in wickedness. He takes on himself and his sons the task of driving out this evil brood, three tribes or families of whom held the place and seemed to render it impregnable. "Give me therefore this mountain, which the Lord promised, in thy hearing also, . . . if so be the Lord be with me. And Josue blessed him and gave him Hebron in possession. And from that time Hebron belonged to Caleb . . . until this present day: because he followed the Lord the God of Israel."

Josue himself emulated this splendid example of his friend: he asked and received from the nation another of these mountain-strongholds, situated on the confines of the hostile heathen nations who held the sea-coast, the possession of which must oblige his posterity to be perpetually in arms for the defence of their country and their religion.

His last solemn appearance before assembled Israel was in the Vale of Sichem, near the tomb of Joseph, on the spot hallowed so long before by Abraham and Jacob, looked upon not only as the birthplace of the nation but as "the sanctuary of the Lord" (xxiv. 26). To the people over whose welfare he has watched so long and so faithfully the venerable leader, now one hundred and ten years old, delivers a prophetic message from the Most High, rehearsing briefly the History of His own providence over Abraham and his descendants, from the calling of the great patriarch in Chaldæa to the present hour of triumph and blissful security amid their predestined inheritance. Again this most privileged race are challenged by their Divine Benefactor to use their free will. "Now therefore fear the Lord and serve Him with a perfect and most sincere heart . . . But if it seem evil to you to serve the Lord, yet have your choice . . .



And the people answered and said: God forbid we should leave the Lord, and serve strange gods!"

"Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem. And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak that was in the sanctuary of the Lord" (xxiv. 14-26).

The power to serve the Lord freely or freely to turn their backs on Him, so clearly set forth in this striking passage of Holy Writ, was, as Josue foresaw and foretold, to be time and again most shockingly abused. How often was this same lovely vale to witness the dreadful retribution brought down on Israel by its incurable fickleness and ingratitude, till He whose Name Josue bore and honored by his glorious life came Himself to make another and an everlasting Covenant with mankind! On that same spot, seated, foot-sore and weary, at noontide by the side of Jacob's well, the Good Shepherd was one day to address to the Samaritan Woman—the type of erring humanity—the creative words that were to renew her soul and to renew the face of the earth as well.

THE BOOK OF JUDGES.—The engraving on page 10 is but too eloquent an illustration of the sad fate of those who, chosen to be God's children and His privileged instruments for good, forget Him, are shorn of all their glory, and become the thralls and playthings of His enemies. Behold one of the Judges of Israel, the mighty Samson, condemned to do the work of a brute beast and grind corn in a mill!

But what and who were the Judges of Israel? They were men raised up from time to time, during a period of about three hundred and forty years, to deliver the recreant Hebrews from the foreign oppression brought on them by their own sins, and to rule the land under the immediate direction of the Most High. Under Moses and Josue, and till the election of Saul, the Hebrew commonwealth was a theocracy, or a republic with God as its real head, and chosen leaders under Him to rule the people and secure the execution of His laws. Of these deliverers and rulers, called Judges, however, only a few are mentioned in Scripture. In ordinary times, and when no foreign yoke weighed on the whole people, they were governed by their tribal princes, elders, and chief priests.

Thus we see Josue before his death (xxiv. 1) calling together "the ancients, and the princes, and the judges, and the masters." He chose no one to succeed to his office; nor did God appoint any one to be his successor. Of the people, after his death, it is said (Judges ii. 7-14): . . . "They served the Lord all his (Josue's) days, and the days of the ancients that lived a long time after him, and who knew all the works of the Lord, which He had done for Israel . . . And all that generation was gathered to their fathers: and there arose others that knew not the Lord, and the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and they served Baalim. . . . And the Lord being angry against Israel, delivered them into the hands of plunderers, who took them and sold them to their enemies that dwelt round about."

The first chapters in the book clearly account for this state of things. Thus, in chap. i., we see the joint efforts made by the neighboring tribes of Juda and Simeon, who held an extreme position in the south, to exterminate or expel the Chanaanites. Each of the two tribes acts as sovereign within its own territory, and invokes the aid of the other as that of a co-sovereign power. They gave no quarter to their foes and made no truce with them.

Not so with the other tribes mentioned in the sequel of the chapter. "The sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem." "Manasses also . . . And the Chanaanites began to dwell with them." So with the other tribes on both sides of the Jordan. Even in Egypt the seductions of

idolatry amid the splendors of a superior civilization had been too much for the early Hebrews, the immediate progeny of the twelve patriarchs. It required the hardships of slavery and all the wrongs of the most pitiless oppression to make the poor victims hate the gods as well as the persons of their oppressors.

But in the enchanted land of Palestine, with its lovely climate and its teeming soil, there were in the pleasant lives of the heathen population a thousand things capable of turning the brain and perverting the heart. God had made there the earth a paradise; and God's capital Enemy, the Devil, had turned it into a scene of perpetual riotousness and debauchery.

The bitter waters of the Dead Sea only covered up a few of the more guilty cities: others not less sinning against God and nature flaunted their iniquity all over the land. Even modern scholars do not dare to fathom the dark depths of this idolatry, or care to reveal the hateful mysteries of what they have fathomed. No wonder that He who is the Creator of man, and the lover of the soul and its purity, should have decreed the extermination of this gigantic wickedness and forbidden all intercourse with neighbors whose very breath was contamination.

Of the thirteen Judges whose names are mentioned in this book, the record is as follows: Othniel, a younger brother of the great Caleb, chap. iii. 7-11; Aod and Samgar, iii. 12-31; Debboia and Barac, iv. and v.; Gedeon, vi.-ix; Abimelech, son of Gedeon, ix.; Thola and Jair, x. 1-5; Jephte, x. 6-18; xii. 7; Abesan, Ahialon, and Abdon, xii. 8-15; finally, Samson, xiii.-xvi.

The remaining five chapters are a fearful story of the degeneracy of the tribe of Dan—the open practice of idolatry under the cover of the name of the true God beginning with one house and then adopted by the whole tribe; fast upon the heels of this apostasy comes a terrible outrage committed by the inhabitants of one Benjaminite city, Gabaa, of which the entire tribe of Benjamin assume the responsibility, and which leads to a war of extermination waged against the offenders by the other tribes.

Some portions of this record of three centuries and a half are deserving of a close study. The deliverance wrought by Debboia, and the glorious hymn in which she pours forth her feelings of thanksgiving and triumph, recall the dark days of Egyptian servitude and the heroic part played by Mary, the sister and saviour of Moses. Then we come upon Gedeon and his chosen band of warriors—men who could refuse to drink even their fill of water from the brook; examples of heroic temperance in an age when unbridled sensuality reigned supreme over their own countrymen; men worthy to achieve the liberation of their people from the twofold slavery of vice and idol-worship; what a lesson for all future time!

More forcible still is the lesson taught by Samson in his incomparable strength and resistless prowess while faithful to his Nazarite vows and observant of the divine law, as well as by the extremity of his weakness when yielding to pleasure and preferring self-indulgence to the heroic abstemiousness and unwearying zeal demanded of God's representative and the champion of Israel. The lively image of Christ who fought single-handed the battle of our salvation and triumphed by his infinite self-abasement over Lucifer and all the hosts of pride—Samson, by his single arm, defeated the embattled Philistines, and, blind and degraded, brought down destruction on his oppressors, triumphing in death over the enemies of his God and of his people.

"Samson hath quit himself
Like Samson, and heroically hath finished
A life heroic, . . .
To Israel
Honor hath left and freedom, . . .
To himself and father's house eternal fame;
And, which is best and happiest yet, all this
With God not parted from him, as was feared,
But favoring and assisting to the end."

THE BOOK OF RUTH.—This book, received as canonical, by both Jews and Christians, formed, in early times, a portion of or an appendix to the preceding book of the Judges. The Talmud ascribes its authorship to Samuel. The Septuagint makes it a separate book; and in this, as well as in placing the Book of Ruth between Judges and the four Books of Kings, the Latin Vulgate and the English Version have followed the Septuagint.

It tells with exquisite and most touching simplicity the story of a young Moabite woman, the widow of a Jewish exile, who will not forsake her poor mother-in-law, Noemi, when the latter, having lost everything and every one dear to her, sets out on her return to her native city of Bethlehem. Ruth's devotion to her forlorn parent not only leads her to forsake country, relatives, and friends for Noemi's sake, but to support the latter by such labor as the very poorest had recourse to in an agricultural country. This heroic devotion, as well as the young woman's native grace and modesty, win the respect of Booz, a rich kinsman of her deceased husband's, who marries her.

From this auspicious union springs Obed, the father of Jesse, and the ancestor of King David and of the Redeemer Himself. Thus the purpose of the author was to point out clearly the genealogy of the Prophet-King and the descent from him of Mary and her Divine Babe. The Holy Spirit also intended to show how tenderly Providence watches over the souls of those who put their whole trust in Him, and give up for Him all earthly affections and possessions. The Holy Fathers have seen in Ruth the figure of the Church of the Gentiles whose heart was solely set upon faith and hope in Jesus, the blessed fruit of life and salvation borne by the stem of Jesse.

Moreover, the book itself is a sweet picture of rural home-life among the people of God. Our hearts, while reading it, are deeply touched by Noemi's yearning for Bethlehem, her native spot; for the religious atmosphere of her early home, and the companionship of her own kindred; by the single-mindedness of Ruth, her self-sacrificing attachment to her poor, lone kinswoman; her generous determination to support the latter by her own toil, and the docility, simplicity, and modesty which characterize her whole conduct in the most difficult and delicate circumstances; and by the manly piety and conscientious uprightness of Booz.

It is a lovely page of Holy Writ, full of precious teaching, from parents to children, when the former have applied both mind and heart to glean the precious ears of truth from a field that has given abundant harvest of edification to Jews and Christians for thousands of years. (See also the story of Ruth and Noemi in *HEROIC WOMEN OF THE BIBLE AND THE CHURCH*, chap. x. p. 103.)

THE FOUR BOOKS OF KINGS.—This portion of the historical books of the Old Testament is so called, because it describes the rise of the kingly dignity in the person of Saul, and gives the history of all those who ruled as kings over God's people both while Israel formed one kingdom and after its division into two. In the Hebrew text the two first Books of Kings formed but one and was called the Book of Samuel, the third and fourth also forming one single volume called the Book of Kings or Kingdoms. In the Septuagint Greek all four were designated as the Books of Kings or Kingdoms; and this was adopted by the early Latin translators and is followed in the Vulgate—Protestants affecting and preferring in this as in other things to follow the Hebrew text and the Jewish authorities.

The first book contains the history of Samuel down to his death, in the beginning of chap. xxv. Hence the first twenty-four chapters are generally attributed to him; and as he had anointed both Saul and David to be kings over Israel, these two first books, which narrate the history of their reigns, may seem a continuation of the record begun by Samuel. The continuators are thought to be the Prophets Nathan and Gad, as one may gather from *1 PARALIPOMENON*

xxix. 29: "Now the acts of King David, first and last, are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer."

FIRST AND SECOND KINGS.—As we travel down the road of history from the days of Samson and the other Judges, we come upon the grand figure of Samuel, one which arrests our attention and challenges our admiration equally with the sublime personages of Josue and Moses. Samson died gloriously, and by his heroic death expiated the sad weaknesses which marred his career and prevented him from effecting the complete independence of his people and reigning in undisputed power over a united and regenerated Israel.

There are no such weaknesses to dim the lustre of Samuel's saintly life. His birth is a boon granted to the prayers and tears of his pious mother, Anna. By her he is consecrated to God from the first instant of his existence, and placed from childhood in the sanctuary as a thing that exclusively belongs to the Most High and Most Holy. Even at that tender age, he is the privileged organ of the divine Will toward the aged and over-indulgent High Priest Heli, announcing to him, who was both the secular and religious head of the nation, the terrible judgments brought down on Israel by his sacrilegious and tyrannical sons.

There is no break in the beautiful life thus begun in the sanctuary. The soul nurtured and kept pure by the deep spirit of prayer, increases constantly in strength and holiness, till we find Samuel, now arrived at the age of manhood, delivering to guilty and oppressed Israel solemn exhortation couched almost in the last words of Josue: "If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth; and prepare your hearts unto the Lord and serve Him only, and He will deliver you out of the hand of the Philistines" (1 vii. 3). Would you know the secret of that resistless energy with which the Son of Anna thenceforward to his dying day sought to promote the cause of God and the cause of His people? Listen to the adjuration which the Israelites in their despair, and surrounded by their cruel foes, address to Samuel: "Cease not to cry to the Lord our God for us, that He may save us out of the hand of the Philistines! . . . And Samuel cried to the Lord for Israel, and the Lord heard him." Then comes the great victory for Israel on the spot made memorable by former disastrous defeat; and there too a monument is set up called *Eben-ezer* or "The House of Help."

The man of prayer, of good counsel, and unsleeping energy, thus goes on from victory to victory: "And the hand of the Lord was against the Philistines all the days of Samuel."

It is most touching to read of the humility of this illustrious man, who, when his people reject him and demand a king to rule over them, submits like a little child to the divine will, anoints Saul for the kingly office, without ever ceasing to direct and counsel him, or to guide both prince and people in the faithful observance of the law of God. "Far from me be this sin against the Lord, that I should cease to pray for you; and I will teach you the good and right way. Therefore fear the Lord, and serve Him in truth and with your whole heart . . . But if you will still do wickedly, both you and your king shall perish together" (xii. 23-25).

Alas, both king and people do forget the "great works" done among them by their Divine Benefactor, and forget, as well, the fatherly counsels of Samuel, and go on from bad to worse till Saul and Jonathan and the strength of Israel go down together in one common ruin on the red field of Gilboe!

David, who had been anointed king in the life-time of Saul, does indeed profit by the terrible examples of the divine justice, bringing on himself and his people blessings in proportion with his fidelity. Most gifted himself—poet, musician, brave warrior and wise statesman, fitted by all these gifts to shine in peace as well as in war—David makes of Israel a united, prosperous, and mighty nation.



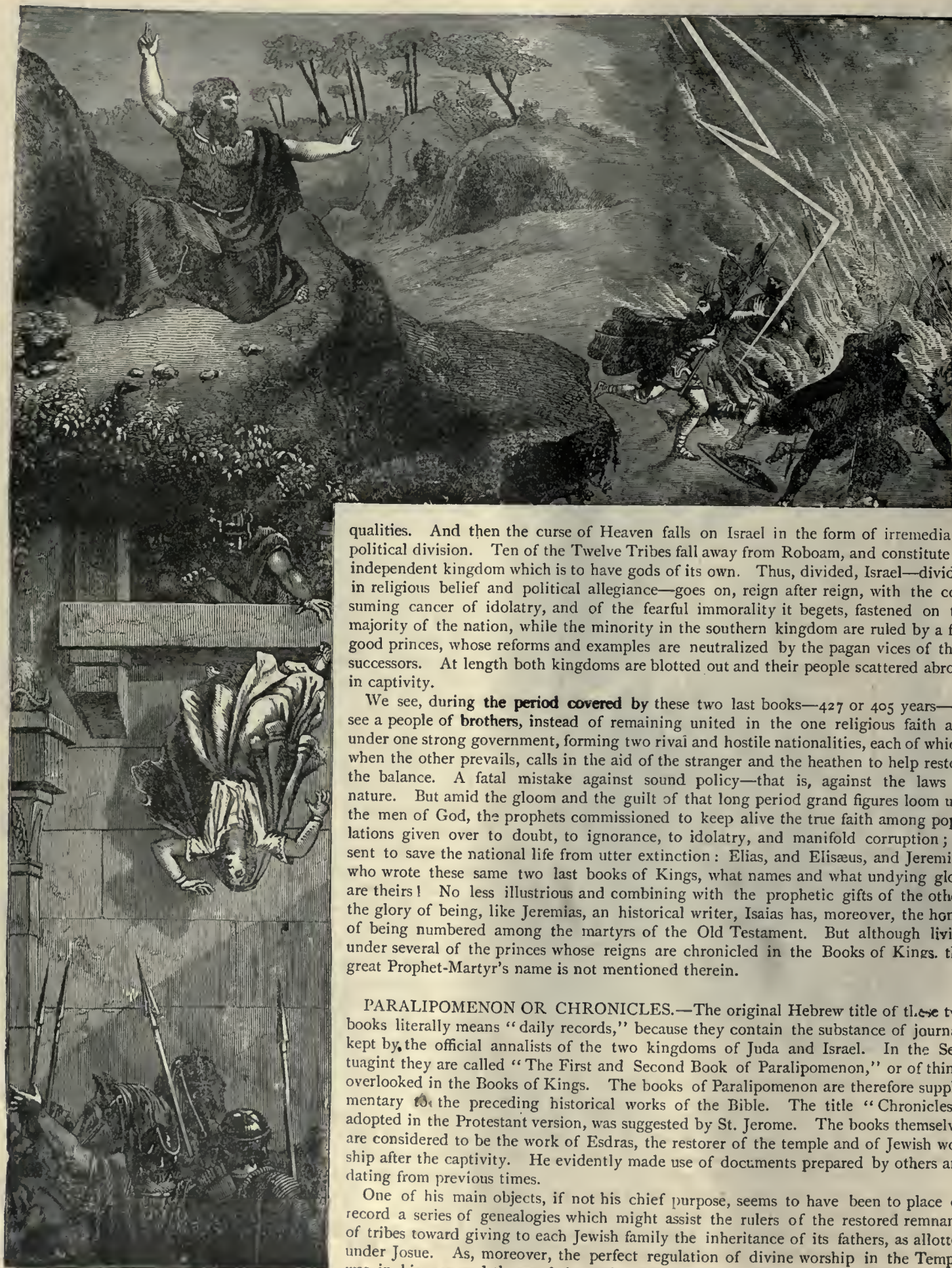
But he too forgets God in the intoxication of prosperity and power; he sins, sacrificing to the gross sensuality prevailing in the nations round about, and brings on his house, his people, and himself the terrible retribution which never fails to overtake the man who is placed on high to shine by his great virtues, and whose dark deeds are an incitement to evil in those beneath him.

But David, when guilty and visited with punishment for his guilt, differed from Saul in this: that, whereas the latter's proud self-will refused to bend beneath the chastising hand, or to confess his sin and make atonement for it, David put on sackcloth and

ashes, invoked the spirit of repentance, sent up to the God of his heart continual cries for forgiveness, and watered his couch by night with the bitter tears wrung from him by his grief. David was a man after God's own heart, because, even in his fall, he forgot not the God of his youth; and the sense of his guilt only made him seek to serve the Divine Majesty with tenfold fervor and increased humility. Saul, guilty, turned his back on God and sought from demons the knowledge of his own future and of the fortunes of his house. David, guilty, prostrated himself in the dust and sent up his heart-cries to heaven for mercy on his people and on himself. "The Lord is my Rock, and my strength, and my Saviour; God is my strong One: in Him will I trust: my shield and the horn of my salvation. He lifteth me up and (is) my refuge: my Saviour! And thou wilt deliver me from iniquity" (2 Kings xxii. 2, 3).

THIRD AND FOURTH BOOKS OF KINGS.—More terrible even than the end of Saul is that of the wise and magnificent Solomon, David's son. God lavished on this prince the rarest gifts of mind and heart, together with the undisputed possession of his father's kingdom. To him whose reign was "established in peace," and who was the illustrious figure of the Prince of Peace, Christ, it was given to build the first glorious temple ever erected for the worship of the one true God. His reign forms a central point toward which all preceding events in Sacred History seemed to tend, and whose surpassing glories were to be reflected downward on succeeding ages till He appeared who was to fulfill all promises in His person, and to eclipse all glories in the divine achievements of His humility and His charity. And yet the student of the Bible is filled only with sadness, and something like discouragement, in seeing this most wise prince become the most besotted and depraved of sensualists—an object of contempt and loathing to all true manhood, while the early piety which impelled him to build the most magnificent of temples to the God of his fathers is forgotten in the disgusting and insatiable appetite for pleasure, which with pagan wives brings into the City of David the fearful scandal of the idol-worship of the Egyptians and Chanaanites.

To this most foolish and most guilty king succeeds a son who inherits some of his father's worst vices without any of his great



qualities. And then the curse of Heaven falls on Israel in the form of irremediable political division. Ten of the Twelve Tribes fall away from Roboam, and constitute an independent kingdom which is to have gods of its own. Thus, divided, Israel—divided in religious belief and political allegiance—goes on, reign after reign, with the consuming cancer of idolatry, and of the fearful immorality it begets, fastened on the majority of the nation, while the minority in the southern kingdom are ruled by a few good princes, whose reforms and examples are neutralized by the pagan vices of their successors. At length both kingdoms are blotted out and their people scattered abroad in captivity.

We see, during the period covered by these two last books—427 or 405 years—we see a people of **brothers**, instead of remaining united in the one religious faith and under one strong government, forming two rival and hostile nationalities, each of which, when the other prevails, calls in the aid of the stranger and the heathen to help restore the balance. A fatal mistake against sound policy—that is, against the laws of nature. But amid the gloom and the guilt of that long period grand figures loom up: the men of God, the prophets commissioned to keep alive the true faith among populations given over to doubt, to ignorance, to idolatry, and manifold corruption; or sent to save the national life from utter extinction: Elias, and Elisæus, and Jeremias, who wrote these same two last books of Kings, what names and what undying glory are theirs! No less illustrious and combining with the prophetic gifts of the others the glory of being, like Jeremias, an historical writer, Isaia has, moreover, the honor of being numbered among the martyrs of the Old Testament. But although living under several of the princes whose reigns are chronicled in the Books of Kings, this great Prophet-Martyr's name is not mentioned therein.

PARALIPOMENON OR CHRONICLES.—The original Hebrew title of these two books literally means “daily records,” because they contain the substance of journals kept by the official annalists of the two kingdoms of Juda and Israel. In the Septuagint they are called “The First and Second Book of Paralipomenon,” or of things overlooked in the Books of Kings. The books of Paralipomenon are therefore supplementary to the preceding historical works of the Bible. The title “Chronicles,” adopted in the Protestant version, was suggested by St. Jerome. The books themselves are considered to be the work of Esdras, the restorer of the temple and of Jewish worship after the captivity. He evidently made use of documents prepared by others and dating from previous times.

One of his main objects, if not his chief purpose, seems to have been to place on record a series of genealogies which might assist the rulers of the restored remnants of tribes toward giving to each Jewish family the inheritance of its fathers, as allotted under Josue. As, moreover, the perfect regulation of divine worship in the Temple was in his eyes and those of the nation a matter of the most practical importance, he



drew up also genealogies of the priestly and levitic families, so that they might perform their functions in the order and with the regularity prescribed under David and Solomon. These families had to live on the tithes and offerings given them while discharging their sacred functions, each in their turn, in Jerusalem. It thus became imperative to have a public and authentic list of these families and their numbers, so as to secure perfect regularity and discipline in the successive bands of priests and levites called to minister in the sanctuary. This Esdras did, as may be seen in the books themselves.

As to the purely historical portion of the books, it contains what is the very heart of the national life—the detailed story of David's glorious reign, the great promise and performance of Solomon's youth, together with the incredible splendor and luxury that were to be his bane. Of his licentiousness and open encouragement of idolatry within his own capital and household, there is no mention here. The writer refers us back on this subject to the Second Book of Kings. The inspired Chronicler, however, is careful to describe Solomon's stolid and vicious son in such a way, that we are forced to behold in this precocious despot's conduct the natural result of the paternal training and examples.

Roboam had for mother an Ammonite princess, one of those women which God had so often and so solemnly forbidden his people to connect with themselves by marriage. What the influence of this idolatrous woman over the perverted and prematurely old monarch (he died at sixty) may have been, we know not from authentic history. The mere fact that her son became Solomon's successor allows us to suppose that she ruled supreme over the silly, pleasure-seeking king. Her son, as well as "the young men . . . brought up with him in pleasures," and his evil counselors from the beginning of his reign, had not more of faith than he had of kingly prudence. Even after the disruption of his kingdom, he refuses to profit by the terrible prophetic lessons delivered to Jeroboam during Solomon's lifetime (3 Kings xi. 29). "When the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him." And what is the consequence? "In the fifth year of the reign of Roboam, Sesac king of Egypt came up against Jerusalem (because they had sinned against the Lord)." . . . There is terror and a show of that kind of repentance which is begotten of mortal fear. "The Lord is just!" both prince and people exclaim in their extremity. But the Lord, who is ever more merciful than just, will not allow the Egyptian to exterminate the guilty ones. They become vassals and tributaries of their old-time foes and oppressors. "So Sesac king of Egypt departed from Jerusalem, taking away the treasures of the house of the Lord, and of the king's house" (2 Paral. ii. 9).

The gold with which Solomon had so magnificently enriched the Sanctuary had been, every bit of it, the gift of David, the fruit of his conquests and pious economies. The lavish profusion of gold and silver with which Solomon had adorned and enriched his own palaces and harems, had been ground out of his impoverished and over-taxed people. All is now swept into the coffers of the Egyptian! Brass replaced gold in the



temple as well as in the palace. But the faith, the love, the heart service which Jehovah solely prized, and which would have made Roboam and his people invincible against every enemy, neither the king nor his subjects thought of bringing to the house of God or to their own homes. "He did evil, and did not prepare his heart to seek the Lord!" But "even in Juda there were found good works;" and so God will keep to the promise made through Ahias (3 Kings xi. 36), "that there may remain a lamp for My servant David before Me always in Jerusalem, the city which I have chosen, that My Name might be there."

And so, through the gloom of the long succeeding centuries, this "lamp," the steady light of the Promise, shall continue to cheer faithful hearts both in Jerusalem and amid the sorrows and despair of exile, till our Day Star, our "Orient from on high," shines out above the hill-tops of Bethlehem.

THE FIRST BOOK OF ESDRAS.—Esdra, the author of this book, as well as the probable author of the preceding Chronicles, is justly revered as the second parent of the Hebrew nation. But before we speak of his personal merit or of his deeds, let us give one glance at the last chapter of Paralipomenon.

Here we have King Eliakim or Joakim placed on the throne of Jerusalem by the Egyptian conqueror who has deposed Joachaz. "Joakim was five and twenty years old," the sacred historian says, "when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before the Lord his God. Against him came up Nabuchodonosor King of the Chaldeans, and led him bound in chains to Babylon."

On the throne of this unworthy prince is placed his son of nearly the same name. "Jochin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord. And, at the return of the year, King Nabuchodonosor sent and brought him to Babylon." Sedecias, an uncle of this boy-king, and brother to the two deposed and exiled monarchs, now succeeds to this precarious sceptre. "Sedecias was one and twenty years old when he began to reign; and he reigned eleven years in Jerusalem. And he did evil in the sight of the Lord his God, and did not reverence the face of Jeremiah the Prophet speaking to him from the mouth of the Lord . . . And he hardened his neck and his heart from returning to the Lord the God of Israel."

In the footsteps of this wicked prince walk the leading men or priests and people. Their patient God vainly warns them of the coming evils. "But they mocked the messengers of God, . . . until the wrath of the Lord arose against His people. For he brought upon them the King of the Chaldeans." . . . City, temple, everything strong and fair, all is swept from the face of the earth by the Babylonian conqueror, and the miserable remnants of Juda are driven away into captivity. Is it not terrible? and is not such blindness, such perseverance in evil, a something so incredible that one is staggered by the recital of such monstrous perverseness?

With regard to the Book of Esdras itself, it is, manifestly, a continuation of the preceding book of annals or chronicles. Cyrus the Great is moved to restore the Temple of Jerusalem and to revive thereby the Hebrew nationality. In captivity such holy priests as Esdras and Nehemias, and such prophets as Jeremias and Daniel, had sneu on the Hebrew name and religion such extraordinary splendor, that the great and right-minded Cyrus was drawn toward the true faith and toward a people whose supernatural virtues formed such a contrast with the surrounding corruption of heathendom. So, both priests and people had been chastened by the terrible trials of exile and bondage! And God would once more gather together His scattered ones! There is an accurate list of the exiles whom Cyrus permitted to accompany Zorobabel and Esdras on their touching patriotic mission. And what pregnant lessons for the most generous souls aspiring to build up anew 'he ruins of country and home are found in these monumental' pages! How the story of patriotic self-sacrifice and religious faith belonging to these far-off times and countries apply literally to this our nineteenth century and the long-cherished aspirations of more than one struggling people! It would be so profitable to parents themselves in every Christian family to study, with their whole mind and heart, this and the following book, and then hold up to their dear ones the golden lessons gleaned from such attentive perusal!

THE BOOK OF NEHEMIAS, OR THE SECOND OF ES-DRAS.—When Esdras had succeeded in building up the Temple and in restoring and reforming the remnants of his people, he returned to Mesopotamia to report on his accomplished mission. Alas, it required the eloquent voice, the strong hand, and conciliatory temper of the truest of priests and wisest of statesmen to **cap** the fickle people to their resolutions. Such of the Hebrews



as had been living in Judæa before the arrival of Esdras and his colony of exiles had either become as heathenish and corrupt as the neighboring Chanaanites, or had made of the little religion they retained a mixture of idolatrous practices and Hebrew superstitions. They were, at best, but poor auxiliaries to Esdras and his zealous band of restorers. But what shall we say of the non-Hebrew populations, the old enemies of God and of his people? They used every exertion and every artifice to prevent the restoration of Jerusalem and the rebuilding of the Temple. When force and fraud failed, they tried on the faithful Israelites the old fascination of their idolatrous customs, of their licentious celebrations, and pompous pagan festivals. And they succeeded.

Nehemias had to return with Esdras to Jerusalem to begin anew this unfinished labor of social and religious reform and material reconstruction. The story grows in interest from chapter to chapter, as the two great men, brother priests laboring together with one mind and one heart, rekindle by voice and example the faith and zeal of their fellow-countrymen. They proclaim the Law anew, and induce the people to celebrate with extraordinary fervor and solemnity the Feast of Tabernacles (2 Esdras viii. and ix.) With one voice priests, princes, and people confess God's infinite goodness in their behalf and their own inconceivable ingratitude. "Our kings, our princes, our priests, and our fathers have not kept Thy law . . . And they have not served Thee in their kingdoms, and in Thy manifold goodness, . . . and in the large and fat (wide and fruitful) land which Thou deliveredst before them . . . Behold, we ourselves this day are bondmen: and the land, which Thou gavest our fathers, . . . we ourselves are servants in it! . . . And because of all this we ourselves make a covenant, and write it, and our princes, our Levites, and our priests sign it" (Ibid. ix. 34-38).

THE BOOK OF TOBIAS.—We have, in the saintly man after whom this book is called, another illustrious instance of the living faith and heroic virtue displayed in exile by so many of God's people. No book in the Old Testament affords such touching examples of filial piety, domestic simplicity and purity, and that unflinching devotion to one's brethren in their darkest days of suffering and oppression. The virtues which shine forth in the life and home of Tobias are those which must be eternally the very soul of domestic happiness and public welfare. The morality of the whole book is a most beautiful commentary on the law of life delivered through Moses; a splendid mirror in which even Christians may see what they ought to be and are not, as compared with the saintly men and women of twenty-six hundred years ago.

Tobias was born in Cades (Kedesh)-Nephtali, in the northern part of Galilee. It was the native city of Barac, in which Debbora had organized the little army that was to prove victorious over the proud hosts of Jabin and Sisara. From time immemorial the place was a famous stronghold, one of the "cities of refuge" established by Josue. Near it Jonathan the Machabee fought against the treacherous generals of Demetrius, changing a disastrous defeat into a glorious victory. Beneath its very walls was shown the spot where the stout-hearted Jael completed Debbora's triumph by slaying with her own hand the cruel Sisara.

Tobias, nurtured in this eagles' nest, displayed from earliest boyhood qualities far superior to those of the soldier and conqueror. He learned even when a child in years, to do "no childish thing in his work," and when his fellow-countrymen and townsmen "all went to the golden calves" of Jeroboam in Samaria, "he alone fled the company of all, and went to Jerusalem to the temple of the Lord." He appears to have been a wealthy youth who delighted in devoting generously his wealth to the support of the true religion. What he had been in childhood and youth he continued to be in manhood and all through life. "He took to wife Anna of his own tribe, and had a son by her whom he called after his own name; and from his infancy he taught him to fear God and

to abstain from all sin." Carried with his wife and child into captivity by Salmanasar (Shalman-Ezor) IV., King of Assyria, Tobias shone so pre-eminently above his fellow-captives and the Assyrian nobles and courtiers at Niniveh that he attracted the notice and won the favor of the monarch himself, and was by him loaded with honor and wealth. For in the midst of this idolatrous and sensual race, when his Hebrew fellow-captives shared in the forbidden rites and pleasures of their captors, Tobias "kept his soul and never was defiled," being ever "mindful of the Lord with all his heart."

The book, from the first chapter to the end, reads like a glorious epic in praise of exalted piety and patriotism. Two kindred families, bound still more closely together by the same deep, practical faith, are the principal personages, while evil spirits and God's own archangel display respectively their baneful influences and healing power. What a picture is that household in the mighty Niniveh, in which the now poor and sightless Tobias is made the butt of his wife's unfeeling sarcasm and headlong temper! He had risked and spent everything on his persecuted countrymen; and now as he sits at home, blind and destitute of all earthly comfort, a woman's foolish tongue ceases not to lash him. "Where is thy hope, for which thou gavest alms, and buriedst the dead?" It was in vain that he replied, "We are the children of the saints, and look to that life which God will give to those that never change their faith from Him." The pitiless tongue ceased not for all that to scourge him with the reproof: "It is evident thy hope is come to nothing, and thy alms now appear!" And the poor, helpless sufferer, seeing no further aim in life, would lift his soul to God on high: "Thou art just, O Lord, and all Thy ways mercy and truth and judgment! . . . Command my spirit to be received in peace; for it is better for me to die than to live."

At the same hour, in the city of Northern Ecbatane, a dear friend and kinsman of Tobias, Raguel by name, was suffering deep affliction in the person of his only child, Sara. This man was both virtuous and wealthy. But, through some mysterious dispensation of Providence, evil spirits were allowed to persecute him and his. Every one who had till then sought the hand of his innocent and pious daughter had fallen a victim to the Evil One. This drew suspicion on Sara, so much so, indeed, that even her servant maid openly and bitterly taunted her with being a murderess. Prostrate before the Divine Majesty in the privacy of her own chamber, the distressed girl was sending up her heart-cry for help: "I beg, O Lord, that Thou loose me from the bond of this reproach, or else take me away from the earth." But Northern Ecbatane (the capital of Cyrus) is on the road to Rages (the modern *Rhey*, a few miles southeast of Teheran); and in this last city lived one of Tobias' tribesmen, Gabelus, to whom in the days of his great prosperity the former had lent a large sum of money. This sum, before dying and in the interest both of his wife and of his son, Tobias is now anxious to recover. And here comes in the sweet and loving providence of the Father. The succor needed by the two suffering families will not be delayed. Then is told the marvelous story of the Archangel Raphael's undertaking to guide the younger Tobias all the way to the distant home of his kinsman, where God was keeping in store for him the spotless soul of a true woman as well as part of the riches which were to raise his aged parents once more to affluence. To his father also the angelic guide, on their joyful return to Niniveh, restores the sight so long lost. How magnificent is the hymn of prophetic praise and exultation which goes up from this tried and grateful soul! "I and my soul will rejoice in Him. Bless ye the Lord all His elect; keep days of joy, and give glory to Him. Jerusalem, city of God, the Lord hath chastised thee for the works of thy hands. Give glory to the Lord for thy good things, and bless the God eternal; that He may rebuild His tabernacle in thee, and call back thy captives to thee, and thou mayst rejoice for ever and ever!"

THE BOOK OF JUDITH.—Here is another thrilling page of sacred history taken from the annals of that same epoch of partial restoration from captivity and exile. Moses had been saved from the waters of the Nile by the watchful love of his sister, Mary, who also continued to be the angel of his life in the court of Pharaoh, and till her great brother could openly choose between the service of the Egyptian oppressor and that of his own oppressed kinsmen. With him, when sent on his divine mission of liberation, was associated Mary, who thus deserved the name of Deliverer. Then came Debhora and Jael to work out the freedom of Israel during the period of the Judges; and now Judith stands forth to deliver the restored tribes from the threatened renewal of their subjugation and expulsion from their native land. No mere analysis of the story can give the reader a truthful idea of the condition of things in Palestine or of the desperate extremities from which a woman's inspired heroism freed her country and people. Even those who see in Judith's artifice a something exceedingly like criminal fraud, must remember that Sacred History records more than one deed of the most illustrious personages which the historian does not pretend to excuse or justify. But, to one who calmly considers the circumstances of the age and country—the brutal lust for conquest and plunder which animated the Nabuchodonosors and Holophernes of these pagan times—there can occur no valid reason for refusing to Judith the glorious praise due to a woman, who devotes her own life and imperils her honor in order to save the honor of her countrywomen and the independence of her own nation, then struggling to confirm its long-lost and scarcely recovered freedom. (See the Author's reasoning on this subject in *HEROIC WOMEN OF THE BIBLE AND THE CHURCH*, chap. xvii. pp. 180-81.)

THE BOOK OF ESTHER.—Just as the God, who watched so lovingly over the destinies of that race which was to give to the world Christ and His Apostles, showed again and again how easily and surely He could employ the hand of a single man to work out the salvation of an entire people, even so does He use again and again a weak and timid woman as His instrument, in order to render still more irresistible the demonstration of His almighty Power. Modern scholars judge it probable, that the Assuerus who raised Esther to the throne, was no other than the blindly proud and blundering Xerxes who attempted, at the head of the united armies and fleets of all Western Asia, to conquer and subjugate the little republics of Greece. The indescribable splendor and magnificence of this royal despot forms a kind of background for the picture of Esther's loveliness and piety, of the utter helplessness of her Hebrew fellow-exiles, and of the implacable animosity existing between them and their old Amalekite foes. The book, although affording us but a glimpse of that fairy-like luxury and incredible servility prevailing in these great eastern capitals, enables us, nevertheless, to see the fearful extent of the corruption from which God wished to preserve His people, by keeping them from intimate communication with their heathen



neighbors, and binding them to his own service by inviolable fidelity within their own national territory.

Their existence as a free people in Palestine was to be the consequence of this fidelity to the law of Jehovah. His overshadowing protection secured them from disaster, defeat, and subjugation, so long as they served Him with their whole heart. And in their exile among the nations, while they were taking to heart the bitter lessons of experience, He ever showed Himself ready and prompt to assist them and to protect them from utter extinction, when the cry of their heart went up to Him.

Aman, the all-powerful favorite of Assuerus, has taken every means to annihilate the scattered remnants of the Hebrew race by one fell blow, and throughout the vast Persian empire. The young Hebrew Empress knows, as well as her uncle and foster-father, Mardochæus, that the hand of God alone can arrest the blow about to fall, and that united prayer to Him can make him stretch forth His arm to save the innocent and strike down the guilty aggressor. Trusting in the intervention of that Power and Goodness which will have us entreat it in our direst need, Esther employs meanwhile all the means which human prudence suggests to enlighten the Emperor on his favorite's character and designs. Woman's wit comes to the aid of woman's loveliness and patriotism; iniquity falls into the net it had itself spread for the guiltless, and cruelty perishes by its own devices. These are pages to be read again and again as one reads the most enchanting tale of eastern romance. For here no romance can come up to the reality.

FIRST AND SECOND MACHABEES.—The two books bearing this title contain the history of a heroic family of priests who conquered the national independence under the Greek kings of Syria, and were also the successful champions of religious liberty. The surname of "Machabee," first borne by Judas, son of the priest Mathathias, arose, according to some, from a Hebrew word signifying "hammer"—both the father and his sons having been in the hand of God a hammer for shattering the might of their oppressors. Others, on the contrary, derive the appellation from the initial letters of the Hebrew sentence in Exodus xv. 11: "Who is like to Thee among the strong, O Lord?" These letters, it is said, were inscribed by Judas on his victorious banners; and hence the surname. The name is bestowed not only on Judas and his brethren, but on a generous widow and her seven sons most cruelly put to death in Antioch by the pitiless tyrant Antiochus Epiphanes.

The first book of Machabees—a manuscript copy of which in Hebrew, or, rather, in the popular Syro-Chaldaic of the Machabean age, was seen by St. Jerome—is the history of forty years, from the beginning of the reign of Antiochus Epiphanes to the death of the High Priest Simon Machabee. The second book is the abridged history of the persecutions under Antiochus Epiphanes and Ptolemy Eupator his son, being compiled from a full and complete history of the same in five books, written by Jason, and now lost. This abridgment describes in detail many of the principal occurrences related in the first book. Both historians, however, seem to have written independently of each other, neither having seen the other's work.

No history, ancient or modern, contains a more vivid and thrilling story of living faith and heroic valor.

THE PROPHETS.

We must not, if we would form a correct conception of Sacred History, separate the Prophets and their utterances from their proper connection in the series of contemporary events. They, their prophecies, and their lives, form an integral portion of the annals of the epoch in which they lived. The very historical books we have been just passing in review are incomplete, and, in some parts incomprehensible, if severed from the words and actions

of such men as Isaias, Jeremias, Ezechiel, Haggæus, and other prophets, who acted such an important part under the Kings of Jerusalem and Samaria, while striving, under divine inspiration, to correct and convert bad sovereigns and their sinful people, or to direct and encourage the good.

The name of prophets is sometimes given in Scripture to persons who had no claim to prophetic inspiration. In classic Greek, the word *προφήτης*, "prophet," designates any person who speaks for another, especially one who speaks in the name of the Godhead, and thus declares or interprets His will to men. The primary meaning of the word prophet is, therefore, that of an interpreter. In the Bible the word has several significations: 1st. It applies to all persons of superior learning or uncommon intellectual gifts, whether their knowledge regards divine or human things. Thus in 1 Corinthians xiv. 6, "prophecy" means the supernatural knowledge of divine things bestowed as a gift on certain persons, and in the infancy of the Church, to enable them to teach others; whereas, in Titus i. 12, "a prophet of their own," means a Cretan author who had accurately described his own countrymen as "always liars, evil beasts, etc." 2d. He is called a prophet who has either of things past or present a knowledge exceeding the power of nature. Thus Elisæus knew that his servant Giezi had secretly obtained rich presents from Naaman. Thus also when the soldiers buffeted our Lord the night before his death, they asked Him to "prophecy" who had struck Him. 3d. Again, a man is said to be a prophet when he is inspired to say what he does not understand, as Caiaphas (St. John xi. 51) "prophesied that Jesus should die for the nation." 4th. In the proper and primitive sense of the word, Aaron is to be the "prophet;" that is, the interpreter, of his brother Moses (Exodus vii.) Hence both our Lord and St. Stephen upbraided the Jews with having persecuted all the prophets; that is, all those who had been sent to declare to them the will of God. 5th. The designation of prophets was also given to all those who sang hymns or psalms with extraordinary enthusiasm, so as to seem beyond themselves. In 1 Kings x. 12, Saul meets a troop of these singers, joins them, is seized with their divine enthusiasm, and it is therefore said: "Is Saul also among the Prophets?" This same meaning applies on several occasions to David and Asaph and to the young men trained as singers for the temple, and who are therefore called "the sons of the prophets." 6th. The word "to prophesy," again, is understood of the power of working miracles. Hence (Ecclesiasticus xlviii. 14) it is said of Elisæus: "After death his body prophesied," because the contact with the holy man's corpse raised a dead man to life. 7th. But this gift of miracles was the seal which stamped with the divine authority the utterances of the Prophet properly so called; that is, the man to whom God has revealed and enjoined to announce to the world future events which no created mind could of itself have foreseen. (See Bergier, *Dictionnaire de Théologie*.) Such are the divinely commissioned men whose books we are now to consider.

THE FOUR GREAT PROPHETS.

ISAIAS.—By the universal consent both of the Jewish Church and of the Christian, Isaias is given precedence in rank over the other prophets, though he cannot claim priority in time. He was of royal birth, and the elevation and beauty of his style are in keeping with his high rank and nobility of soul. He is by far the most eloquent of the Prophets. Besides, he describes so minutely the person of Christ and His sufferings, as well as the birth and destiny of the Christian Church, that one might think he was recording past events or describing what was present before his eyes, rather than announcing to the world what was still hidden in the night of ages, and could only be the secret of the divine mind and power. For this reason the book of Isaias has been called a fifth Gospel, so clearly does he perform the task of an evangelist.



The prophetic mission of this great man and great saint runs through the reigns of four kings of Juda—Ozias, Joathan, Achaz, and Ezechias, his life having been gloriously crowned with a cruel martyrdom under Manasses. Like the Prophet Elias before him, and like John the Baptist long ages after him, Isaïas in performing his sublime mission wore the penitential garb of the Nazarites, the long blackish-gray tunic of haircloth fastened round the loins with a rope or girdle of camel's hair. Thus habited, the man of God would, most probably, go into one of the spacious courts of the Temple, while the people were flocking in to some solemn sacrifice, and from one of the lofty flights of steps leading up to the altar of burnt offerings, would pour forth the words of his divine message on the multitude beneath and around. The very first words of these inspired oracles still thrill the coldest reader with emotion: "Hear, O ye Heavens! and give ear, O Earth! For the Lord hath spoken. I have brought up children and exalted them; but they have despised Me. The ox knoweth his owner, and the ass his master's crib. But Israel hath not known Me, and My people hath not understood!"

No words could more aptly state God's case as against His blind and ungrateful people under the Old Law, as well against the professed or nominal followers of Christ under the New Law of Grace. We are, all of us who believe in Christ and through Him in the Father, the adopted children, the family of God. How He has exalted the sons of Adam! How tenderly He has provided for the bringing up of the human race to a God-like resemblance with their all-bountiful Parent and Benefactor! And is not our life one long act of contempt of that Adorable Majesty?—one long and persistent ignoring and misunderstanding of that ever-present and patient Goodness?

To understand even the literal sense of these most pregnant chapters, it will be necessary to read not only the history of the four kings under whom Isaïas preached and taught and performed miracles, but also the two preceding reigns of Amasias and his father Joas. Joas, saved in infancy, and by a miracle, from the slaughter of all the male descendants of David, and brought up by his aunt Josabet in the very sanctuary of the Temple, would, one might think, be sure to be worthy of David and lovingly faithful to God his Protector. And yet, in the very flower and pride of his manhood, he introduces among his people the abominable worship of Baal and Ashtarte—murders in the very sanctuary which had sheltered his infancy and childhood his cousin and foster-brother, the High Priest Zacharias, and runs, uncontrolled, his race of wickedness, till he is himself cut off by the hand of a murderer. Not much better is his son Amasias. He was a cruel king: he caused 10,000 Edomite prisoners to be cast, in cold blood, headlong from the cliffs of Petra, while he hesitated not in the hour of victory to cause sacrifices to be offered in honor of the idols worshiped by his victims. A cruel soldier is rarely a brave man; and a coward is always a vain one. So Amasias provokes his father's namesake, Joas, King of Samaria, to war; is shamefully beaten, taken prisoner, brought in chains to Jerusalem, which is partially dismantled by the victor, and at length, like his father, is cut off by the red hand of murder. There is no use in teaching or warning these purblind princes, in whose veins the heroic blood of David is changed into mud: they will neither be taught, nor enlightened, nor warned. Such were



the men who had ruled the Kingdom of Juda immediately before the birth of Isaias.

Now read in the first five chapters the prophetic denunciations and warnings which apply to the latter part of the long reign of Ozias. Like Solomon, he began his reign young—at the age of sixteen—and by his piety and his genius raised the Kingdom of Juda to a height of glory it had not known since Solomon. Though he did not end his long reign like this prince, so unwise with all his wisdom, Ozias forgot himself in his old age, and, like Saul, attempted to usurp the functions of the priestly office. He was stricken with leprosy at the very altar, and had thenceforward to yield his kingly functions to his son Joathan, and live in the rigorous seclusion imposed on lepers. That there was degeneracy in the body of the nation, as well as in the ruler himself, we may well believe. And in this light we can understand the denunciations of the first five chapters of Isaias. “O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps (that is, ‘lead thee along the way to destruction.’). The Lord standeth up to judge, and He standeth to judge the people.” Listen to the fearful description, at the end of the fifth chapter, which he gives of the coming of the Babylonians and Assyrians to chastise the insolence and ingratitude of this wilfully blind people. The hostile armies coming on from the shores of the Persian Gulf are like a mighty tidal wave which rises and advances swiftly, bearing down all resistance. “And they shall make a noise against them that day like the roaring of the sea. We shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof!”

2. With chapter vi. begins another series of prophetic teachings. “In the year that King Ozias died, I saw the Lord sitting upon a throne high and elevated; and His train filled the temple.” The dead monarch had dimmed the glory of his long reign and splendid services to religion and country, by an obstinate attempt to thrust himself into the sanctuary and to offer with hands unanointed incense upon the altar. In contrast with this sacrilegious presumption stands out the shrinking humility of Isaias—called and chosen, as he knew himself to be, to the sublime and perilous functions of the prophetic office. “And I said, ‘Woe is me . . . because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of Hosts.’”

Touched by the terrors of the prophet’s humility, one of the attendant Seraphs takes a live coal from the altar of the heavenly temple, and touches therewith the lips which are to speak such mighty things to the world. The reign of Joathan was a continuation of the best traditions of the preceding reign. In one particular only did the son of Ozias fail in magnanimity and firmness of purpose. “The high places he took not away: the people still sacrificed and burnt incense in the high places” (4 Kings xv. 35). Had the people of Juda, then, become so addicted to these clandestine practices of idolatry that the very best princes dared not attempt their suppression? This was, therefore, the sin of the people, and argues to what extent the abominable idol-worship of Palestine and Syria had taken hold of the popular heart in Jehovah’s special inheritance. This fact will furnish a key to the most terrible denunciations and predictions of the first chapters in the book, particularly to that uttered by the prophet after his lips had been purified by the sacred fire. “Go and say to this people, ‘Hearing hear, and understand not! And see the vision and know it not!’ . . . And I said: ‘How long, O Lord?’ And He said: ‘Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.’”

This brief and magnificent vision of the Heavenly Temple on high, and of the enthroned Majesty of the infinite God, was, doubtless, proclaimed in the temple of Jerusalem to the assembled multitude of tepid, half-hearted worshippers. It reminded them that

the splendors of God’s earthly house was but a faint image of the everlasting, and that the holiness demanded of both priests and people was only a preparation for the perfection of the beatified state. This sublime revelation, together with the clear and definite announcement of coming ruin to both temple and nation, hung over Juda and its rulers like a cloud big with coming storm during the entire reign of Joathan.

3. The prophecies in the three following chapters, vii., viii., and ix., were delivered during the reign of Joathan’s successor, the weak-minded and unprincipled Achaz. The league formed against Jerusalem by the Kings of Israel and Syria had always been baffled by the unflinching and prudent policy of Joathan. His son inherited none of his religious faith or statesmanship; and, threatened as he was by the allied armies, he bethought him of calling in to his aid the King of Assyria. Besides, one chief purpose of the King of Israel was to dethrone the descendants of David and set up a Syrian to rule in Jerusalem. This moved to its depths the patriotic soul of Isaias. He knew that the Kingdom of Juda had nothing to fear from the designs or power of the allied kings; and he scorned the idea of invoking the aid of the foreigner and the heathen to fight the battles of Jehovah and to protect the throne of David. The enemy is already in the neighborhood of Jerusalem, and it becomes a matter of life or death to prevent him from cutting off its supply of water. So Achaz marches out to protect the Upper Pool whence the chief supply was derived. Thereupon Isaias is bidden to take his son Sheas-Jashub (“Remnant shall Return”) and to confront Achaz with these words: “See thou be quiet. Fear not, and let not thy heart be afraid! . . .” Speaking of the formidable league and its designs against the House of David, the divine oracle is most emphatic: “It (the league) shall not stand, and this shall not be!”

But the unbelieving and timid Achaz cannot set aside either his terrors at the sight of the hostile armies, or his doubts about the victory promised by Isaias. Here comes in the famous prophesy about the Deliverer to be born of a Virgin-Mother: “Hear ye, therefore, O house of David! Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called EMMANUEL (God with us).” It was in vain that the prophet had assured Achaz that “within three score and five years Ephraim (that is, the Ten Schismatic Tribes forming the Kingdom of Israel under the leadership of the powerful tribe of Ephraim) shall cease to be a people.” The young king will not believe and will not be dissuaded from calling in the Assyrians. Then comes the bitter reproof and the renewal of the glorious Promise made in the Garden to Eve and Adam guilty: “Behold a Virgin shall conceive,” and God shall become Man, *Our God*, “God with us” for ever—the Son of David of whose Kingdom there shall be no end.

Let this unbelieving king, who will not trust to Jehovah’s power and protection, call in the Heathen from the banks of the Tigris, and let his idol-worshipping people become the allies of the worst enemies of God. “The Lord shall bring upon thee (Achaz), and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda, with the King of the Assyrians.” And all through the desolation and the long captivity of these coming years, there is for Juda a twofold consolation, like a twin beacon to light its path through the gloom: their “Remnant shall Return,” and in the fulness of time Emmanuel shall be born to them. As for the prophet himself, with the clear foresight both of the devastation that is soon to come, and of the future Redemption of Israel and the entire race of man, he will put his sole trust in the Lord: “Behold, I and my children whom the Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, who dwelleth in Mount Sion . . . I will wait for the Lord who hath hid His face from the house of

Jacob, and I will look for Him!" His two sons as they grow up and walk by his side in Jerusalem and through the land shall be "a sign," and a standing prodigy or "wonder" sent to Israel from the Lord of hosts. We have seen that the elder *Shear-Jashub*, or "Remnant shall Return," was an ever-present warning, by the very name he bore, both of the coming desolation and exile and of the restoration of a remnant of the race. The boy, therefore, was a sign of the Divine justice as well as of the Fatherly mercy soon to be displayed. In chapter viii. the birth of another son is described as attended with extraordinary solemnities. Isaiah is commanded to set up a large scroll or tablet bearing the words, *Maher-Shalal-Hash-Baz*; that is, "Hasten, Booty, Speed, Spoil;" and when his younger son is born he is bidden to call him by this prophetic name so full of terrible significance to the kingdom of Judah. Already the King of Assyria had come down with an army on his allied enemies, the Kings of Damascus and Samaria, and had depopulated not only a portion of Syria but the valley of the Jordan around the Lake of Galilee, carrying the inhabitants away into exile. This does not make King Achaz heed any the more the warnings and exhortations of Isaiah; this prince more than ever courts an alliance with the Assyrian. The people, however, without ceasing to cling to their vices and their idolatry, are frightened into favoring a league with Damascus and Samaria. This only hastens the coming of the Assyrian. It is in vain that the great prophet tries to fire the national heart with the only flame that should burn therein, the love of their fathers' God and the love of their fatherland. Vainly does he exhaust himself in repeating that no enemy can harm Judah and Jerusalem so long as they repose a loving trust in Jehovah. "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be a sanctification to you" (viii. 13, 14). . . . "By the wrath of the Lord of hosts the land is troubled, and the people shall be as fuel for the fire: no man shall spare his brother" (ix. 19). "What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory? . . . As my hand hath found the kingdoms of the idol, so also their idols of Jerusalem and of Samaria. Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?" (ix. 3-11). Then will come the turn of the Assyrian empire itself. "Shall the axe boast itself against him that cutteth with it? . . . As if a rod should lift itself against him who taketh it up!" And again, after repeating for the twentieth time His promises of mercy and final restoration, the Lord adjures Jerusalem in these touching words: "Therefore, thus saith the Lord the God of hosts: O, my people, that dwellest in Sion, be not afraid of the Assyrian. He shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt. For yet a little and a very little while, and My indignation shall cease, and My wrath shall be upon their wickedness. And the Lord shall raise up a scourge against him."

Meanwhile, in favor of the "true Israelites," the men of pure lives, unfaltering faith, and unshaken hope in the promises, the Prophet ever holds up their sure fulfillment. "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him" (xi. 1, 2).

Surely it was the same Spirit who rested upon the patriot prophet himself.

3. Chapters xi. and xii. form one of these exultant hymns which we conceive Faith to be wont to sing amid the darkness of the densest idolatry and the wrecks of home and country. "And it shall come to pass in that day, that the Lord shall set His hand the second time to possess the remnant of His people, which shall be left from the Assyrians. . . . And thou shalt say in that day: I will give thanks to Thee, O Lord, for Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me.

Behold, God is my Saviour, I will deal confidently and will not fear: because the Lord is my strength and my praise, and He is become my salvation."

Then come, under the designation of "burdens," the prediction of the terrible retribution which is to be dealt out on each of the enemies of God and His people—on Babylon, the Philistines, the Moabites, on Damascus, Samaria, the Assyrians and Egyptians. He pauses, in chapter xxii., while describing the devastation of Judah, to utter against Sennacherib, one of the blind and vicious counselors of blind and vicious princes and people, the divine judgment gone forth against him. "Thou hast hewed thee out carefully a monument in a high place, a dwelling for thyself in a rock. Behold the Lord will cause thee to be carried away, as a cock is carried away, and He will lift thee up as a garment. He will toss thee like a ball into a large and spacious country."

Nor shall the maritime powers of that age be spared by the scourge of divine justice. Tyre and Sidon shall fall. "The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the mighty ones of the earth. . . . The earth is infected by the inhabitants thereof; because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant. Therefore shall a curse devour the earth, and the inhabitants thereof shall sin. . . . It shall be thus in the midst of the earth, in the midst of the people, as if a few olives that remain should be shaken out of the olive-tree, or grapes, when the vintage is ended. . . . With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved." This moral and social convulsion, like the mighty upheavals that are recorded in geology, is now a matter of history. And how very nearly its terrible teachings come home, at this hour, to the guilty Christendom of the nineteenth century, with the decline of faith, the weakening of all authority, human and divine, the spread of intellectual and moral corruption, and the breaking up of the whole order of society in opposition to the laws of nature and the solemn ordinances of nature's God!

Together with this breaking up of the old Pagan order there is present to the eye of the prophet the end of all things, the final judgment and doom; the wicked ones both of heaven and of earth "gathered together as in the gathering of one bundle into the Pit," and the eternal reign of God with His faithful servants in the heavenly Jerusalem. At this prospect the rapt soul of Isaiah bursts forth into a shout of triumphant song: "O Lord, Thou art my God, I will exalt Thee, and give glory to Thy name; For Thou hast done wonderful things. Thy designs of old faithful, Amen! . . . Therefore shall a strong people praise Thee, the city of the mighty nations shall fear Thee. Because Thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. . . . And they shall say in that day: Lo, this is our God; we have waited for Him, and He will save us: this is the Lord, we have patiently waited for Him, we shall rejoice and be joyful in His salvation."

From this vision of the Eternal Rest on high which thrills the soul of the prophet, he passes to the return of Israel from captivity, and the heart of the patriot bursts forth into a still more lofty strain, because with the vision of his restored people is mingled that of the glory of the Christian church. "Sion, the city of our strength—a Saviour! A wall and a bulwark shall be set therein. Open ye the gates, and let the just nation that keepeth the truth enter in! The old error is passed away: Thou wilt keep peace, peace, because we have hoped in Thee! You have hoped in the Lord for evermore, in the Lord God mighty for ever. . . . And in the way of Thy judgments, O Lord, we have patiently waited for Thee: Thy name and Thy remembrance (are) the desire of the soul!"

Full of divinest eloquence, most sublime poetry, of tender piety

that stirs every pulse of the reader's heart, the stream of Isaiah's inspiration flows onward in its rapid and majestic course, unlike anything else in sacred or profane literature,—the glory of the Hebrew intellect, the wonder and light of the Christian church.

The above beautiful canticle may have been written and uttered when Jerusalem, during the invasion of Salmanasar (Shalmanezar) IV., was preserved from capture and spoliation, while Samaria fell into the hands of the invader. This was during the reign of the incomparable Ezechias, the most perfect prince who ever sat on the throne of David, and who was of one mind and one heart with his kinsman, the great prophet of Juda. Ezechias had made a clean sweep of the "high places," and of every other relic of idolatry within his kingdom. Without positively neglecting what is called political prudence in his dealings with other sovereigns, he placed his whole trust in Jehovah alone, and spurned every alliance that might imperil the faith or weaken the proud self-reliance under God with which he inspired his people. There were, however, those among them, Sobna (Shebna), the high treasurer, for instance, who hankered for a close union with Egypt as a means of resisting Assyria. But neither the prophet nor the king showed any mercy to these politicians. We have seen above how Sobna was disgraced, and can judge from his case how it fared with all those of his class. "Woe to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many; . . . and have not trusted in the Holy One of Israel! . . . Egypt is man, and not God, and their horses flesh, and not spirit: and the Lord shall put down (stretch out) his hand, and the helper shall fall, and he that is helped shall fall, and they shall be confounded together" (xxx. 1-3). Formidable and resistless as then appeared the power of the Assyrians, their utter defeat is announced repeatedly and with such detailed circumstances as could not but challenge the attention of the whole people. "Behold the NAME of the Lord cometh from afar, His wrath burneth. . . . You shall have a song as in the night of the sanctified solemnity. . . . And the Lord shall make the glory of His voice to be heard. . . . For at the voice of the Lord the Assyrian shall fear being struck with the rod" (xxx. 27-31). But with these notions and predictions of deliverance from temporal evils and earthly foes are always mixed up visions of the Divine Liberator and of the long-delayed Redemption. "Behold a king shall reign in justice!" (xxxii. 1); and the Spirit is "poured upon us from on high" (xxxii. 15).

Meanwhile the flood-gates of the Assyrian invasion are opened, and the mighty hosts of Sennacherib inundate Syria and Palestine. Jerusalem, at length, is beset by the victorious host. To the faithful and brave-hearted King Isaiah, in this extremity, utters messages of the most cheering import. "Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the King of the Assyrians have blasphemed Me. . . . I will send a spirit upon him, . . . and I will cause him to fall by the sword in his own country." When the invader concentrates at length all his forces round the beleaguered city, Ezechias, in answer to his blasphemous insolence, challenges the fatherly love of Jehovah for His people: "O Lord our God, save us out of his hand, and let all the kingdoms of the earth know that Thou only art the Lord!" (xxxvii. 20). While still kneeling before the Mercy Seat, Ezechias receives through Isaiah the answer to his prayer. It is Jehovah who speaks to the proud and blasphemous Assyrian: . . . "I will put a ring in thy nose and a bit between thy lips, and I will turn thee back by the way by which thou camest" (xxxvii. 29). That very night, . . . "The angel of the Lord went out, and slew in the camp of the Assyrians a hundred and eighty-five thousand."

This miraculous deliverance had been the great event toward which all the preceding prophecies, all the denunciations, and all the unceasing activity of Isaiah pointed. From the very first page he knew what was to be the dreadful fate of the schismatic and

idolatrous Ten Tribes forming the Northern Kingdom, that of Israel or Samaria. They were to be swept away by the hand of the Assyrian, and for them, as a nation or a body politic, there was to be no restoration. To avert from the Kingdom of Juda and Jerusalem, its capital, a similar fate, was the cherished purpose for which Isaiah lived, labored, wrote, and prophesied. To inspire his people and their rulers with an absolute and unwavering trust in Jehovah,—in His love, His willingness and power to protect and shield them from all dangers, he bent all the resources of his genius and influence, and discharged most faithfully the duties of his recognized calling as a Seer and Prophet. When the epoch of the dreaded Assyrian invasion was near at hand, God sent to his people a perfect king in Ezechias, and to the Prophet a most zealous auxiliary in his mission of religious reformation and patriotic revival. Even the wretched remnants of the Ten Tribes which had escaped the sword or the greed of the Assyrian, understood the lesson which both Isaiah and their own prophets Micah, Osee, and Amos had vainly taught them throughout all these years of delusion and guilt. When they found the glory of Samaria gone, and their country wasted like a stubble-field over which the fire had passed, they turned their eyes and their hearts to Jerusalem and its God, and sought with them an asylum in their utter despair.

But history tells us that the turn of Juda and Jerusalem was yet to come. The Babylonian captivity awaited them. This God had revealed in advance to Isaiah,—and this forms the subject of the last twenty-seven chapters of this book. Chapters xxxviii. and xxxix. are out of their place in the order of time; the sickness of Ezechias happened before the deliverance of Jerusalem and the flight of Sennacherib. But as the Prophet's soul was occupied with this central event in his life, he postponed what related to the illness and cure of the holy king to the thrilling recital of Jehovah's victory. This illness had occurred two years before the siege of Jerusalem by the Assyrians, and fifteen years before the close of the royal life. But connected with the King's restoration to health is an incident which had great influence on the events that were soon to follow on the flight of the Assyrian host.

Merodach-Baladan IV., King of Babylon, anxious to cultivate friendly relations with the enemies of the Assyrians, had sent ambassadors to compliment the King of Juda on his recovery. "Ezechias rejoiced at their coming, and he showed them the storehouse of his aromatical spices, and of the silver, and of the gold, . . . and all things that were found in his treasures. There was nothing in his house nor in all his dominion that Ezechias showed them not." It was a display prompted by a vanity unworthy of so great a character, and condemned by sound policy as well as by sound sense. Forthwith the divine messenger is at hand to question the imprudent sovereign, and to receive a frank answer. "And Isaiah said to Ezechias: Hear the word of the Lord of hosts. Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away unto Babylon. There shall not be anything left, saith the Lord. And of thy children that shall issue from thee, . . . they shall take away, and they shall be eunuchs in the palace of the King of Babylon."

4. This Babylonian captivity and the means to be employed by Providence to restore Juda become henceforth to the prophet not only a subject of continual and absorbing interest, but one which he speaks of as present. Cyrus, the destroyer of the Babylonian power, though yet unborn, is mentioned by name again and again, and the providential mission that he is to fulfill is clearly sketched out. But the crimes which bring on Juda this visitation, and the manifold evils of exile and bondage which are the chastisement of these crimes,—only remind the Prophet of the sad condition of the entire race of man, miserably degraded by the captivity of sin and serving false gods in their degradation. Side by side with the restoration by Cyrus is described the Redemption by the Messiah,

and together with the person of Cyrus we are made to behold the person of Christ. The birth, education, labors, sufferings, and death of the Redeemer are set forth in colors so vivid, minute, and life-like, that Isaias may be well said to be fulfilling the office of Evangelist rather than that of Prophet.

It is, however, to the book itself that you must go, dear Reader, to find in its inspired pages so much of light, and sweetness, and strength. For the Spirit who spoke by this great and holy man never fails to open the eyes and move the hearts of those who study his writings with humble and earnest faith.

THE BOOK OF JEREMIAS.—Two of the darkest reigns that ever disgraced any country, or saddened the hearts of men who believe in a Supreme Being and in the eternal laws of morality, separate Isaias from Jeremias. Manasse, born to the good King Ezechias after the latter's recovery from the mortal illness mentioned above, and about the very period of the siege and deliverance of Jerusalem, was as unlike his pious and public-spirited parent as a son could well be. The alliance which the former contracted with the Babylonians, and from which Isaias foretold the direst consequences, became a state necessity with his successor. Worse than that, however—worse indeed than any calamity which had ever before befallen the Kingdom of Juda—was the formal and open apostasy of Manasses. Not only did he forsake the faith of his father, but he introduced in its stead the foulest idol-worship of Babylon and Syria, banishing from the Temple every remnant of the worship of Jehovah, desecrating its precincts and the Holy of holies itself with the most odious heathen rites; blotting out, so far as he could, from the laws and institutions of his native country every trace of the Law of God, every memorial of His past mercies to Israel. Not content with this, he persecuted with the most unsparing cruelty all those who were faithful to their conscience, the priests and prophets, especially, and, among these, Isaias. This great man, the stay of religion and nationality, the glory of his race and age, was now past eighty. Of course, years had not diminished his zeal in the service of his God and his country. And the last chapters in his prophecies are there to tell us that the beautiful mind had lost none of its power, and the prophet's divine eloquence none of its inspiration. Had the Holy Spirit disclosed to him the secret of his own cruel death at the hands of the impious Manasses? We cannot say. But there is a touching appositeness in the last utterances recorded by Isaias. "For Sion's sake, I will not hold my peace; and for the sake of Jerusalem, I will not rest till her Just One come forth as brightness, and her Saviour be lighted as a lamp" (lxii. 1). "Who is this that cometh from Edom, with dyed garments from Bosra, this Beautiful One in His robe, walking in the greatness of His strength? Why then is Thy apparel red, and Thy garments like those that tread in the wine-press" (lxiii. 1, 2)? Are these the words of a martyr, conscious of his approaching fate, and gazing from afar on the form of the King of Martyrs, as He stands alone, with blood-stained garments and torn head and limbs on the wood of His cross, about to stretch forth His hands to the nails? For it is the constant tradition of both the Jewish and Christian churches



that Manasses caused the great-souled prophet to be inclosed in the trunk of a tree and sawn in the middle.

It was the privilege of Jeremias to be called to fulfill his prophetic mission during the reign of Josias, the grandson of Manasses and the son of a father who rivaled Manasses in impiety and wickedness. During the reign of the saintly Josias and till the destruction of Jerusalem by the Chaldæans—that is, during a period of forty years—Jeremias continued to discharge the duties of his sacred office with a heroism and eloquence that make him rank only after Isaias. Like St. John the Baptist, he was sanctified before his birth for the sublime mission to which he was destined. And he needed all the extraordinary graces of which this first one was a pledge. For to none of the prophets or of the saints of the Old Law was assigned a mission so barren in consolation, so full of that intense bitterness which arises from the spectacle of prolonged national degeneracy and apostasy, and from the utter ruin of the dearest hopes of the priest and the patriot. It was a lifelong martyrdom. When he first heard the Divine Voice calling him to his long struggle with ignorance and iniquity—a woman Holda (Huldah) was the sole organ of the divine will in all Juda. Though afterward he was to have as his auxiliaries in the prophetic office not only Holda and his disciples, the brothers Baruch and Saraïas, but Sophonias, Habacuc, and Urias, still, scattered as were the remnants of God's people both in Egypt and Mesopotamia, utterly desolate as was the land of Juda and Israel, and obstinately perverse as his countrymen and their leaders continued to be, Jeremias encountered nothing but contradiction, hatred, and persecution. He is imprisoned by his countrymen during the siege of Jerusalem, because he counsels them to make terms with the enemy, knowing supernaturally, as he does, that on a conditional surrender depends the preservation of the city and the Temple, as well as immunity from the frightful evils of a place carried by storm. He opposed, as did Isaias before him, every alliance with foreigners, and advocated as the only safeguards to national independence a total reform in manners and religion and unbounded loyalty to Jehovah. Even the good King Josias was continually hesitating between an alliance with Babylon and a league with Egypt. In spite of Jeremias' earnest remonstrances, the prince did attach himself to the Chaldæans, and perished by the hands of the Egyptians whom he persisted in attacking without cause. Thus the Prophet was assailed with equal hostility by both political parties in Jerusalem who happened to incline either for the Babylonian alliance or for the Egyptian. After the death of Josias began that succession of deplorable reigns each of which recalled the worst crimes of Manasses and Amon—princes and people continuing in exile and slavery what they had been in their own country, God-defying and God-forsaken.

As to the order in which these prophecies were given and assigned to writing, we are informed that, up to the fourth year of Joakim, King of Juda, Jeremias had not recorded his prophecies in writing. He, therefore, by divine command commits to writing "all the words" that he had spoken from the Lord "against Israel and Juda, and against all the nations." In this task his disciple Baruch fills the office of secretary. This first volume is destroyed in the wicked King's own chamber, and Jeremias is bidden to write another volume. This contains all that had been put down in the first—"besides many more words than had been before" (chap. xxxvi. 1-32).

We can thus take these first thirty-six chapters as containing the first and principal portion of the prophecies of Jeremias, as well as the chief incidents of his own personal history as given by himself. Chapters xxxv. and xxxvi., however, interrupt the chronological order, the first to set forth the heroic fidelity of the Rechabites as a lesson to a sensual and faithless generation, and the other to give a history of the book itself, as well as to warn more solemnly both the nation and its King that the Babylonian captivity so long threatened was near at hand.

In chapter xxxvii. the prophet resumes the account of his mission under King Sedecias just where his narration ended in chapter xxxiv. At this point we find the Babylonians besieging Jerusalem, and the recreant King and his counselors send, in their terror, to consult Jeremias about the final issue. For the enemy had withdrawn his forces momentarily to meet the Egyptians advancing to the rescue. There is but one answer—the prediction so often repeated in vain: "The Chaldæans shall come again, and fight against this city, and take it, and burn it with fire." He cannot deliver to them a false message from the God of truth; and they will not bring themselves to believe in the destruction of Jerusalem as foretold. So, he is cast into prison, first, and then the Egyptian faction demand that he shall be put to death (xxxviii. 4). The King consents, and the prophet is cast into the worst of dungeons as a preliminary to his execution. Saved from this peril by an Ethiopian slave, he is pressed more vehemently by Sedecias to tell him, the King, the truth as he desires it. "And Jeremias said to Sedecias, Thus saith the Lord of hosts the God of Israel: If thou wilt take a resolution and go out to the princes of the King of Babylon, thy soul shall live, and this city shall not be burnt with fire; and thou shalt be safe and thy house." Of course the King would not assent.

And then the end came (xxxix.). The remaining chapters, as far as xlv., recount the taking of Jerusalem and the evils which followed. The Prophet remains among the ruins of his country still bent on helping the miserable remnants of his people left behind by the conqueror to return sincerely to the God of their fathers. He knows what the Almighty can do with a few faithful, repentant, and resolute hearts to build up even a destroyed nationality. And so his crushing grief is lightened in the endeavor to make of the few who remain of Juda and Israel true worshipers and true citizens. But political division and party rivalries, the bane of falling commonwealths and the curse of such as strive to rise, set the Jews against each other; caused one faction to massacre the leaders of the other, and then to seek a refuge in Egypt against the vengeance of the Babylonians. The Prophet and his disciple, Baruch, are compelled to follow them thither. In vain did Jeremias announce that Egypt should not protect them; and equally in vain, during his captivity in that land, did he try to convert these men from their evil ways. The very accomplishment of the prophecies which they had so often derided before the event, only made them the more bitterly hostile to him, and only rendered more intolerable his denunciation of the crimes which his fellow-exiles in Egypt added to all their former wickedness. At length—so the most ancient and venerable traditions say—they put him to death, in order to silence forever the voice which no bribe could buy and no fear intimidate. But they could not thereby still the voice of their own conscience nor remove from above their own heads the Almighty Hand and the sword of the divine justice toward which Jeremias had so often directed their eyes in vain.

The remaining chapters of the book must be read in the light of contemporaneous history and with the aid of the most scholarly critics.

THE PROPHECY OF BARUCH.—All agree that the illustrious man, who has given his name to this book, was the disciple, secretary, and associate of Jeremias. His noble birth and powerful connections were so well known, as well as the esteem in which he was held by his master, that the court party under Joakim attributed to Baruch's persuasion the great prophet's constancy in proclaiming the certain destruction of Jerusalem by the Chaldæans. Both were imprisoned together, and both would have doubtless perished together had not the bad King's fears caused them to be reprieved; the taking of Jerusalem found them still in prison. The conquerors spared them. But their fate, according to the most ancient traditions, united them in life and death. They both died together.

in Egypt, witnessing to the end to the truth of Jehovah's prophecies. So must you, dear reader, study the writings and the lives of these two heroic men as one inseparable whole, full of elevating examples and divinest teachings.

EZECHIEL.

EZECHIEL, the son of Buzi, was of a priestly family, a contemporary of the two preceding prophets, and carried off a prisoner to Babylonia by Nabuchodonosor, together with King Jechonias, eleven years before the final capture and destruction of Jerusalem. He tells us that he was called to fulfill his prophetic mission "in the thirtieth year." And it has puzzled scholars not a little to find out from what event he reckons these years up to the "thirtieth." Be that event what it may, we know that the *thirtieth year* here mentioned coincided with the fifth of the captivity of Jechonias, as well as the fifth of the reign of his son, Sedecias. During the twenty years which followed Ezechiel did not cease to fill his sacred office. His chief purpose is to confirm in the faith his fellow-captives in Chaldæa. They despaired, in their bondage, of ever seeing their race restored to Palestine, many and clear as had been the declarations of Jeremiah on this subject. What this great prophet had so often announced in his own country, what indeed he continued to predict in Jerusalem all through these first years of the captivity, Ezechiel was called to proclaim on the banks of the Euphrates. So that these two illustrious contemporaries were like two inspired singers taking up alternately the burden of the same song, the one in the far northeast amid the splendors of Babylonia, the other in the southwest and among the blindly-sinful multitudes of fore-doomed Jerusalem.

No other prophet has clothed his predictions and teachings under such varied and striking forms. Sometimes he gives his utterances the shape of distinct predictions (vi., vii., xx., etc.); sometimes they are proposed as allegories (xxiii., xxiv.); again as symbolical actions (iv., viii.), or similitudes (xii., xv.), or parables (xvii.); or as proverbs (xii. 22; xviii. 1 and following); or, finally, as visions (viii.-xi.) "The book," says Dr. Smith (*Dictionary of the Bible*, art. "Ezekiel"), "is divided into two great parts, of which the destruction of Jerusalem is the turning-point; chapters i.-xxiv. contain predictions delivered before that event, and xxv.-xlvi. after it, as we see from xxvi. 2. Again, chapters i.-xxxii. are mainly occupied with correction, denunciation and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.-xxxii.) contains a group of prophecies against seven foreign nations."

Another very convenient grouping of the prophecies, according to the same author, is that of Hävernicks, who divides the book into nine sections, as follows: I. Ezechiel's call, i.-iii. 15. II. The general carrying out of the commission, iii. 16-vii. III. The rejection of the people because of their idolatry, viii.-xi. IV. The sins of the age rebuked in detail, xii.-xix. V. The nature of the judgment and the guilt which caused it, xx.-xxiii. VI. The meaning of the now commencing punishment, xxiv. VII. God's judgment denounced on seven heathen nations: Ammonites, xxv. 1-7; Moab, 8-14; the Philistines, 15-17; Tyre, xxvi.-xxviii. 19; Sidon, 20-24; Egypt, xxix.-xxxii. VIII. Prophecies after the destruction of Jerusalem concerning the future condition of Israel, xxxiii.-xxxix. IX. The glorious consummation, xl.-xlviii.

One most touching incident in the prophet's life deserves especial mention. During the ninth year of his captivity, his wife died at the very time that Jerusalem was sorely pressed by Nabuchodonosor. "Son of man, write thee the name of this day on which the King of Babylon hath set himself against Jerusalem. . . . Woe to the bloody city of which I shall make a great bonfire. . . . I will judge thee according to thy ways, and according to thy doings, saith the Lord. And the word of the Lord came to me, saying: I take

from thee the desire of thy eyes with a stroke; and thou shalt not lament, nor weep; neither shall thy tears run down. Sigh in silence, make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners. So I spoke to the people in the morning, and my wife died in the evening; and I did in the morning as He had commanded me. And the people said to me: Why dost thou not tell us what these things mean that thou doest? And I said, The word of the Lord came to me, saying, Speak to the house of Israel: Thus saith the Lord God, 'Behold, I will profane My sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth: your sons and your daughters shall fall by the sword.' And you shall do as I have done; you shall not cover your faces, nor shall you eat the meat of mourners. You shall have crowns on your head, and shoes on your feet" (xxiv. 1-23).

Alas, grievous as was the lot of these poor wrong-headed exiles in Babylonia at the moment of this particular prediction, it was to become incomparably worse after the return of Nabuchodonosor. They were to be separated and scattered through the length and breadth of the empire, most of them to perish through misery and hardship. This is the reason why the latter misfortune is so great as compared with the former, that even the loss of the nearest and dearest, and the annihilation of the most cherished national hopes are as nothing compared with the intolerable bitterness of their coming ills.

DANIEL.—While the Hebrews were enduring all the humiliations and hardships of captivity and exile under the yoke of their Assyrian masters, Providence was preparing avengers for all the impiety and cruelty displayed in Palestine and elsewhere by Sennacherib and his successors. The Chaldæans had ever borne with impatience the rule of Nineveh; and before this proud city fell forever Babylon began to reassert its own independence and superiority. Nabopolassar, the father of Nabuchodonosor, firmly established the Babylonian supremacy, and with the assistance of the Medes under Cyaxares effected the utter and final destruction of Nineveh.

For the exiled Hebrews the annihilation of the Assyrian power only meant a change of masters, not freedom from the yoke or restoration to their native land. The most extravagant despotism and the most repulsive forms of idolatry marked the new Chaldæan empire, as we may judge not only from the Book of Daniel, but from the very annals which are daily brought to light from the ruins of the Babylonian cities.

Daniel too, like Isaias, was of the royal race of David, was carried away into captivity in the third year of King Joakim, and with three young companions was brought up as a page in the royal palace. As the idolatrous practices of the Chaldæans demanded that all animal food served on the royal tables should have been previously offered to the gods, to partake of them implied a participation in this idol-worship. This to the worshipers of the true God was a defilement and an abomination. And such meats Daniel and his companions refused to touch, preferring to feed exclusively on vegetable food. On this fare they grew up to robust and comely manhood. And, as had long before happened to Joseph in the house of Putiphar, heroic temperance brought them supernatural wisdom. Though scarcely emerged from boyhood, Daniel, as the story of Susanna proves, was known among his fellow-captives to be possessed of a knowledge all divine. In the fourth year of the noble youth's exile happened the famous vision sent to the king of the statue made of divers metals, and the stern interpretation given of the monarch's dream by Daniel. The despot is awed for the moment into acknowledging the God of Israel as the only living God. But his subsequent career of con-



quest turns his head, and he, too, will have himself worshiped after the manner of his ancestor Bel or Baal. Then comes a second terrific dream (iv. 8-27) which Daniel also explains, and is followed by the proud king's salutary expiation. Finally, under Baltassar (Belshazzar), a third fearful vision is sent, prophetic of the impending doom of the empire itself. Daniel is again sent for to read "the hand-writing on the wall;" and that very night Babylon is taken by Cyrus and his Persians, and by Darius and his Medes.

The seven first chapters of the Book of Daniel are partly historical and partly prophetical, while the four following relate to the rise and fall of the great empires which are to rule the earth, and among which shall be cast the lot of the children of God till the end of time. In chapter ix. occurs the celebrated prophecy of the "seventy weeks of years" after the expiration of which Christ the Messiah was to consummate the work of redemption. In the last two chapters, xiii. and xiv., are found the story of Susanna and that of Bel and the Dragon.

THE TWELVE MINOR PROPHETS.

All the writers, who in the Old Testament are designated under the title of Prophets, lived within the period elapsed from the year before Christ, 784 to 445, the date of Nehemias' governorship over Judæa, a space, therefore, of about three hundred and forty years. Of the Four Greater Prophets we have already spoken. But, as the Twelve Lesser Prophets have lived at the same time with their more illustrious brethren in the prophetic office, giving to these, under God's inspiration and direction, the aid of their ministry, so it seems but rational to group them together in the order in which they lived. Thus we shall have four groups: 1st. Osee, Amos, Jonas, Michæas, and Nahum, who were contemporaries of Isaïas. 2d. Sophonias, Joel and Habacuc, who belong to the epoch of Jeremias. 3d. Abdias, who lived during the period of the captivity, thus is a contemporary of Daniel and Ezechiel. 4th. Aggias, Zacharias, and Malachias belong to the time of the Restoration, extending from Zorobabel in 546 to Nehemias in 445.

So, dear reader, it will help you not a little toward the understanding of what is most important in each prophecy, if you will go to the table on page 60, and then read a brief summary of the reigns of the contemporary kings whether of Israel or Juda. Thereby you will be better able to see the drift of the prophecy and to compare each prediction with what is contained in the book of the Greater Prophet, who lived at the same epoch, and for whose assistance God inspired and sent the Minor Prophets of his age.

Another advice we must here give parents or others who are desirous or accustomed to read for the young and innocent select passages from the Scripture, is—to be very careful not to allow their pure-minded and unsuspecting charge to read for themselves and without discrimination the books of the prophets. There are passages in them which might and would disedify or shock the sense of English readers.



Eastern nations, in the days of Isaias and Daniel, were anything rather than refined in their manners, their sentiments, or their language, although they were far advanced in the arts of mere material civilization. Even in Palestine, all through the centuries over which extended the lives and teachings of the prophets, there existed a sensuality in manners, derived from the too common practice of the abominable idolatry of their Chanaanite and Babylonian neighbors, and a corresponding coarseness of language, of which but few among us, happily, have any conception.

Hence it is, that the prophets sent to rouse men steeped in vice and almost brutified by the prevailing idol-worship from their deep sleep of forgetfulness or insensibility to divine things, use figures, comparisons, parables, allegories, expressions which to us are most shocking, but which conveyed the truth in the only form calculated to strike and startle the God-forgetting generations among whom they lived. Over these passages the guides of youth will pass to find what is edifying and beautiful and instructive in these inspired writings.

I. OSEE, AMOS, JONAS, MICHÆAS, AND NAHUM.—

1. OSEE began his mission most probably in the last year of Jeroboam II., King of Israel (died B. C. 784), and continued his labors during sixty years down to the reign of Ezechias, King of Juda. He with his brother prophets in the northern kingdom did for the enlightenment and salvation of the Ten Tribes what Isaias was at the same time doing for the Kingdom of Juda. Jeroboam II. had been the most fortunate of all the rulers of the northern kingdom; had wrested from the surrounding Pagan nations not only the territories belonging to his own subject tribes, but also that which belonged to Juda and Benjamin and which had been long held by their enemies. This restoration of the entire patrimony of God's people had been the subject of more than one prophecy, and the restorer had even been designated as a deliverer in the inspired utterances. However Jeroboam II. was not the man to unite piety toward the true God with the courage of the soldier and the wisdom of the statesman. He could not or would not understand that unity of belief and worship was the great secret of national strength, prosperity, and invincibility. In religious matters he was the worthy successor of Jeroboam I. and of Jehu, favored idolatry to the exclusion of the worship of Jehovah, and allowed himself and his people to float unresistingly down the stream of drunkenness and licentiousness. As we shall see, Amos (vii. 9) predicted the utter overthrow of this prevaricating dynasty.

The first three chapters of Osee are filled by one terrible allegory full of light and menace for both kingdoms. God again and again in Scripture speaks of His love for this chosen race as that of a husband for the woman whom he has made his wife, choosing her from among all living women. The favors conferred on Israel He continually likens to the extraordinary proofs of affection, tenderness, and profuse liberality, which the most devoted of husbands never wearies in bestowing on the bride of his choice. It was the divine purpose to make of the privileged people a queen among nations. This purpose had been thwarted by the incurable perversity of the chosen one, and all the divine liberality and magnificence made the occasion of the foulest guilt. What reason would not favored Israel have of accusing the Most High of being untrue to His covenant, if He had neglected His own people despite their inviolable fidelity and heroic devotion, and lavished on the idolatrous nations round about the favors promised exclusively to His own? What if all the transgressions and the odium of faithlessness and inconstancy could be laid to His account? This is what is implied in the fearful allegory of these first chapters. Their thought, imagery, and expressions, are borrowed from the life and language of a people lost to all sense of guilt and shame, and accessible only to the terrible threats implied in the converse of the above supposition, and suggested by the awakened consciousness

of a nation that had so often in the past experienced the prodigies of Jehovah's love, and which is now threatened with the extremity of His vengeance. "The children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar. . . . And after this the children of Israel shall return, and shall seek the Lord their God, and David their King: and they shall fear the Lord and His goodness in the last days" (iii. 4, 5). This first portion may well apply to the close of Jeroboam's brilliant reign, while the troublous interregnum of eleven years which followed on his death may have filled the popular mind with serious apprehensions about the near fulfillment of the prophet's threat.

The succeeding chapters strike the reader of biblical history with the same feeling of singular aptness, when one remembers that the popular leaders in the northern, as well as in the southern kingdom were always hankering after an alliance with the Egyptian or the Mesopotamian kings, while they and the blind multitude they misled were plunging deeper every day into the criminal excesses reprobated by the divine law. "Ephraim saw his sickness and Juda his band: and Ephraim went to the Assyrian, and sent to the avenging king. And he shall not be able to heal you, neither shall he be able to take off the band from you. For I will be like a lioness to Ephraim and like a lion's whelp to the house of Juda: I will catch, and go: I will take away, and there is none that can rescue" (v. 13-15). "Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned. . . . They called upon Egypt and went to the Assyrians" (vii. 8-11). . . . "Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles. The days of visitation are come, the days of repaying are come: Know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness. . . . My God shall cast them away, because they hearkened not to him: and they shall be wanderers among the nations!" (ix. 6-17.)

So Osee in Samaria, as Isaias in Jerusalem, was looked upon by the scheming politicians as a madman, and by the pleasure-seeking populace as a fool, because he dared threaten the nation in the noonday of its prosperity and pride with defeat and dispersion. And yet the burthen is laid on them both to proclaim the coming doom to every prince who ascended the throne, and to the daily crowd who rushed to the groves and high places, to the altars of Ashtarte and haunts of forbidden pleasure.

But these incorruptible and fearless men, in whose hearts the love of country and race was inseparable from the love of their Master, ceased not to bear their witness in the midst of the sinful crowd. "Ephraim feedeth on the wind, and followeth the [changes of the] heat: all the day long he multiplied lies and desolation; and he hath made a covenant with the Assyrians, and carried oil into Egypt. Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob: He will render to him according to his ways, and according to his devices. . . . Therefore turn thou to thy God: Keep mercy and judgment, and hope in thy God always" (xii. 1-6).

Would you, dear reader, understand both the purpose and the mission of such prophets as Osee, then go back to 2 Paralipomenon xviii., and peruse the entire chapter carefully. Few scenes in sacred or profane history are so full of salutary instruction, or so powerfully drawn as that in which the wily and impious Ahab and the pious but inconsistent Joshaphat are placed, in presence of the population of Samaria, directly beneath the successive influence of the lying prophets of Baal and the cruelly-treated minister of Jehovah. Samaria is the capital of "Ephraim" or the Kingdom of Israel. From the perusal of that single chapter you can understand what enemies the worshipers of the true God found among their own brethren, the descendants of Jacob, the descendants even of Ephraim, the favored son of Joseph.

2. AMOS.—This man of God had not been trained in the schools of the prophets, and, as we may judge from his style, knew little, if anything, of book-learning. He was by profession a dresser of sycamore or wild fig trees, and one of the numerous "herdsmen of Thecua," alternately pasturing his flocks or dressing his trees on the hills that stretch around his native town between Hebron and the Dead Sea. He was older than Osee, and exercised the prophetic office before him, about the middle of the reign of Jeroboam II.; that is, about the year 800 before Christ. If you have read, as we suggested, of the visit paid to the idolatrous Samaria and its dissolute court by the good King Josaphat, you may begin to have some conception of the dreadful apostasy of Ephraim or the Northern Kingdom. Not content with the Egyptian idols—the images of the ox worshiped on the banks of the Nile, and which Jeroboam I. had solemnly set up in the sanctuary of Bethel—Ahab had filled Samaria with the abominable statues of Baal, and its palaces and temples with hundreds upon hundreds of priests, magicians, and prophets devoted to the service of the Sidonian god. These were the sights and this the worship with which Josaphat did not fear to defile his own soul and those of his followers in visiting the beautiful city where reigned Ahab and Jezabel. But the power and splendor of Jezabel, Ahab, and the First Jeroboam were cast into the shade by the military genius, the conquests, and the prudent administration of the Second. Israel (Ephraim) was then at the very highest point of glory, and with the prosperity of the Kingdom had increased the splendor of idolatry, the corruption of all classes, and the uncontrolled oppression of the poor by the rich.

Just when Samaria was thus steeped in sensual pleasure, and intoxicated with its recent greatness and glory, God sent the poor, illiterate herdsman of Thecua all the way to Samaria and Bethel to rebuke the prince, the priests, and the people for their crimes, and to announce the approach of the Assyrians with chains and a yoke . . . "Hear ye this word, ye fat kine that are in the mountains of Samaria—you that oppress the needy, and crush the poor. . . . Come ye to Bethel and do wickedly; to Galgal, and multiply transgressions; and bring in the morning your victims, your tithes in three days . . . I destroyed [some of] you, as God destroyed Sodom and Gomorrha, and you were as a firebrand plucked out of the burning: yet you returned not to Me, saith the Lord . . . Hear ye this word which I take up concerning you for a lamentation. *The House of Israel is fallen, and it shall rise no more*" (iv., v.)! "And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword" (vii. 9).

Thereupon Amasias the High Priest of Bethel expels the prophet from the land. But the fearless Seer, ere he departs, declares to Israel one last vision, in which the terrible justice which strikes the unrepentant is blended with the tender mercy that will spare and not destroy utterly. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: but yet I will not utterly destroy the house of Jacob, saith the Lord. For behold I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground" (ix. 8, 9).

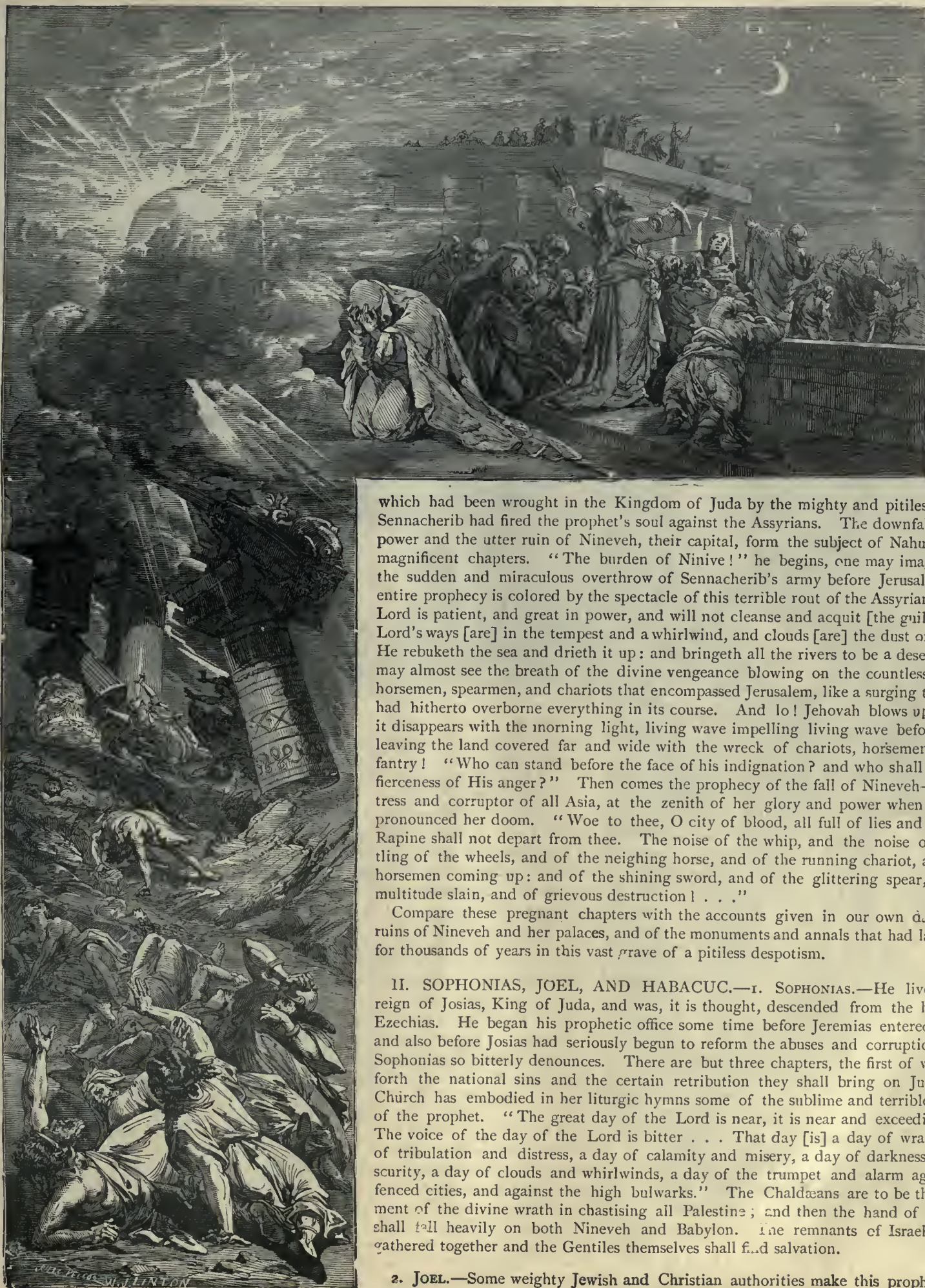
3. JONAS.—It is a not improbable opinion among biblical scholars that Jonas was anterior in time to both Amos and Osee. He is generally thought to have exercised his ministry during the reigns of Joas, King of Israel, and of his son, Jeroboam II. He is the representative of our Lord both in His death and in His glorious resurrection. The mission on which the prophet was sent—that of procuring the conversion and the salvation of an entire people; his being cast into the sea during a storm to save the remaining ship's crew from perishing; the miracle by which his life is preserved amid the depths of the sea, and he is cast ashore the third

day to continue his journey and perform the errand on which he is divinely sent; all this is most wonderful, even in the history of that people whose life was a series of stupendous miracles, and whose existence down to the present day is a miracle that arrests the attention of all serious-minded persons. The resurrection of Christ—the basis of the Christian's faith and highest hopes—is the great central miracle in the history of Revealed Religion. The conversion of the pagan world hinged on a belief in it. The men who proclaimed it, and who had witnessed it, sealed their testimony both by miracles and their own blood. It was a supernatural fact, supernaturally proven to the world. The miracle of Jonas, which prefigured it, was also a supernatural fact to which God's people bore constant witness. The Divine Power which shone forth so transcendently on Calvary, shone also with surpassing evidence in the case of him who bore the figure of Christ buried in the sepulchre and arisen on the third day. To one who believes in the Living God and in His omnipotence, it is worse than folly to question the power of preserving life amid the most terrible dangers, and where no hope of escape appears to the eye of mere reason. If I believe in that Fatherly Hand which saved Daniel in the Lions' Den, and his three young companions amidst the flames of the Chaldean furnace, why should I hesitate to believe that the same Hand could shield from harm in the deepest depths of ocean—the servant, albeit a momentarily recreant one—on whose mission a nation's welfare depended?

We cannot measure by the rule and square the power of Him who made the heavens and the earth, and with whom alone are the incommunicable secrets of life and death.

4. MICHEAS.—He was a native of Morasthi or Maresheth, a village in the southwestern part of the territory of Juda, and a contemporary of Isaias, whose phraseology he sometimes borrows (compare Micheas iv. 1-13; Isaias ii. 2, and xli. 15). During the reign of Ezechias, as we learn from Jeremias xxvi. 6-18, Micheas prophesied the chastisements about to befall both the northern and the southern kingdom. He foretells the coming of Salmanazar, the ruin of Samaria, which shall be made to resemble "a heap of stones in the field when a vineyard is planted." Then he predicts the evils which the invasion of Sennacherib will bring on Juda and Jerusalem. "I am filled with the strength of the Spirit of the Lord, with judgment and power, to declare unto Jacob his wickedness, and to Israel his sin. Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel; you that abhor judgment, and pervert all that is right . . . Because of you, Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the Temple as the high places of the forests" (iii. 8-12). By the side of these clear and stern denunciations of coming woe and dispersion, are found no less clear and comforting promises of redemption from captivity, especially of the universal Redemption to be wrought by Christ. "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall He come forth unto Me that is to be the Ruler in Israel: and His going forth [is] from the beginning, from the days of eternity" (v. 2). Then come touching adjurations in which the Most High recalls to his ungrateful people the miracles performed of old for their deliverance, and the worthlessness of their present sacrificial worship, while they themselves lack all the virtues which are alone pleasing to the Deity. "I will show thee, O man, what is good, and what the Lord requireth of thee: Verily, to do judgment, and to love mercy, and to walk solicitous with thy God!" Such are the divine lessons of righteousness and piety which these inspired men ceased not to teach, not for their own generation only, but for all time.

5. NAHUM.—He prophesied under Ezechias; and the desolation which had befallen the northern kingdom, as well as the destruction



which had been wrought in the Kingdom of Juda by the mighty and pitiless hosts of Sennacherib had fired the prophet's soul against the Assyrians. The downfall of their power and the utter ruin of Nineveh, their capital, form the subject of Nahum's three magnificent chapters. "The burden of Ninive!" he begins, one may imagine after the sudden and miraculous overthrow of Sennacherib's army before Jerusalem. The entire prophecy is colored by the spectacle of this terrible rout of the Assyrians. "The Lord is patient, and great in power, and will not cleanse and acquit [the guilty]. The Lord's ways [are] in the tempest and a whirlwind, and clouds [are] the dust of His feet. He rebuketh the sea and drieth it up: and bringeth all the rivers to be a desert." One may almost see the breath of the divine vengeance blowing on the countless army of horsemen, spearmen, and chariots that encompassed Jerusalem, like a surging tide which had hitherto overborne everything in its course. And lo! Jehovah blows upon it and it disappears with the morning light, living wave impelling living wave before it, and leaving the land covered far and wide with the wreck of chariots, horsemen, and infantry! "Who can stand before the face of his indignation? and who shall resist the fierceness of His anger?" Then comes the prophecy of the fall of Nineveh—the mistress and corruptor of all Asia, at the zenith of her glory and power when the Seer pronounced her doom. "Woe to thee, O city of blood, all full of lies and violence! Rapine shall not depart from thee. The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse, and of the running chariot, and of the horsemen coming up: and of the shining sword, and of the glittering spear, and of a multitude slain, and of grievous destruction! . . ."

Compare these pregnant chapters with the accounts given in our own days of the ruins of Nineveh and her palaces, and of the monuments and annals that had lain buried for thousands of years in this vast grave of a pitiless despotism.

II. SOPHONIAS, JOEL, AND HABACUC.—I. SOPHONIAS.—He lived in the reign of Josias, King of Juda, and was, it is thought, descended from the holy King Ezechias. He began his prophetic office some time before Jeremias entered on his, and also before Josias had seriously begun to reform the abuses and corruptions which Sophonias so bitterly denounces. There are but three chapters, the first of which sets forth the national sins and the certain retribution they shall bring on Juda. The Church has embodied in her liturgic hymns some of the sublime and terrible imagery of the prophet. "The great day of the Lord is near, it is near and exceeding swift: The voice of the day of the Lord is bitter . . . That day [is] a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds, a day of the trumpet and alarm against the fenced cities, and against the high bulwarks." The Chaldeans are to be the instrument of the divine wrath in chastising all Palestine; and then the hand of the Lord shall fall heavily on both Nineveh and Babylon. The remnants of Israel shall be gathered together and the Gentiles themselves shall find salvation.

2. JOEL.—Some weighty Jewish and Christian authorities make this prophet a con-



temporary of Joram, son of Achab, and King of Israel, who died in the year 889 B. C. For the mention by Joel of a great famine similar to that which occurred during the reign of that prince afforded a foundation for their opinion. If, however, this famine is identical with that mentioned by Jeremias (viii. 13), then this as well as other reasons allow us to make Joel a contemporary of the latter prophet. Jeremias says: "There is no grape on the vines, and there are no figs on the fig-tree, the leaf is fallen: and I have given them the things that are passed away." Joel, on the other hand, says: "That which the palmer-worm hath left, the locust hath eaten: and that which the locust hath left, the bruchus (cankerworm) hath eaten: and that which the bruchus hath left, the mildew hath destroyed." This plague, however, is only sent in mercy to rouse men to do penance for their sins. "Because the Day of the Lord is at hand, and it shall come like destruction from the mighty." The description of this dreadful day reminds one forcibly of that given in the prophecy of Sophonias, as quoted above. From this twofold picture of the temporal visitation of famine and the terrible judgment of the Last Day, Joel turns to the first coming of Christ—the "Teacher of Justice, and He will make the early and the latter rain to come down to you as in the beginning." Thus with the visions of judgment, and rigorous judgment, are always blended visions of mercy and reconciliation; and with the calamities and miseries of the present are mixed the glorious perspectives of future redemption and everlasting peace.

3. HABACUC.—The Rabbinical traditions assign the reign of Manasses as the time of this prophet's mission. The latest researches, however, place him with Sophonias in the reign of Josias, thereby making him contemporary with the beginning of Jeremias' career. He and his two brother-prophets, Joel and Nahum, are looked upon by Hebrew scholars as classical models of diction. He predicts the downfall of the Chaldæan empire, brought on by the national vices, insatiable ambition, greed, cruelty, drunkenness, and manifold idolatry. How aptly the prophet's description and denunciation of all and each of these vices apply to the conquerors, statesmen, and politicians of our own day!

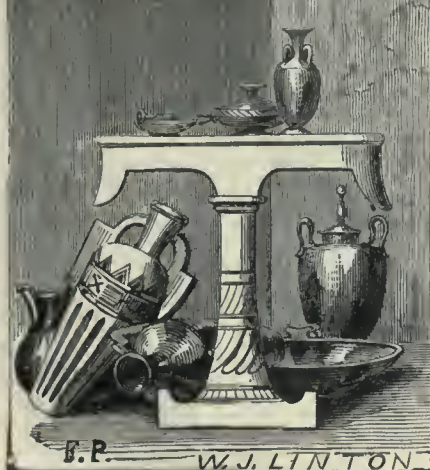


"The proud man . . . who hath enlarged his desire like hell [the grave]: and is himself like death, and he is never satisfied: but will gather together to him all nations, and heap together to him all people. Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said, Woe to him that heapeth together that which is not his own? how long also doth he load himself with thick clay? Shall they not rise up suddenly that shall bite thee? and they be stirred up that shall tear thee, and thou shalt be a spoil to them? . . . Woe to him that buildeth a town with blood, and prepareth a city by iniquity" (ii. 5-12)! The third and last chapter contains one of the most sublime hymns to be found in the Bible: the Church in her solemn office applies it to the triumph of the Redeemer.

III. ABDIAS.—It is quite uncertain when this prophet lived. Some scholars think that he lived at the same time with Elias. But others, with much more probability, say that he lived during the Babylonian captivity. He denounces the cruel persecutions got up against the exiled Jews by their traditional enemies the Edomites, of which we have an instance in the book of Esther. They followed in the wake of the Chaldean conquerors, watching every road and by-way through which the fugitive Jews could escape, and cut them down mercilessly. The prophet predicts that Edom shall in its turn share the fate of its neighbors, without ever sharing their restoration to national independence and prosperity. On the contrary, they are to become the vassals of their restored Jewish brethren.

IV. AGGEUS, ZACHARIAS, AND MALACHIAS.—The first two of these prophets date their mission from the same year, "the second year of Darius." Both were probably born in exile and returned to Jerusalem with Zorobabel, in conformity with the edict of Cyrus. The building of the temple had been suspended during the space of fourteen years in consequence of the hostility of the neighboring Samaritans and Edomites (Moabites and Ammonites). Aggeus is sent to Zorobabel, the Governor of Judæa, and to Jesus, the son of Josedec, the High Priest, to rouse their zeal for the completion of the sacred edifice, the very symbol and soul of Hebrew nationality. They and their countrymen are consoled for the inferiority of the second temple, as compared to the first, by the divine assurance that the former shall be glorified by the personal presence of the Messiah Himself. The resumption of this great national work was also the first object of Zacharias' prophetic labors. The first six chapters contain visions regarding the events which were then happening in Judæa, mingled with the prospective glories of the Christian Church and the conversion of the Gentiles. The completion of the Temple structure, as a thing essential to the national religion and a vital condition of the national existence, is insisted on in each of these successive visions. "Thus saith the Lord: I will return to Jerusalem in mercies: My house shall be built in it, saith the Lord of hosts" (i. 16). The nations which have dispersed and oppressed Juda shall see their power broken, and shall no longer oppose the restoration of Hebrew nationality. Jerusalem shall so increase in extent through the multitudes of returning exiles, that no wall can contain them. "I will be to it, saith the Lord, a

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wall of fire round about" (ii. 4). The zealous priests who devote themselves to this great work of reconstruction shall be divinely protected against the calumnies of their enemies and the disfavor of the Chaldean Kings. Jesus the son of Josedec, to whom this personally applies, brings, by his very name, the vision of the future JESUS before the prophet's mind. "Hear, O Jesus, thou High Priest, thou and thy friends that dwell before thee, . . . behold, I WILL BRING MY SERVANT THE ORIENT" (iii. 8). And so the prophetic visions continue, consoling and encouraging the toilers under Zorobabel, and strengthening their faith with the reiterated promise of His coming, who should reign over the whole earth. "Thou shalt take gold and silver, and shalt make crowns, and thou shalt set them on the head of Jesus the son of Josedec the High Priest. And thou shalt speak to him, saying: Thus saith the Lord of hosts, . . . BEHOLD A MAN, THE ORIENT IS HIS NAME . . . He shall build a temple to the Lord: and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne" (vi. 11-13).

To the zealous men who desire to see the great ordained fasts kept solemnly as a means of propitiating the divine favor, Zacharias gives a reasonable answer. In the days of their former prosperity, the solemn fasts were kept in a narrow and selfish spirit. God had commanded them, while they fasted, "Judge ye true judgment, and show ye mercy and compassion every man to his brother. And oppress not the widow, and the fatherless, and the stranger and the poor; and let not a man devise evil in his heart against his brother" (vii. 9, 10). Now that they and their fathers have paid so dearly for the violation of these divine precepts, the new generations must observe the spirit of the law while attending to the letter. "These then are the things which ye shall do. Speak ye truth every one to his neighbor: judge ye truth and judgment of peace in your gates. And let none of you imagine evil in his heart against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord" (viii. 16, 17). Let true religion but shine forth in these godly virtues, "And many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem. . . . In those days . . . ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: 'We will go with you; for we have heard that God is with you'" (viii. 22, 23). Are we not made to assist at the preaching of the Twelve Fishermen of Galilee among the proud nations of the Roman Empire?

The three succeeding chapters, ix.-xi., are different in character from the preceding. They contain threatening prophecies against

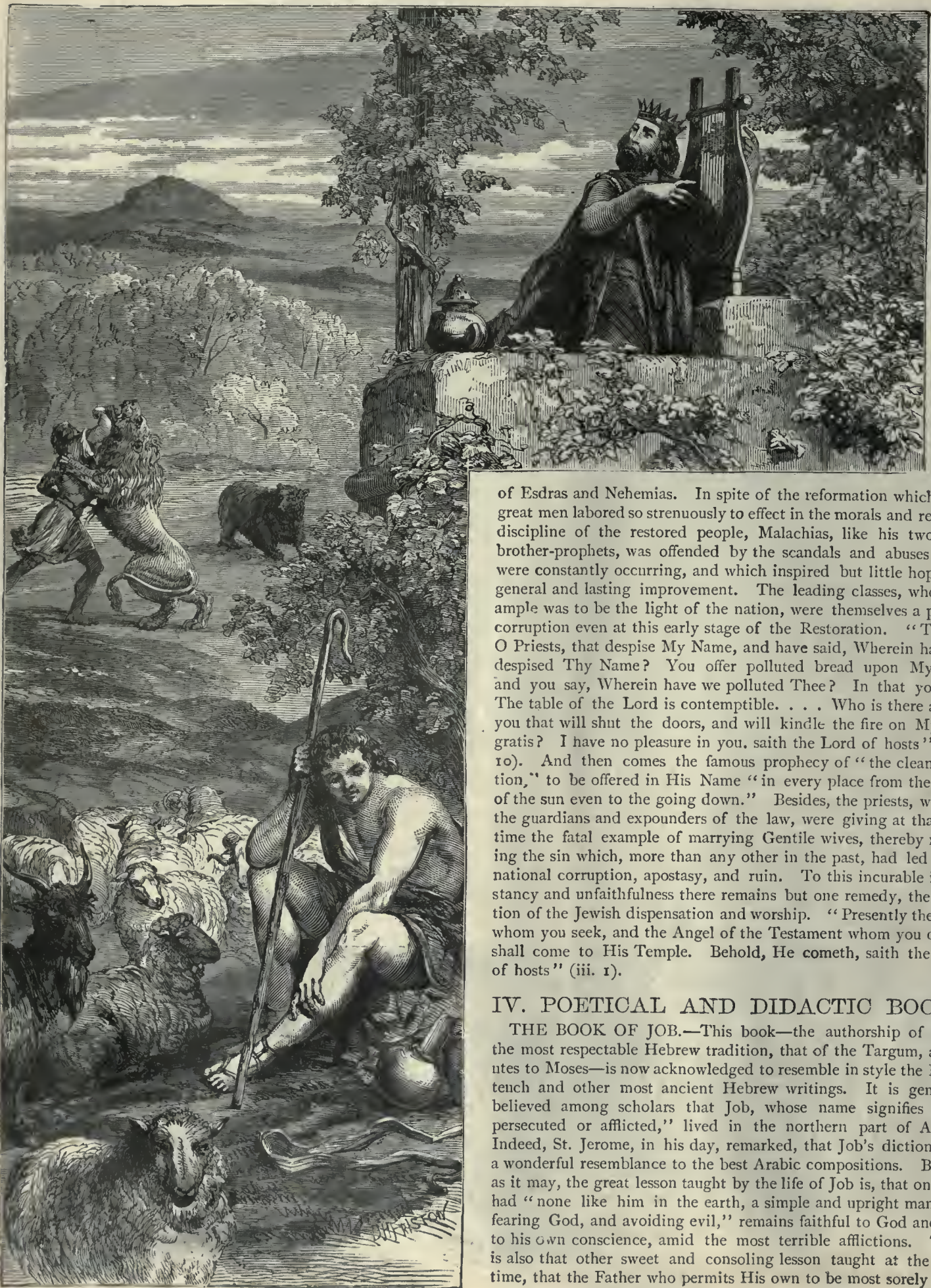


the cities of Syria, Phœnicia, and the Philistine seaboard—threats which soon afterward found their realisation through the arms of Alexander the Great. Juda is comforted with the assurance that, meanwhile, no harm shall befall its children. These prophetic utterances, however, are in many cases only applicable to the epoch of the Messiah; for here we find the very words which the Evangelist St. Matthew applies to our Lord on his last entrance into Jerusalem: "Rejoice greatly, O daughter of Sion! shout for joy, O daughter of Jerusalem! BEHOLD THY KING will come to thee, the Just and Saviour: He is poor and riding upon an ass, and upon a colt the foal of an ass" (ix. 9)! There are menaces against guilty priests; a glowing description of the triumphs of Christianity; a distinct prediction of the final destruction of Jerusalem and the Temple under the Romans, and of the rejection of the Jews. The three last chapters, xii.—xiv., have for heading "The burden of the word of the Lord upon Israel." The events of the life of Christ, and the characters of His Person and sufferings, are portrayed with extraordinary vividness. A few pregnant sentences point out the trials of His church: xiii. 8, 9.

Zacharias is the most diffuse and obscure of all the Minor Prophets.

MALACHIAS, the last of these inspired men, has been thought by some scholars to be an angel in human form—the name itself meaning in Hebrew "a messenger of Jehovah," *Malachijah*. Some writers have identified him with Esdras. What, however, seems most probable is that he lived after Aggeus and Zacharias, and during the rule





of Esdras and Nehemias. In spite of the reformation which these great men labored so strenuously to effect in the morals and religious discipline of the restored people, Malachias, like his two elder brother-prophets, was offended by the scandals and abuses which were constantly occurring, and which inspired but little hope of a general and lasting improvement. The leading classes, whose example was to be the light of the nation, were themselves a prey to corruption even at this early stage of the Restoration. "To you, O Priests, that despise My Name, and have said, Wherein have we despised Thy Name? You offer polluted bread upon My altar, and you say, Wherein have we polluted Thee? In that you say, The table of the Lord is contemptible. . . . Who is there among you that will shut the doors, and will kindle the fire on My altar gratis? I have no pleasure in you, saith the Lord of hosts" (i. 9, 10). And then comes the famous prophecy of "the clean oblation," to be offered in His Name "in every place from the rising of the sun even to the going down." Besides, the priests, who are the guardians and expounders of the law, were giving at that very time the fatal example of marrying Gentile wives, thereby renewing the sin which, more than any other in the past, had led to the national corruption, apostasy, and ruin. To this incurable inconsistency and unfaithfulness there remains but one remedy, the rejection of the Jewish dispensation and worship. "Presently the Lord whom you seek, and the Angel of the Testament whom you desire, shall come to His Temple. Behold, He cometh, saith the Lord of hosts" (iii. 1).

IV. POETICAL AND DIDACTIC BOOKS.

THE BOOK OF JOB.—This book—the authorship of which the most respectable Hebrew tradition, that of the Targum, attributes to Moses—is now acknowledged to resemble in style the Pentateuch and other most ancient Hebrew writings. It is generally believed among scholars that Job, whose name signifies "one persecuted or afflicted," lived in the northern part of Arabia. Indeed, St. Jerome, in his day, remarked, that Job's diction bore a wonderful resemblance to the best Arabic compositions. Be that as it may, the great lesson taught by the life of Job is, that one who had "none like him in the earth, a simple and upright man, and fearing God, and avoiding evil," remains faithful to God and true to his own conscience, amid the most terrible afflictions. There is also that other sweet and consoling lesson taught at the same time, that the Father who permits His own to be most sorely tried,



never allows the trial to be too much for the sufferer. His own Divine Spirit is ever nigh flooding the soul with light from above, even when the night of suffering is darkest, and always warming the heart to love, to bear, to hope, when all human joys fail and all earthly affection is turned into bitterness. He who marks out for each star its fixed orbit in the heavens, and who sets to the ocean the limits beyond which its fury cannot prevail, also knows how to limit our misfortunes, to revisit us even here below with hours of sunshine and felicity that give us an earnest of the eternal joys. Read for yourselves, O children of God, and learn from Job how to bear, and how to hope in the Living God.

THE BOOK OF PSALMS.—David, “the sweet singer of Israel,” is not only the great national poet of the chosen race, but the loved songster of the Christian church, whose words of prayer, praise, and triumph all true Christian homes and hearts have ever made their own. These inspired songs reflect the whole personal history of David from the time that he was secretly anointed King by Samuel, called to become the defender of the Kingdom against Goliath and his Philistines, obliged to charm with the sweet sounds of harp and voice the evil spirit of jealousy that possessed Saul, tried by persecution, exile, and treachery all through the remaining years of Saul’s ill-starred reign, down to the dark days of Gilboe. The shepherd-lad of Bethlehem, the young conqueror of the Philistines, the son-in-law of Saul, the fugitive among the desert places of Israel, was still the man whose heart “thirsted after God,” and whose frequent songs breathe the faith and hope and fervent love of these chequered years. How he delighted, when in possession of the throne, to form bodies of singers for the service of the Tabernacle, and to compose the most thrilling hymns for the solemn feasts of the nation! When he brought, at length, the Ark in triumph to the city of David, he would himself be foremost among the singers, casting aside the warrior’s armor and the kingly robes, to sing and dance in a simple linen tunic before the Ark—the visible resting-place of his loved and adored Jehovah in the midst of the people. And when the Queen ridiculed her royal husband for what she thought so unseemly an exhibition, how David’s indignation breaks forth! “Before the Lord who chose me rather than thy father (Saul) and than all his house, . . . I will both play, and make myself meaner than I have done: and I will be little in my own eyes.” . . . David is still in heart the shepherd-lad of Bethlehem, whom God had so often protected against the assault of beasts of prey prowling in the night, and whose soul even then delighted in singing the praises of his Almighty Protector. So will he continue to the end. His one dreadful fall in the heyday of his power, only creates in his repentant soul a deeper humility, and calls forth those penitential psalms which are the comfort of all souls acquainted with sin and sorrow.

To the people whom he had made so great and so happy his psalms continued to be the cry of the national heart on all solemn festivals. Even in captivity they found in these inspired and prophetic strains incentives to sincere repentance for their past ingratitude, and the most cheering promises of future restoration to country and freedom. The Christian Church, ever since the day of Sion’s final destruction, has



continued to make of David's psalms her own book of praise and prayer. Around the altar of the Lamb in Jerusalem, as well as around every altar where He abides from the rising to the setting sun, we sing evermore the canticles of Sion's prophet-King. Other Hebrew poets, inspired like David himself, have added song after song to his immortal book; theirs, however, are only a few. David is still rightly called the **PSALMIST**.

THE BOOK OF PROVERBS.—This is the production of King Solomon. The first nine chapters excel the remainder of the book in poetic beauty of diction as well as in continuity of thought. The next twelve chapters are composed of separate and, apparently, independent maxims. Chapters xxv.—xxix. were composed under the reign of the best and greatest of Solomon's successors, the saintly King Ezechias, who collected the scattered maxims and utterances of his ancestor and added them to Solomon's book. The last two chapters are of uncertain authorship.

THE BOOK OF ECCLESIASTES.—This is also the work of Solomon, who throughout the book speaks of himself as the *Koheleth*, "preacher," *ecclesiastes* in Greek. We know from sacred history how wisely Solomon began his reign, and with what shameful folly and guilt he tarnished its premature close. This book is the composition of a man who has had his fill of worldly greatness and enjoyment, who has drunk to the dregs the cup of life, and found only bitterness and weariness at the bottom. It is as if the Spirit of God had forced the guilty King to confess that all is "vanity of vanities," save to fear God from one's youth and inviolably to keep His commandments. "And all things that are done God will bring to judgment!" What must have been, at its latest hour, the terrors of that soul so privileged and so guilty!

SOLOMON'S CANTICLE OF CANTICLES.—The God of Israel had designed that the chosen nation should be, under Solomon (Hebrew, *Shelômôh*, peaceful, pacific), a living and ravishing picture of the state of the Christian people under the Redeemer,

the Prince of Peace. Solomon, on whom had descended in youth the spirit of supernatural wisdom as well as prophecy, afterward proved utterly unfaithful to the graces lavished on him. Still, just as the unworthy Balaam was forced by the Divine Spirit to prophesy the blessedness and final triumph of the Church, even so was the apostate soul of Solomon forced to sing in this Song the undying mutual love which binds the true Solomon to His Bride, the Church, and the Church to Him through all the struggles and persecutions of ages.

THE BOOK OF WISDOM.—The author of this book has for his chief object to teach rulers, statesmen, and judges. By many scholars the work is ascribed to Solomon. The authorship, however, remains uncertain. The first six chapters are a compendium of the first nine chapters of Proverbs. In vii., viii., ix., the writer describes the road by which he attained the possession of Wisdom, as well as her innate excellences. From the tenth chapter to the end a series of examples are quoted from sacred history to demonstrate the manifold utility of Wisdom, to show the wickedness of sin, the blissful reward of faithful souls, the undying punishment of the wicked.

THE BOOK OF ECCLESIASTICUS.—This book is also entitled "The Wisdom of Jesus the Son of Sirach," or "Ecclesiasticus," *i. e.*, preacher. Like the book of Ecclesiastes, the present work contains a body of moral precepts and exhortations tending to enforce the practice of all virtue and to exalt the excellence of wisdom. The author would appear to have aimed at following the plan of the three preceding books in composing his own. Hence we have first a body of maxims in imitation of the Proverbs, then a series of reflexions somewhat in the style of Ecclesiastes, and finally a long poetical panegyric of great and holy men, recalling the style of the Canticle of Canticles. It was written in the second century before Christ under the Asmonean or Machabean dynasty. It gives a very high idea of the culture of the Jewish schools of the period. Some passages recall the poetry and eloquence of Isaias.

THE NEW TESTAMENT.

Most fittingly does the word "testament" apply to the body of inspired writings which contain the record of His death and last will, who is the great "Father of the world to come." From the lamb, the firstling of his flock, offered up in sacrifice by the martyred Abel in the first age of human history, and whose blood was mixed with the life-blood of the holy priest himself, all the victims offered to God by the patriarchs before Moses and by the sons of Aaron after him, only pointed to the one infinite and all-atoning Victim, **CHRIST JESUS**, "the Lamb of God who taketh away the sins of the world." He came as our true brother, flesh of our flesh and bone of our bone, to teach us how to sanctify the present life by labor and suffering and God-like charity, in order thereby to make ourselves worthy of the eternal life to come and the everlasting Kingdom that He reconquered for His own redeemed. From His blood sprang up an immortal and world-wide society, the Church, which He made the heir to His Kingdom, the unfailing depositary of His power, the infallible interpreter of His last Will and Testament for the sanctification and salvation of the nations.

So, then, as the Old Testament was the Will of God solemnly and repeatedly expressed to send us a Saviour and sanctifier, even so is the New Testament this same Will carried out in the death of the Saviour and in the ordinances by which the fruit of His redemption, the means of salvation and sanctification, are secured to the entire race of man in all coming ages. The Second Adam, the Father of the new life, has left us a Mother upon earth to hold His place, to love us, to teach us, to train us to walk in the royal road of generosity and holiness marked out for us by the precepts and examples of God made Man.

"The Old Testament," says Cardinal Erasmus, "shows God creating the universe by a word; the New, on the contrary, shows God repairing the world by His death. The former, by repeating the promises relating to a future Redeemer, kept alive, without satisfying them, the ardent hopes of mankind, while shadowing forth dimly the design of Redemption. But no sooner has Christ come into the world, and the new covenant taken the place of the old, than the former obscurities disappear in the light of His coming, and all the ancient figures, all the predictions of the Prophets are verified in His Person. The covenant made on Mount Sinai was only in favor of the single house of Israel; the covenant signed on Calvary regards all mankind. The one was sealed with the blood of goats and oxen, the other with the blood of God's own Son. The spirit of the Old Law was one of fear and bondage; the glory of the New is the Spirit of Love and adoption. The one was the covenant of a brief period of time; the other is to be everlasting. Christ's Gospel promises rewards that are to be perpetual, infinite, spiritual, and heavenly; the law of Moses only held out a perishable, limited, visible, and earthly recompense. The Jews did, in deed, hope for the life to come; but they could only attain to its unspeakable felicity through faith in Christ." (*Historia utriusque testamenti*, lib. xi., chap. i.)

The New Testament writings contain twenty-seven books, divided by biblical scholars as follows:

Five Historical Books; namely, the four Gospels and the Acts of the Apostles. *Fourteen Epistles of St. Paul*. *Seven Catholic or General Epistles*. *The Apocalypse or Revelation of St. John*.



THE GOSPEL ACCORDING TO ST. MATTHEW

I. THE FIVE HISTORICAL BOOKS.

THE GOSPEL ACCORDING TO ST. MATTHEW.—Independent of all the curious learning which fill the books published in our day about the distinctive characters of each of the four Gospels, is the exquisite pleasure which the devout Christian mind never fails to find in reading and meditating the history of our dear Lord's life and death. The naked text of St. Matthew, or of any one of his brother Evangelists—take it up wherever you will—affords to the soul athirst for Him who is the Life of our life so much of sweet instruction, so much of consolation and strength, that one arises from the study of the chosen page with a great desire to return to it again. To all who sincerely and humbly seek to know Christ more and more, and to become more and more like to Him in thought and word and deed, God never fails to open, in every page of the Gospels, and sometimes in every verse, springs of thought so abundant, so unailing, so refreshing, that one can scarcely tear one's lips away from these living waters. St. Ignatius Loyola was but a young and half-educated soldier, when he shut himself up behind the bushes and brambles of the Cavern of Manresa to study the

mysteries of eternal life with only two books, the New Testament and the "Imitation of Christ." While there, as he afterward was impelled to declare for our edification, he learned more in a single hour spent alone with God in meditating on the life of our Lord, than years spent in listening to the most learned theologians could have taught him. And ever since his day, all who take up the Mysteries of Christ's life, passion, and resurrection, as laid down in the Saint's book of Spiritual Exercises, and meditate them reverently and humbly as he did, will learn more of Christ and of heavenly things than a lifetime of study could impart. "Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures?" said the two disciples of Emmaus to each other, when Christ had disappeared from their sight. To you, dear Reader, remembering our own sweet and frequent experience, we can only say: "Oh, taste and see that the Lord is sweet: blessed is the man that hopeth in Him!"

Let a modern writer, one—we would venture to affirm—who has drawn from this same source his deep knowledge of the Gospel and of its divine doctrines, instruct us on what distinguishes St. Matthew in particular. His Gospel, Father Coleridge says, "is penetrated from beginning to end with the thought that in our Lord were fulfilled all the types, all the anticipations, all the prophecies of the older dispensation. This and other features lie on the surface of St. Matthew's Gospel. It is not so obvious, but it seems usually true, to say that it is penned with a carefulness of design which makes it almost as much a treatise as a narrative: with a distinct



purpose of embodying our Lord's general teaching to an extent and with a completeness which can be asserted of no other of the Gospels. It alone contains the Sermon on the Mount, and it gives us a far greater number of the parables and of the teachings of our Lord as to the counsels of perfection than any other. To these purposes St. Matthew has frequently, as might be expected in the writer of such a treatise, made the order of time subservient. . . . The plan of this Gospel is very simple and very obvious, and explains in a manner quite sufficiently satisfactory that apparent neglect of order which is, in truth, the faithful adherence to an order of a higher kind than that of mere historical sequence."

The sections into which St. Matthew's Gospel may be naturally divided are as follows: I. The birth, infancy, private life of Christ at Nazareth; the mission and preaching of the Precursor; the baptism of our Lord, with His fasting and temptation; chaps. i.-iv. 11. II. The first mission of our Lord in Galilee, together with the pregnant summary of His doctrine, known as the Sermon on the Mount; chaps. iv. 11-vii. III. The seal of our Lord's divine mission in the various displays of His miraculous power: chaps. viii., ix. IV. The mission of the Apostles and the instructions delivered to them by the Master and destined for all future apostolic laborers; chap. x. V. St. John Baptist sends his disciples to Christ, and Christ's formal recognition of the Precursor's holiness, as well as the responsibility incurred by rejecting both the Precursor and the Messiah; chap. xi. VI. The doubts and opposition which neutralized the effects of Christ's miracles and preaching; chap. xii. VII. Christ's teaching by parables; chap. xiii. VIII. The missionary work in Galilee described, as well as the miracles with which it was accompanied, and opposition of Christ's enemies; chaps. xiv., xv., xvi. 12. IX. The confession of Peter in Northern Galilee, and the solemn announcement of the Passion; xvi. 13. X. The Transfiguration and the preaching of the mystery of the Cross; xvii.-xx. XI. Christ enters Jerusalem on the Day of Palms, and His teaching in that city till the beginning of His Passion; xx. 17; xxv. XII. The Passion; chaps. xxvi., xxvii. XIII. The Resurrection; chap. xxviii.

THE GOSPEL ACCORDING TO ST. MARK.—It is thought that Mark the Evangelist is the same person as "John who was surnamed Mark" (Acts xii. 12). In this case his mother, Mary, is one of the most illustrious and blessed women of the early Church. For, beside being the sister of St. Barnabas, her son would thus have the twofold privilege of being an Evangelist and the associate of St. Paul in his apostolic labors. It is, moreover, a most venerable tradition, dating from the infancy of the Church, that St. Mark the Evangelist was even more closely bound to St. Peter by constant companionship; and that the Gospel which bears his name was written in Rome under the direction of the Prince of the Apostles, and at the request of the Roman Christians. Hence it is that St. Irenæus calls St. Mark "the interpreter and disciple of Peter," *interpret et sectator Petri*. St. Mark was, therefore, the son of the heroic and generous woman whose home in Jerusalem was not only that of Peter and his fellow-laborers, the asylum of the faithful in the first persecution, but the house which was the very first temple of the Christian religion in the City of David. It



is no wonder that the son of such a mother should have been the loved and trusted companion of the two great Apostles.

The Gospel itself, as compared with that of St. Matthew, is more simple and elementary in its character. Some scholars have even considered it to be only an abridgment of the latter. Nevertheless, although St. Mark omits much of our Lord's teaching, whether discourses or parables, he dwells at greater length upon His miracles, as being more fitted to strike the pagan mind. "He drops the incidents and sayings which require special knowledge of the Jewish system or customs . . . The departures from the chronological order, which St. Matthew has made . . . are usually corrected by St. Mark" (Father Coleridge).

He begins with the missionary labors of John the Baptist, and his baptism of our Lord, the Temptation, and the first preaching in Galilee. At the close of the second chapter we have, in the controversy about the Sabbath, a key to the opposition which the Pharisees are getting up against the Master and His teaching. In the third chapter Christ's labors and miracles are at once introduced; then the selection of the Apostles. The multitude drawn by the new Teacher and His wondrous cures is such, and the labor of the little band of workmen is so unceasing and overwhelming, "that they could not so much as eat bread." The

Scribes from Jerusalem declare the miracles to be the effect of Satanic power. There is a mighty fermentation of opinion and a passionate contention among the masses. There is such danger, too, in the bold speeches of Jesus, that "when His friends heard of it, they went out to lay hold on Him. For they said, He is become mad." Presently His mother and His near relatives or "brethren" appear on the scene, anxious about His safety. But He, who knows that His time of suffering has not yet come, and who is solely anxious to impress upon His hearers the divine value of His own message to them, and the renovating virtue of the supernatural truth and grace He brings to His nation, only answers: "Who is My Mother and My brethren? . . . Whosoever shall do the will of God, he is My brother, and My sister, and Mother." With the fourth chapter begins the teaching by parables, which, however, is but briefly dwelt on, the Evangelist insisting chiefly in the four following chapters on Christ's labors and miracles in Galilee. The tenth chapter describes the Divine Master's work in Peræa or "Judæa beyond the Jordan." The remainder of the book, from the eleventh chapter inclusively, recounts our Lord's teaching, trials, and sufferings in Jerusalem down to His death, resurrection, and ascension.

THE GOSPEL ACCORDING TO ST. LUKE.—St. Luke wrote his Gospel at a time when the faith had spread, and several attempts had been made to compose a satisfactory history of its Author, its origin, and its progress. He had been the companion of St. Paul, as he relates himself in the Acts of the Apostles, which he also wrote. It has been the constant tradition, both of the eastern and the western churches, that St. Luke was by profession a physician. Another but less accepted tradition attributes



to him some skill as a painter. He remained the associate of St. Paul till after this apostle's first imprisonment in Rome; and obtained himself the crown of martyrdom like his beloved master. St. Irenæus, Tertullian, Origen, and Eusebius bear witness to the general and early belief that he wrote his Gospel under the direction of St. Paul, as St. Mark had written his under that of St. Peter.

Being a native of Antioch, Luke was familiar with the Greek language and culture. Hence the superior purity of his diction. "His work," says Father Coleridge, "is more like a regular history than that of the other Evangelists. He covers the whole ground from the Annunciation to the Ascension, and there is no prominent or important feature in the whole series of the mysteries and actions of our Lord's Life which he has left untouched. At the same time, his Gospel is to a great extent new—new either in the events which it relates or in the fresh incidents which it adds to the history of what has been already related, and he seems to make it his rule to supply omissions, and to illustrate the method and principles of our Lord's conduct by anecdotes or discourses, which resemble very much those which others have inserted, but which are not the same . . . If we consider St. Matthew as addressing himself primarily to the Hebrew Christians, or rather to their teachers, and St. Mark as turning upon the direct converts from heathenism, we may look upon St. Luke as the Evangelist of the Churches in which the Jewish element had been more or less absorbed by the larger influx of Gentiles . . . He dwells with particular care upon the sacerdotal character of our Lord, upon the healing and compassionate aspect of His life, upon His love for penitents and sinners, and the like. . . ."

The first section, chaps. i., ii., supplies the omissions of the other Gospels, giving the history of the conception and birth of our Lord and John Baptist, together with His presentation in the Temple, His hidden life at Nazareth, and His appearing among the Doctors in Jerusalem at the age of twelve. The incidents of this early portion of Christ's career mentioned by the two preceding Evangelists are passed over by St. Luke. The second section comprises chaps. iii., iv. and v., bringing the narrative down to the first preaching in Galilee. Chaps. vi.—ix. 20 give the entire second period of our Lord's life down to the Confession of St. Peter. From chap. ix. 21 to chap. xviii. 30 St. Luke relates what regards the doctrine of the Cross, the Transfiguration and our Lord's labors in Judæa, a portion of his life—the last year—not mentioned in the other Gospels. From chap. xviii. 31 to chap. xix. 27 are detailed the occurrences and sayings that took place between Christ's leaving Peræa and His arrival in Jerusalem. The remaining chapters are the history of His labors and sufferings in Jerusalem, of His resurrection, His manifestation to His disciples, and His ascension.

THE GOSPEL ACCORDING TO ST. JOHN.—John, as well as James the Elder or Greater, was by his mother, Mary-Salome, the first cousin of our Lord; James the Less or Younger and Jude or Thadæus being the sons of another sister—all four, on account of their near relationship, being designated in Jewish phrase as the brothers of our Lord. John was especially dear to Him; and this special affection has ever been attributed in the Church to John's virginal purity of heart. Of the life of this

Evangelist we shall speak more fully when we treat of his Epistles. At present it is very important that the reader should have a clear notion of what is distinctive in his Gospel.

St. Irenæus states that John published his Gospel while he was residing in Ephesus. St. Jerome says that he wrote it at the request of the Asiatic bishops, who besought him to treat in a special manner of the divinity of Christ. It is thought that this Gospel, although completed and published in Ephesus, was chiefly, if not wholly, written in the isle of Patmos, and, not improbably, after the destruction of Jerusalem.

In its contents and scope it is evidently supplementary to the three other Gospels. "In truth, St. John's Gospel touches the others only at one single point before he comes to the last few days of our Lord's Life, and even as to those, nine-tenths of what he relates are altogether supplementary. St. John is distinguished for the great length at which he relates the words of our Lord, and the large space which he spends upon single incidents or occasions. Thus no Gospel is so easily broken up into its component parts as this; its arrangement becomes perfectly simple as soon as its supplementary character is recognized." Such is the judgment of Father Coleridge.

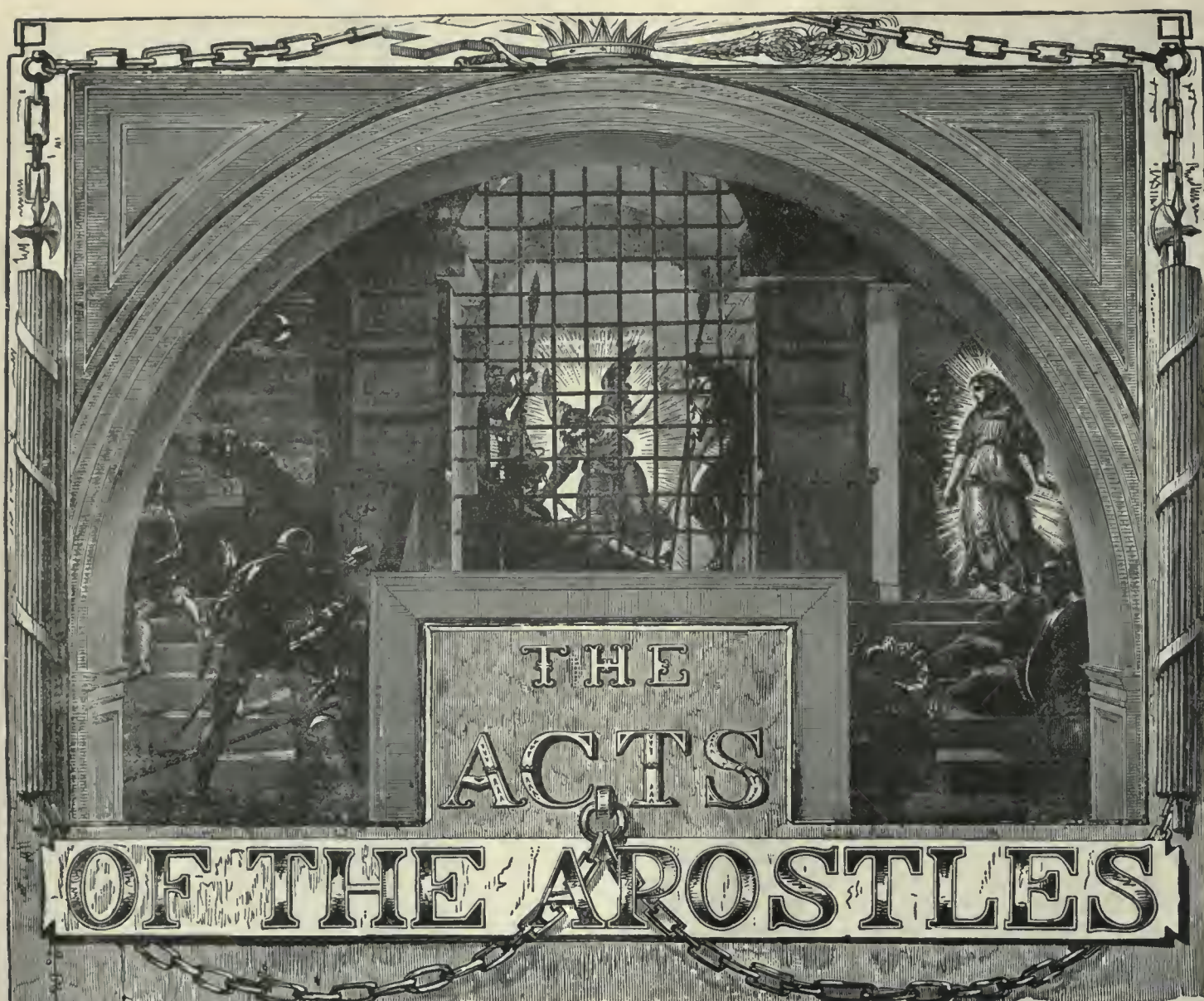
The book may be divided into two very distinct parts; the first part embracing eleven chapters ending with the recalling Lazarus to life; and the second, ten chapters, the incidents and discourses pertaining to the Last Supper, the Passion, the Resurrection, and the Ascension. The first part comprises two sections: I. Chaps. i.-iv. describe incidents and events of which nothing is said by the other Evangelists. The time they cover extends from Christ's baptism to the beginning of his first missionary tour through Galilee. The occurrences take place alternately in Judæa—on the banks of the Jordan, in Jerusalem or the adjacent territory—and in Galilee. II. The scene of the next six chapters, v.-x., is mostly in Jerusalem. Chapter v. recounts the healing on the Sabbath of the man sick for thirty-eight years, and the assertion by Christ of His own divinity during the public discussion occasioned by this miracle. Chapter vi. describes the multiplication of the loaves and fishes in Galilee, just before the second Pasch of Christ's public ministry, together with the discussion relating to the Manna and the Bread of Life figured by the Manna. The next four chapters, vii.-x., relate our Lord's sayings and doings during the last year of His Life, at the Feast of Tabernacles in the beginning of October, and at the Feast of the Dedication of the Temple in the December following. III. This section, comprising the eleventh chapter, gives an account of the miracle performed in favor of Lazarus. The Second Part of this Gospel gives, chapter after chapter, the Evangelist's additions to what had been already recorded in the other Gospels.

To the attentive and devout student of the New Testament, St. John's Gospel will give much light to understand the Life of our Lord as a whole, and much food for pious contemplation. The Beloved Disciple has been called "the Theologian" by the early Church Fathers, because he alone affirms again and again the divinity of our Lord. He knew him to be true man, born of his own near kinswoman, reared in his own country among his own kinsfolk, and, during the last period of the life ended so tragically, admitted into the closest companionship and loving intimacy with Him who was the true Son of God as well as the true Son of the Virgin Mary. It is the Divine Sonship of the Master that John proclaims in the very preface to his Gospel, lifting our souls up to these eternal splendors amid which the Word dwells evermore in the bosom of the Father.

THE ACTS OF THE APOSTLES.—This book, which is also the work of the Evangelist St. Luke, is the only inspired history—even though a very partial one—of the infancy of the Christian Church. The events which it records cover a space of about thirty years. As the very title, "Acts," indicates, it is the record of an

eye-witness. Still it is not, and does not purport to be, a full and complete history of the acts or labors of all the Apostles during that period. It relates, in the first part, principally the labors of St. Peter, and those of St. Paul in the second. Around these two great figures, indeed, are grouped subordinate laborers; these two, nevertheless, stand out in the narration as the central personages.

We see, in the very first chapter, the promise of Christ about the coming of the Holy Spirit fulfilled, and the timid Galilæan fishermen transformed into the dauntless and eloquent apostles of their crucified Master. Peter and John, the first in authority and the foremost in love, are also the boldest in confessing Him before the very people who had put Him to death. "Immediately after the Ascension," writes the Protestant Henry Alford, "St. Peter, the first of the Twelve, designated by our Lord as the Rock on which the Church was to be built, the holder of the Keys of the Kingdom, becomes the prime actor under God in the founding of the Church. He is the centre of the first group of sayings and doings. The opening of the door to the Jews (chap. ii.) and Gentiles (chap. x.) is his office, and by him, in good time, is accomplished." Let us listen to the great Bossuet as he resumes the belief of the Church on this point. "Peter appears as the first (among the apostles) in every way: the first to confess the faith (St. Matt. xvi. 16); the first in the obligation of exercising brotherly love (St. John xxi. 15 and following); the first of all the apostles who saw Christ risen from the dead (1 Cor. xv. 5), as he was to be the first to bear witness to the Resurrection in presence of the whole people (Acts ii. 14); the first to move in filling up the vacant place among the apostles (Acts i. 15); the first to confirm the faith by a miracle (Jb. iii. 6, 7); the first to convert the Jews (Jb. ii. 14); the first to admit the Gentiles (Jb. x.); the first in everything." Hear him again tracing out the design of Providence in the career of the two great Apostles. "Christ doth not speak in vain. Peter shall bear with him, whithersoever he goeth, in this open confession of the faith (St. Matt. xvi. 16), the foundation on which stand all the churches. And here is the road the Apostle has to follow. Through Jerusalem, the holy city in which Christ manifested Himself; in which the Church was to "begin" (St. Luke xxiv. 47), before continuing the succession of God's people; in which consequently Peter was to be for a long time the foremost in teaching and in directing; whence he was wont to go round about visiting the persecuted churches (Acts ix. 32), and confirming them in the faith; in which it was needful for the great Paul—Paul come back from the third heaven—to go "to see Peter" (Galat. i. 18), not James, though he, so great an apostle, the "brother of the Lord," the Bishop of Jerusalem, surnamed the Just, and equally revered by both Jews and Christians, was also there. But it was not James that Paul was bound to come "to see." He came to see Peter, and to see him, as the original text suggests, as a thing full of wonders and worthy of being sought after. He came to contemplate and study Peter, as St. John Chrysostom hath it (*in Epist. ad Gal.*, c. i., n. 11): to see him as some one greater and older than himself: to see Peter, nevertheless, not to be instructed by him, for Christ instructed Paul by a special revelation; but in order to leave a model to future ages, and to establish, once for all, that no matter how learned a man might be, no matter how holy—were he even another Paul—he must go to see Peter. . . . Through this holy city, then, and through Antioch, the metropolitan city of the East, . . . far more than that, the most illustrious church on earth, since in it the Christian name arose: . . . through these two glorious cities, so dear to the Church, and distinguished by such opposite features, Peter had to come to Rome—Rome still more illustrious, the head of Paganism and of the Empire, and which to seal the triumph of Christ over the world, is predestined to be the capital of religion, the head of the Church, Peter's own city. Thither was he per force to come by Jerusalem and Antioch. But



why do we see St. Paul in it? The mysterious design would take long to explain. Only bear in mind the great division of the world between Peter and Paul, in which Peter, though given the whole world in charge in consequence of his primacy, and charged by an express command (Acts x.) to have a care of the Gentiles whom he admitted in the person of Cornelius the Centurion, did, nevertheless, take on himself the special care of the Jews even as Paul took a special care of the Gentiles (Galat. ii. 7, 8, 9). As a division was necessary, it was fitting that the first of the apostles should have the first-born among the peoples (the Jews); that he who was the head, and to whom all the rest must be united, should have the nation on which the others must be grafted, and that the Vicar of Christ should have Christ's own share. That, however, is not enough: Rome itself must fall to Peter's share. For, although, as the capital of Paganism, Rome belonged in a special manner to Paul, the Apostle of the Gentiles, nevertheless, it was in Rome that Peter, the head of Christendom, was bound to found the Church. Nor is this all: the extraordinary commission of St. Paul must die there with him, and thus returning to the supreme Chair of Peter, to which it was subordinated, the power of Paul must raise the Roman church to the highest point of authority and splendor" (Sermon on the Unity of the Church).

THE FOURTEEN EPISTLES OF ST. PAUL:

In the Acts of the Apostles St. Luke describes the first growth of the Church in Jerusalem and throughout Palestine, and, outside of Palestine, in various countries of Western Asia and Eastern Europe. A society arises and rapidly increases around the teaching and ruling body of Apostles so carefully chosen, trained, and instructed by our Lord Himself. They and their successors after them to the end of time were to teach the nations of earth "to observe all things whatsoever" the Master had revealed as the law of life for mankind (St. Matt. xxviii. 19, 20). This immortal society thus springing into existence beneath the shadow of the Cross of Calvary, was not only to teach with the fulness of Christ's

own authority, but to baptize and administer to the faithful all Christ's saving and sanctifying ordinances; and on the human race who hear this preaching and this call to baptism and newness of life is imposed the necessity of complying under pain of eternal loss. "He that believeth and is baptized shall be saved: but he that believeth not, shall be condemned" (St. Mark xvi. 16). Baptism is but the door by which one enters into this Society: it is the indispensable initiatory rite and new birth in which the children of the fallen Adam are born again of the blood of the Second—the blood of a God. Other divine ordinances, sacraments of heavenly origin, and pregnant with divine virtue, are administered in due course, and according to the soul's needs, to maintain, renew, increase, and perfect the supernatural life bestowed in the new birth of Baptism.

And so this Society divinely commissioned to teach, to regenerate, and govern the race of man in all things pertaining to eternal salvation, stands forth in the full consciousness of its power, and speaks to Jerusalem and to the world by the mouth of Peter, its visible chief, on the day of the first Christian Pentecost. Three thousand men baptized and admitted forthwith into fellowship with the preacher and his associates, attest the might of the Spirit who moves both the speaker and his hearers. Thenceforward the mighty movement is propagated far and wide. They teach—these fathers of the new moral world which Christ came down to create—they baptize, they govern their flocks, with unquestioned authority, both the rulers and the subjects in the infant Church appreciating sensibly and to the full the last utterance of Christ: "Behold, I am with you all days even to the consummation of the world" (St. Matt. xxviii. 20).

In every one of the following epistles or letters addressed by St. Paul to the churches which he had founded or visited, or to the bishops he had set over them, the consciousness of this divinely-given authority is evident in the writer, and evidently supposed in the persons to whom they are written. He is in prison at Rome, and from there writes four of these touching letters, to Philemon, to the Colossians, the Philippians, and to the Ephesians. Just listen to some of the divine lessons of the imprisoned Apostle. To the noble Philemon whose forgiveness and brotherly charity he bespeaks for the fugitive slave Onesimus: "Though I have much confidence in Christ Jesus, to command thee that which is to the purpose, for charity sake I rather beseech, whereas thou art such an one, as Paul an old man, and now a prisoner also of Jesus Christ: I beseech thee for my son, whom I have begotten in my bands, Onesimus . . . Trusting in thy obedience, I have written to thee, knowing that thou wilt also do more than I say." Thus does apostolic charity address itself to the work of abolishing the inveterate evil of slavery along with the manifold corruptions of the Pagan world.—To the Colossians: "We (Timothy and Paul) . . . cease not to pray for you and to beg that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding . . . If so ye continue in the faith, grounded, and settled, and immovable from the hope of the Gospel which ye have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for His body, which is the Church . . . If you be risen with Christ, seek the things that are above where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God . . . Mortify therefore your members which are upon the earth . . . uncleanness, lust, evil concupiscence, and covetousness . . . Stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of Him that created him." This God-like virtue was the new wine which could not be held in old vessels: all had to be divine in the Christian man.—To the

Philippians, who were especially dear to Paul: "My dearly beloved, my joy, and my crown: so stand fast in the Lord, my dearly beloved! . . . Let your modesty be known to all men . . . Whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame—if there be any virtue, if any praise of discipline—think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye! and the God of peace shall be with you!"—Finally, to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings . . . in Christ. As He chose us in Him before the foundation of the world, that we should be holy and unspotted in His sight in charity . . . I bow my knees to the Father of our Lord Jesus Christ, . . . that He would grant you, . . . to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend with all the saints what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God."

"Any one, in reading the Epistles of St. Paul," says Bergier, "must see that they were written on the spur of some particular occurrence, to clear up some question put to the writer, to correct some dangerous abuse, to inculcate some special duties; that his purpose, in no one of these letters, was to draw up for the faithful a profession of faith, or an exposition of all the doctrines of Christian belief, or of all its moral duties; that, while writing to one Church, he never prescribes that his letter shall be communicated to all the others. It is, therefore, perverse obstinacy in Protestants to maintain that whenever St. Paul preached or taught by word of mouth, he confined himself to repeating the instructions contained in some one of his letters; and that no truth which is not laid down in writing can belong to the Christian doctrine." On the contrary, it is evident from a cursory glance at the Epistles themselves, that St. Paul refers to a previous body of truths delivered by oral teaching, and to the acknowledged fact that the members of each church had been thoroughly grounded by such teaching in the great truths of the new Revelation.

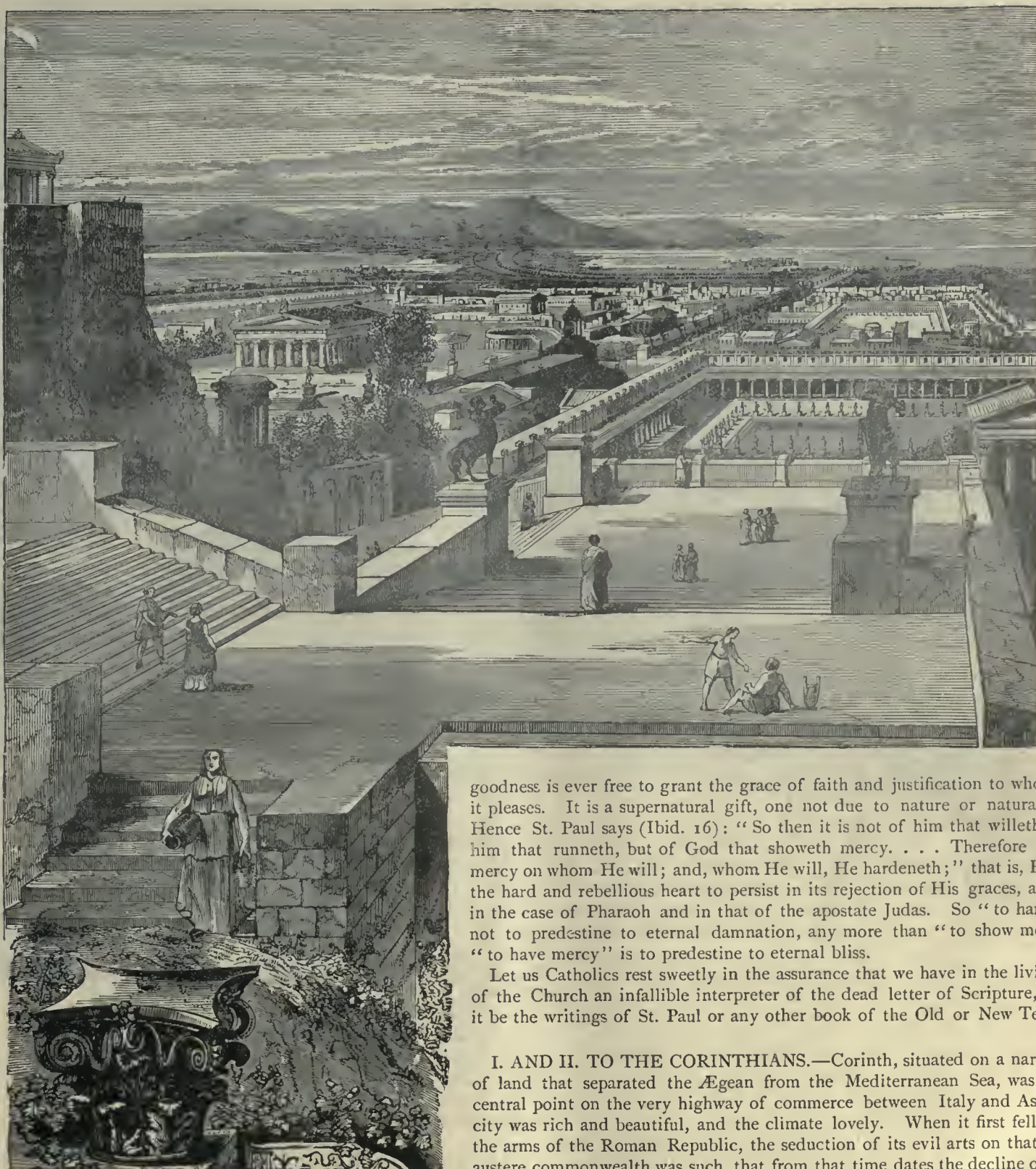
THE EPISTLE TO THE ROMANS.—This was, most probably, written from Corinth, in the 58th year after the birth of Christ, two years before St. Paul went to Rome, and twenty-four years after his conversion. During this quarter of a century the Christian faith had grown wonderfully in the capital of the Roman Empire. The church there, as in most other cities of the empire, was composed of Jewish and Gentile converts, among whom a discussion arose as to their relative claims to the esteem of the great body of believers throughout the world. The Jews prided themselves on their being the descendants of Abraham, on their ancestors having lived under a theocracy governed by a system of law and religion solemnly revealed to their own nation, while the rest of the human race remained in the darkness and horrid corruptions of idolatry. The converted Gentiles, on the other hand, nursed the belief that they had obtained the grace of conversion as a reward of their fidelity to the law of nature, and pointed out the many great and pure names of their philosophers, warriors, and statesmen. Thus the Jewish Christians seemed to think that their faithful observance of the Mosaic law had deserved the grace of the divine adoption and justification in Christ, while their Gentile brethren attributed their possessing a like privilege to their having followed the guidance of the natural light of reason. St. Paul, who had been specially chosen to teach the Gentile world, wrote this Epistle to convince both these classes of converts of their serious error, by showing that the supernatural grace of our adoption as children of God, and the whole subsequent train of graces which lead the soul to believe and to be justified, are bestowed on us



gratuitously, as the effect of God's pure mercy, without any previous merit of our own. To stop the vain boasting of both Jew and Gentile, St. Paul shows how both were the slaves of sin, and, therefore, unable to merit the gift of justification by their own good deeds. The condition of the people of God was, indeed, attended with many singular spiritual advantages and privileges, as compared with that of the pagan world. Nevertheless, neither Jew nor Pagan could by their own merits lift themselves up to the supernatural rank and

regenerated condition of the Christian people. In order to convey a conviction of this truth to the minds of the faithful at Rome, St. Paul begins by exposing the horrible crimes committed among Pagans even by the most enlightened philosophers—chap. i. In chap. ii. he enumerates the transgressions of the Jews; and concludes, in chap. iii., that in as much as both were thus subject to sin, so the justification vouchsafed them in Christ must be absolutely gratuitous, the effect of grace and not of legal justice or natural virtue, and therefore to be attributed to supernatural faith, which is a gift of God. This position is confirmed and illustrated by the example of Abraham's heroic faith and justification, chap. iv. In chap. v. is set forth the excellence of this grace of Christ; in chap. vi. the Christian soul is urged to preserve, cherish, and increase this priceless gift. In chap. vii. he teaches that even in the Christian, after baptism and justification, the evil forces of nature still remain with the low animal appetites (concupiscence) that drag the soul down toward sensual gratification: this concupiscence is a force which rebels against the restraints of the Mosaic law or the law of nature, without being put down by them, the victory over it being reserved to the grace received through Christ. St. Paul then proceeds to enumerate the fruits of faith, chap. viii.; shows in chaps. ix., x., xi., that the grace of justification was bestowed on the Gentiles in preference to the Jews, because the former readily submitted to the preaching of the Gospel, while the latter rejected Christ; that, whereas the supernatural gift of faith was a thing not due to either Jews or Gentiles, the promises made to Abraham and his posterity do not therefore fail, nor can the divine justice be impugned. In chaps. xii.–xvi., the Apostle inculcates the cardinal precepts of morality so necessary to all who believe in the Gospel (see Picquigny's Commentary on the Epistle to the Romans).

Vainly have those who reject the infallible authority of the Catholic Church endeavored to build on the words of St. Paul a system of blind and fatal predestination, alike injurious to the divine goodness and destructive of man's free will under the action of divine grace. From the passage, chap. ix. 13, "Jacob I have loved, but Esau I have hated," we must not conclude that our good God, without any regard to the merits of men and independently of His foreknowledge of their good and evil deeds, predestines some to be the objects of His hate and others to be the objects of His love. On the contrary, we are to believe that this predestination in its twofold aspect is based on the foreknowledge God must needs have of the good or evil deeds of every human being. Even so the words, "I will have mercy on whom I will have mercy," etc. (Ibid. 15), are not to be construed into an absolute election of a certain class of persons destined to everlasting happiness, independently of all prevision of their good or evil deeds. They simply imply that the almighty



goodness is ever free to grant the grace of faith and justification to who soever it pleases. It is a supernatural gift, one not due to nature or natural merits. Hence St. Paul says (Ibid. 16): "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. . . . Therefore He hath mercy on whom He will; and, whom He will, He hardeneth;" that is, He allows the hard and rebellious heart to persist in its rejection of His graces, as He did in the case of Pharaoh and in that of the apostate Judas. So "to harden" is not to predestine to eternal damnation, any more than "to show mercy" or "to have mercy" is to predestine to eternal bliss.

Let us Catholics rest sweetly in the assurance that we have in the living voice of the Church an infallible interpreter of the dead letter of Scripture, whether it be the writings of St. Paul or any other book of the Old or New Testament.

I. AND II. TO THE CORINTHIANS.—Corinth, situated on a narrow neck of land that separated the Ægean from the Mediterranean Sea, was thus the central point on the very highway of commerce between Italy and Asia. The city was rich and beautiful, and the climate lovely. When it first fell beneath the arms of the Roman Republic, the seduction of its evil arts on that hitherto austere commonwealth was such, that from that time dates the decline of Roman

virtue and liberty. The city had been visited by St. Peter before St. Paul came there, and the Christian faith had made such rapid conquests, and operated so extraordinary a change in the manners of the local Christian society, that it was the wonder of all Greece. Still, both because of the great mental activity which prevailed among Corinthians of all classes, and because of the concourse of strangers from the East and the West who met here like two adverse tides, there was a great diversity of opinion and sentiment among the faithful. St. Peter had left there as elsewhere the impress of his authority and the memory of his virtues. After him St. Paul had come, and the eloquence of the Apostle of the Gentiles had, not improbably, cast into the shade the preaching of the poor fisherman of Galilee; then had come from Alexandria Apollos, more eloquent even than Paul, and one who had the secret of all the philosophies of Egypt, Asia, and Greece. And so, as was the wont in the East, these cultured Christians would discuss the respective merits of their teachers, as the university students in Athens and Alexandria criticised the eloquence and doctrines of their rhetoricians and philosophers. This was one source of contention. Another came from their very imperfect acquaintance with the moral law of the Gospel—the Jewish converts, probably, contending for the maintenance of Jewish customs, while the Gentile proselytes refused to be governed by the

prescriptions of the Mosaic law. The Corinthians themselves had, besides, written to St. Paul, begging to be instructed on several matters of doctrine and discipline. This letter is an answer to this prayer, as well as a general admonition to the Church of Corinth to discountenance unwise and uncharitable discussions, and to cherish, above all things, union of souls by firm faith and inviolable charity. "Every one of you saith: I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ. Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul?" Such are the words of weighty remonstrance with which the Apostle begins his instruction, and they let us into the secret of these lamentable divisions. To the proud and vain Greeks, who sought and prized philosophical wisdom above all else, the Apostle declares that he knows but one wisdom: that by which God has redeemed and is converting the world through the mystery of the Cross, and the humiliations of the Crucified—a means of all the most inadequate according to the judgment of the worldly-wise. "But we have the mind of Christ," he declares, as the sole rule and measure of our judgments in things spiritual.

Wherefore, as the merits of their teachers did not bring about the change of heart wrought in the converts, but the hidden virtue of the Cross and the grace of the Crucified, so the labors of Apostolic men had been barren of all heavenly fruit without that same grace. "Let no man therefore glory in men. For all things are yours . . . And you are Christ's: and Christ is God's." It is worse than folly, then, to dispute about the personal qualities or merits of the Apostle through whom one has received the word of salvation, seeing that the Church and the whole body of the divine ordinances are God's gift to man in Christ, and that one ought to look to the Almighty Giver and the priceless gift rather than to the earthly channel through which it is communicated. Nevertheless, as the Apostles are the workmen and servants of the Master, to Him alone are they amenable in judgment. Hence, chap. iv., the severe reproof given to all who permit themselves to arraign the conduct of God's ministers.

To humble these vain-glorious and self-sufficient Corinthians, the Apostle, in chap. v., touches on the festering sore both of Pagan and Christian society in the beautiful city—unbridled licentiousness. A Christian man had forgotten himself so far as to marry his own stepmother. Him the Apostle excommunicates, and then comes the solemn admonition to the young Church of the place: "Your glorying is not good. Know ye not that a little leaven corrupteth the whole lump? Purge out the old leaven, that you may be a new paste . . . Put away the Evil One from among yourselves!"

Then follow authoritative admonitions against the unbrotherly practice of bringing their wrongs for judgment before the Pagan tribunals, and against those sins of impurity that are so opposed to the ideal of Christian holiness, chap. vi.; lessons on marriage, virginity, and celibacy, chap. vii.; on abstinence from meats offered to idols, chap. viii.; on his own voluntary poverty, his working at a trade, and his bodily austerities, chap. ix.; on the abstinence from certain meats to be observed by the faithful, x.; on the dress and functions of women in the church-services, and the celebration of the Holy Eucharist, xi.; on the divine economy in the distribution of extraordinary gifts and graces, xii.; on the incomparable excellence of charity as the great central virtue to be sought and practiced by all, xiii.; on the preference to be given to the gift or talent of prophesying; that is, of understanding and expounding divine things, xiv. In the xvth chapter he answers the last question put to him by the Corinthians on the final resurrection, concluding, in the last chapter, with directions about collecting alms for the needy churches and various farewell words of admonition and blessing.

The Second Epistle, written a few months after the First, was

penned by the Apostle to relieve the excommunicated Corinthian of his heavy censure, and to encourage the prompt good-will of all those who had profited by the reproofs and teachings detailed above. St. Paul once more reasserts his apostolic independence of all earthly praise and commendation. The Judaizing faction, instead of yielding to Paul's appeal in favor of union and charity, still persisted in accusing him of undue leaning to the Gentiles and of defaming Moses and the law. They evidently went so far as to deny him the rank and quality of a true Apostle, thereby belittling his ministry and destroying his influence with a great number of people. These factious intrigues had, perhaps, induced the Corinthians to draw up letters commendatory of Paul and his labors. At any rate, he declines any such commendation, affirms the independence of the ministers of the New Testament, exalts the mission entrusted to himself and his associates (chap. iv.); urges them to be liberal in their charity toward the needy sister churches; and exhorts them to make a good use of God's liberality toward themselves. From chapter x. to the end he nobly defends himself and his labors against the detractors who had been so busy among the Corinthians.

EPISTLE TO THE GALATIANS.—This Epistle was written from Ephesus, according to the opinion of the best biblical scholars. The Galatians were the Gauls or Celts of Western Asia; they had been instructed in the faith by St. Paul, but, in his absence, had been, like the Corinthians, sadly disturbed by Judaizing mischief-makers, who persuaded them of the necessity of conforming to the law of circumcision and to other Jewish observances, depreciating at the same time the apostolic rank and services of Paul. He therefore writes to undo what these false teachers and pernicious zealots had been doing among the fervent, hot-headed, and impulsive Galatians. He establishes his own claim to the Apostolate by relating the fact of his miraculous conversion and his special mission to the Gentiles, a mission received immediately from Christ, and expressly approved by the body of the Apostles and by Peter in particular. He shows, moreover, that Peter as well as his colleagues had sanctioned the stand that he (Paul) had taken on the questions arising about the Mosaic Law, and the free and sinless intercourse of converted Jews with their Gentile brethren and others. He solemnly rejects the obligation which Judaizing Christians sought to impose on the Church of submitting to the prescriptions of the ceremonial law of Moses; and asserts the freedom from that law of servitude as the spiritual birthright of Christians. He, therefore, exhorts them to free themselves from the bondage of sensual superstitions to which both the modern Jews and the Gentiles were slaves, and to serve Christ in that lofty freedom of soul into which the apostolic teaching and the infallible guidance of the Church were sure to lead them. "Stand fast, and be not held again under the yoke of bondage. Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing . . . You are made void of Christ, you who are justified in the law: you are fallen from grace . . . You did run well: who hath hindered you, that you should not obey the truth? This persuasion is not from Him that calleth you."

THE EPISTLE TO THE EPHESIANS.—The city of Ephesus has many claims on our veneration. It became, after the destruction of Jerusalem by Titus, the chief residence of the Apostle St. John, and the residence as well to the end of her life of the Blessed Virgin Mary. There, also, as tradition hath it, her blessed body was buried during the brief interval between her death and her assumption into heaven. Ephesus, moreover, was at that time not only the great stronghold of Pagan superstition—containing the incomparable Temple of Diana—but the great intellectual centre of Western Asia. Its schools rivaled in influence those of Alexandria and Athens, while its philosophers boasted of possessing



all the secrets of the most ancient philosophies of the East. During the first seven centuries of Christianity Ephesus held a commanding place among the Asiatic churches, and was the scene of events and discussions famous in ecclesiastical history. Even when it fell into the hands of the Mohammedans, its traditions and monuments secured to the remnants of its Catholic population unusual protection and privileges.

As St. Paul had repeatedly visited Ephesus and labored there with extraordinary zeal and success, he could not but feel a most fatherly interest in the prosperity of a church holding such a position, and destined to wield such a powerful influence on the sister-churches of Asia Minor. There is a most touching passage in Acts xx. 15-38, describing Paul's interview at Miletus with the clergy of the Church of Ephesus. The beautiful

farewell discourse which the Apostle addresses to them ought to be read in conjunction with this Epistle, written during Paul's first imprisonment at Rome, in the year 62. This farewell address shows what a tender heart was beating beneath the rugged exterior of the great Apostle. Although he had suffered many persecutions at Ephesus, he is the same zealous and forgiving man he had always been.

The Epistle itself is one of the most sublime productions of the Apostle of the Gentiles. To the infant and persecuted Church of Ephesus, surrounded by schools in which were taught all the systems of Grecian and Asiatic philosophy, all the seductive theories of Persian Gnosticism, St. Paul exposes in this letter the whole scheme of God's supernatural providence in the Incarnation, the Redemption, and the establishment of the Church, the great instrument by which the human race, through all succeeding generations, might become incorporated into one undying Society under Christ as Head, and thus be made sharers of all the temporal and eternal benefits of His redemption. The Christian family are thus "the adopted children of God," i. 5, under Christ, the God-Man, elevated in Heaven above all created beings, and being made "Head over all the Church, which is His body, and the fulness of Him, who is filled all in all," i. 20-23. In Him, in this blessed society which is His mystic Body, all the social barriers established by oriental castes and prejudices are broken down; there is neither Greek nor Barbarian, nor slave nor free, nor Jew nor Gentile: "the Gentiles" are "fellow-heirs and copartners of His promise in Christ Jesus by the Gospel," iii. 6; Paul hath been sent to preach "the unsearchable riches of Christ, and to enlighten all men," without distinction, on the merciful design of the eternal God, iii. 8-21.

THE EPISTLE TO THE PHILIPPIANS.—Of this sufficient mention was made in the section on the "Fourteen Epistles of St. Paul." It is the sweet and affectionate expression of the Apostle's gratitude and fatherly tenderness toward a church which sent him in his dire need substantial proofs of love, and which gave, amid continual persecutions, evidence of heroic constancy and piety.



THE EPISTLE TO THE COLOSSIANS.—Colossæ was a beautiful and flourishing city, situated inland from Ephesus, on the head-waters of the Mæander and near the high-road from Ephesus to the Euphrates. Colossæ was thus exposed to the same dangerous influences against which St. Paul wished to guard the Ephesians in the Epistle addressed to them. There is a striking resemblance both in the doctrinal lessons he gives to the Colossians and in the practical virtues which he recommends to them, and the substance of his great Epistle to the Ephesians. The letter to the Church of Colossæ was also written by the Apostle from his prison in Rome, and sent by Tychicus, Epaphras, and Onesimus, the two latter being themselves Colossians by birth, and Epaphras having been, moreover, the first to preach the Gospel in his native city. In the first, or doctrinal portion, St. Paul clearly warns the Colossians against the Gnostic theories, as well as the narrow exclusiveness of the Judaizing preachers. We have been “translated (by God the Father) into the Kingdom of the Son of His love, . . . who is the first-born of every creature: for in Him were all things created in Heaven and on earth, visible and invisible,” i. 13-16.

The whole “mystery” of the Christian dispensation, the whole purpose of Christ’s work and government, is to present the Christian man “holy and unspotted and blameless before Him,” i. 22. It is to attain this end that Paul labors and suffers: “We preach admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus,” i. 28. They are to glory in Christ as being the infinite God and the infinite Wisdom. “As therefore you have received (been taught) Jesus Christ, walk ye in Him,” ii. 6. They are not to go back to the imperfect and now empty forms and observances of Judaism, ii. 16-23. They are to shine forth in supernatural newness of life, iii., iv.

THE FIRST EPISTLE TO THE THESSALONIANS.—St. Paul had a special and well-merited affection for the churches of Thessalonica and Philippi. In both these cities the Gospel had been received willingly, and its professors there had shown themselves worthy followers of Paul and of his Master, Christ. There, however—throughout all Greece, indeed, as well as in Asia Minor—the Jews had shown themselves the bitter and unscrupulous opponents of the Apostles, and the unrelenting persecutors of all who embraced the Christian faith. Through their misrepresentations Paul had to fly from Philippi, and had been assailed in Thessalonica with still greater violence. Nevertheless, a flourishing church had sprung up there, composed principally of converts from Paganism. After St. Paul’s departure, the Jewish Synagogue in Thessalonica—powerful even then, and comprising at present fully one-third of the entire population—employed its whole influence in shaking the fidelity of the new Christians, and in persecuting all those whose constancy remained proof against persecution. St. Timothy, Paul’s indefatigable companion, had been sent to comfort the Thessalonians in their distress and to inquire carefully into their spiritual progress. On his return, he reported most favorably to his master. Thereupon St. Paul wrote to Thessalonica. It is the letter of a true fatherly, apostolic heart, written, most probably, from Corinth in the last months of the year 52. After expressing his devout gratitude for their progress and perseverance in virtue and piety, he replies to the personal abuse heaped on him by the Jews by recalling to the minds of his converts with what heroic zeal and disinterestedness he had labored among them, supporting himself the while by the work of his own hands. They have not, therefore, any cause to blush for their spiritual father. In the impossibility of returning to their city, he beseeches them to increase their fidelity and fervor; praises their extraordinary charity; urges them to attend, in all peacefulness and quietness, to their respective avocations, and to those steady habits of industry which secure independence. They are not to mourn hopelessly for their dead. They are destined to share in Christ’s glorious resurrection. Being certain that this Great Day of awakening shall come for all, “Let us not sleep as others do; but let us watch and be sober . . . And we beseech you, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men.”

THE SECOND EPISTLE TO THE THESSALONIANS.—This was also written from Corinth very soon after the First, and for a like purpose. He particularly instructs them not to be alarmed by the predictions of some false teachers who went about announcing that the end of the world was near at hand. "Therefore, brethren, stand fast! and hold the traditions which you have learned, whether by word, or by our epistle."

THE FIRST AND SECOND EPISTLE TO TIMOTHY.—This faithful companion and fellow-laborer of St. Paul was a native of Derbe or Lystra in Lycaonia, the son of a Greek father, and of a Jewish mother, Eunice, to whose careful training as well as to that of his grandmother, Lois, he owed not only his knowledge of the Old Testament writings, but his conversion to Christianity. From his first meeting with Paul at Lystra, the Apostle's soul was drawn to the heroic youth in whom he discovered all the great qualities that go to make the apostolic missionary and ruler of God's church. This was during St. Paul's first missionary tour, when Timothy was only a stripling. Seven years afterward, during Paul's second tour, Timothy was set apart and ordained for the apostolic ministry. Thenceforward he became Paul's right hand in his gigantic labors, going whithersoever the latter would, to confirm and console the faithful of Europe or Asia, following his master to Rome and sharing, it is thought, his first imprisonment there. After their liberation, Paul and his companion revisited Asia together, Timothy being placed in charge of the Church of Ephesus, while St. Paul went over to Macedonia.

The First Epistle, written at some uncertain date after the separation, is, manifestly, an instruction on the duties of the pastoral office, every line of which has been for eighteen centuries the delightful spiritual food of bishops and priests all over the world. The Second Epistle was written from St. Paul's prison in Rome, and most probably a very short time before his death. "I have a remembrance of thee in my prayers, night and day, desiring to see thee, being mindful of thy tears, that I may be filled with joy; calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am certain that in thee also" (i. 3-5). Thus does the fatherly heart of the aged Apostle go out to the young bishop, touching and moving powerfully every heroic fibre in it, before he lays before him the details of the high and holy duties which are incumbent on him. It is like the eagle encouraging its young to try the loftiest flights.

"Only Luke is with me," the imprisoned Apostle says in concluding; "take Mark and bring him with thee . . . The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments." Such is the poverty of this glorious apostle of Jesus of Nazareth! Would you see a further resemblance of Paul with his Master, listen to what the apostle says of his first appearance before the Roman magistrates, probably of his first trial by torture: "At my first answer no man stood with me, but all forsook me: may it not be laid to their charge! But the Lord stood by me and strengthened me," 2 Tim. iv. 16, 17.

THE EPISTLE TO TITUS.—Titus was the son of Greek parents, by birth a Gentile, consequently. He was a fellow-laborer of St. Paul and Barnabas at Antioch, and assisted with them at the Council of Jerusalem, in which it was decided that the Gentile converts should not be compelled to receive circumcision. He was employed by St. Paul on various missions to the churches, such as were intrusted to Timothy, and, like the latter, was appointed by the Apostle to discharge the episcopal functions. In the interval between St. Paul's first and second imprisonment at Rome, he visited Crete in company with Titus, and left the latter in the island after him to govern the church there. The Epistle addressed to

Titus from Nicopolis (in Epirus, probably, where St. Paul was afterward arrested and carried a prisoner to Rome), after enumerating the chief virtues that should adorn a bishop, points out those which Titus is to insist on among the people he has to govern.

THE EPISTLE TO PHILEMON.—This is a touching plea for a fugitive slave, Onesimus, whom St. Paul had converted in Rome, whom he found a useful auxiliary in his ministrations, and whom he sends back to his native city, Colossæ, where he expects Philemon to receive him as a brother.

THE EPISTLE TO THE HEBREWS.—The constant belief of the Catholic Church ascribes the authorship of this most beautiful epistle to St. Paul. The doubts which modern critics have endeavored to cast on its authenticity are of too evanescent a nature to cloud the faith of the true Christian scholar. It was probably written from Rome, and in the year 63. It was addressed, not so much to the Hebrew race in general, as to the Hebrew Christians of Palestine, and, particularly, those of Jerusalem. For many years before this Jerusalem had been held in terror by an organized band of assassins (the *Sicarii*), and in the year 62 the new High Priest Annas, or Ananus II., a rigid Sadducee, began a formidable persecution against the Christians, and summoned before the Sanhedrim St. James, Bishop of Jerusalem, and other leading Christians. The other James had, several years before, been put to death by order of Herod Agrippa, and since then, as if in atonement of this innocent blood, the *Sicarii*, with the connivance of Felix, the Roman Governor, had killed the High Priest Jonathan at the altar and in the very act of sacrificing. Everything in Judæa portended the near accomplishment of our Lord's prediction—the utter destruction of Jerusalem and the Temple, and the final dispersion of the Jewish nation. It was thus a period of terrible and manifold trial for the Christian Hebrews of Palestine. What was to compensate them for the loss of their nationality, the destruction of the Holy City, the blotting out of the national sanctuary, and the cessation of the worship of their forefathers?

No one better than St. Paul could lift up the soul of these suffering Christians, confirm their faith by showing how the ancient promises were all fulfilled in Christ, how the trials of the Hebrews of old should animate their descendants to heroic constancy, and sustain their hopes by laying before them in the glorious spectacle of Christ's universal Kingdom and everlasting priesthood—the consummation of their most patriotic aspirations? To understand, therefore, both the purpose and the scope of this epistle, we must recall to mind the objections which non-believing Jews were continually making against the Christian religion and its Founder. Christ, they said, the author of this new faith, was a man put to the most shameful death by a solemn sentence of the magistrates and the people, whereas the Jewish religion could boast of a Law delivered to their nation by Angels acting in God's name, and promulgated by Moses, the holiest and most illustrious of men. Moreover, the Christians, instead of the glorious Temple of Jerusalem, the splendid sacrificial ritual ordained by Moses, the uninterrupted succession of priests and Levites descended from Aaron, and the sacred and solemn yearly festivals which assembled the Hebrew people around the altars of the living God, had only obscure and mysterious rites celebrated in holes and corners, without any hereditary priesthood or recognized public temple. Where could the Hebrew people go, as of old, in their manifold needs, in their consciousness of sin, to find the Mercy Seat on which Jehovah dwelt, or the altar of holocausts on which to offer the atoning victims of their guilt?

St. Paul purposes to show that the Christian Religion is incomparably above the Jewish, in this, that its Author and Lawgiver is Christ, the Son of God and very God Himself, as superior to the angels and to Moses as the Creator is to His creatures. Moses,



who stood as mediator between God and His people, was but a mortal man, whereas in our Mediator Christ, we have an infinite Person. The same transcendent excellence prevails in the rites and sacrifice of the New Law, and in the spiritual and eternal goods it bestows on its subjects.

In order to follow without confusion the course of St. Paul's demonstration, you have only to examine the natural divisions of this Epistle. I. From chap. i. to chap. iv., the Apostle shows the superiority of Christ's mediatorship above that intrusted either to the Angels or to Moses. He teaches (chap. i. 1-14) that Christ is above the Angels, although He has only spoken to us after the Prophets. For He is the Son of God, while they are only His messengers and ministers. Nor (ii. 6-8) does the fact of His being man argue His inferiority to the Angels, since even as Man, Christ hath been placed over all things. Besides, it was a necessary part of the divine plan of our redemption, that the Son should stoop to assume our human nature. "Because the children are partakers of flesh and blood, He also Himself in like manner hath been partaker of the

same, that through death He might destroy him who had the empire of death, that is to say, the Devil."

Again (chaps. iii., iv.), Moses did not build the house in which he was a minister, whereas our Great High Priest is the builder and the master of God's House and Kingdom here below—a house and kingdom indeed which are only the figure of the heavenly and eternal. Moses, though faithful and true in his ministry, offended, and so did the people he guided, and they entered not into the rest of the Promised Land. Hence we Christians should take warning, and yearn for the eternal repose into which our Divine Leader hath already entered. "We have not a High Priest who cannot have compassion on our infirmities; but one tempted in all things, like as we are, without sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid" (iv. 15, 16). In these two last chapters the Apostle, with the art of a true orator, presses upon his afflicted and wavering brethren the danger and fearful consequences of apostasy or falling away from the faith. Those who followed Moses out of Egypt, who heard the word of the Lord in the wilderness and beheld His wonderful ways, wavered and failed in their faith; therefore did they not enter into the promised rest. How many perished in the desert! Even under Josue (*Jesus* iv. 8) they did not, in the land of Chanaan, obtain that divine and everlasting repose, which it belongs to the true Jesus, the only Saviour, to bestow. But firm faith in Him is already the beginning of possession, the anticipated enjoyment of that rest which gives God to the soul and the soul to God. Let us then give to Him through that living faith our whole heart and soul. "Having therefore a great High Priest that hath passed into the heavens, Jesus the Son of God, let us hold fast our confession."

II. St. Paul now proceeds to discuss the dignity and prerogatives of Christ's priesthood and the infinite virtue of His sacrifice, as the One Victim and oblation prefigured by the sacrificial offerings of the Old Law. In chap. v. 1-11, St. Paul proves that Christ performed the functions of the priestly office by offering up "gifts and sacrifices for sins." Moreover, He closed His earthly career by fulfilling in His own person and by His last acts the prophecy which likened Him to Melchisedech. "And being consummated, He became, to all that obey Him, the cause of eternal salvation, called by God a High Priest according to the order of Melchisedech."

As if the Reality prefigured in the sacrifice of Melchisedech, and consummated in the Bread and Wine offered up by Christ, recalled some formidable practical difficulties, the Apostle here turns aside (v. 11; vi. 20) to solve them for his readers. "Of whom (Melchisedech) we have much to say, and hard to be intelligibly uttered, because you are become weak to bear. . . . Strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil." The Apostle is unwilling to rehearse for these vacillating Christians the elementary truths delivered to catechumens. And then comes the terrible warning to

those who allow their first fervor to cool during a time of persecution and their faith to waver, who have abused the most precious graces, and by this abuse placed themselves on the road to apostasy. "It is impossible for those who were once illuminated, have tasted also the heavenly Gift, and were made partakers of the Holy Ghost, have, moreover, tasted the good word of God, and the powers of the world to come, and are fallen away, to be renewed again to penance!" . . . Woe to "the earth that drinketh in the rain which cometh often upon it . . . but . . . bringeth forth thorns and briars!" . . . "It is reprobate and very near to a curse . . ." Then come words of generous praise for their former noble deeds of piety and charity, and a most beautiful exhortation to constant and increasing carefulness under present trials. Theirs must be the invincible patience and living faith of Abraham, who was rewarded after so much suffering and waiting. Even so must they anchor their faith and hope in Heaven, "Where the forerunner Jesus is entered for us."

Taking up the thread of his argument where he had left it at the mention of Christ's priesthood in connection with that of Melchisedech, the Apostle proceeds to show that even as the typical Melchisedech, the King-priest of Salem, was superior in dignity to Abraham, and to Levi descended from Abraham with his sacerdotal progeny, so and far more so He who is "a Priest forever according to the order of Melchisedech," transcends both the priest-King of Salem and the Levitical priesthood. "By so much is Jesus made a surety of a better testament," vii. 22. "We have such an High Priest, who is set on the right hand of the throne of majesty in the Heavens, a minister of the Holies and of the true tabernacle, which the Lord hath pitched, and not man," viii. 1, 2. This High Priest, this Priesthood, this Tabernacle, this sacrificial worship, are that most perfect and divine exemplar which all preceding types and systems copied and foreshadowed.

The blood which flowed in the manifold Mosaic sacrifices was figurative of the blood of the One Infinite Victim; the sacrifices were many and daily renewed because of themselves inefficacious toward atonement or sanctification, ix. 1-10. "But Christ being come an High Priest of the good things to come. . . by His own blood entered once into the Holies, having obtained eternal redemption," ix. 11, 12.

The national Jewish religion with its gorgeous worship was thus only "a shadow of the good things to come, not the very image of the things," x. 1—could "never make the comers thereunto perfect." Now we have in the Lamb of God the victim of infinite price and merit; and, therefore, "we are sanctified by the oblation of the body of Jesus Christ once," x. 10. So, "this [great High Priest] offering one sacrifice for sins, for ever sitteth at the right hand of God . . . By one oblation He hath perfected for ever them that are sanctified," x. 12, 14. Thus by the application to us of the infinite atoning merits of this one bloody sacrifice of Calvary is the guilt of all sin remitted, and through that Blood applied to our souls in every sacrament and every individual grace, are we enabled to go on from degree to degree of spiritual perfection and holiness. O Jews, wherefore, then, do ye weep over the prospect of the near destruction of your Temple and the coming ruin of your Sion? Wherefore refuse to be comforted because with the Temple shall cease forever the sacrificial worship of your forefathers? Look up to Jesus promised by Moses and the Prophets, prefigured by Melchisedech and his oblation. He, the Great High Priest of the perfect and everlasting Covenant, hath fulfilled both the unbloody oblation of the King-Priest of Salem and the bloody expiation foreshown by the Levitic sacrifices. Our Divine Melchisedech sits forever at the right hand of the Father, offering evermore for all succeeding generations His Body and Blood as the price of their ransom and the source of all saving and sanctifying graces. And on earth, even when your Temple disappears, and not one drop of blood shall redden the spot where it now stands,

there shall continue all over the earth from the rising to the setting sun the Everlasting Commemoration of Christ's bloody sacrifice, the unbloody offering of Melchisedech. Thus heaven and earth shall ever unite in the divine and perfect offering of Him who is a Priest forever according to the order of Melchisedech.

Having thus established the superiority of the New Covenant over the Old, St. Paul once more appeals to his Hebrew coreligionists to continue steadfast in the faith, x. 19-30. "Let us consider one another to provoke unto charity and good works." The Christian Church may not punish with death apostates and transgressors, as was the wont of the Jewish (x. 28); but the spiritual and unseen punishment reserved to the apostate from Christianity is not the less terrible or uncertain, because unseen. "It is a fearful thing to fall into the hands of the living God!" The bitter trials which the Church has to endure will soon be ended. Meanwhile her sons must arm themselves with faith and the heroic patience faith begets.

III. The three remaining chapters are taken up with a description of that living faith—the mightiest of moral forces—and its wonderful effects, as exemplified in their own illustrious ancestors (chap. xi.); with a stirring exhortation to his Christian brethren to emulate such glorious examples (chap. xii.), and to devote themselves to the practice of brotherly charity and its kindred active virtues—the most efficacious preservative against human respect and loss of fervor (chap. xiii.)

III. THE SEVEN CATHOLIC EPISTLES

THE EPISTLE OF ST. JAMES.—Although some writers have attributed the authorship of this Epistle to St. James the Elder, the brother of St. John, the great majority of biblical scholars ascribe it to St. James the Less or the Younger, Bishop of Jerusalem, and brother of St. Jude. The former was put to death by Herod Agrippa in the year 44, and the latter suffered martyrdom about 62 or 63 by order of the High Priest Annas or Ananus II. It is thought that he wrote this Epistle in the year 59, some three years before his death. This glorious relative of our Lord was one of those to whom He deigned to show Himself in a special manner after the resurrection (1 Cor. xv. 7). He had his residence in Jerusalem, where he was looked upon as a pillar of the Church, and where he was visited by St. Paul soon after the conversion of the latter (Galat. i. 18); and where also he assisted at the council held by the Apostles, and pronounced a discourse to which the others assented. From his coreligionists, fellow-citizens, and contemporaries he received the surname of "the Just," and was, besides, popularly designated as "Oblias" or "the bulwark of the people," on account of his extraordinary devotion to prayer and his influence with the Divine Majesty. St. Epiphanius says that he was appointed by our Lord Himself to govern the Church of Jerusalem.

In his Epistle, which he addressed to all the Christian Churches, St. James insists on the necessity of good works as the proper fruits of a soul filled with a living and active faith. He insisted on this in order to confute the erroneous interpretation given in many places to the doctrine of St. Paul, on the inadequacy of works performed in fulfillment either of the Law of Moses or the Law of Nature to merit or effect justification: this was to be the effect of divine grace alone. The false interpreters of St. Paul affirmed that the works performed by charity were not necessary to salvation; that faith alone sufficed. Hence the declaration of the Apostle: "Be ye doers of the word, and not hearers only, deceiving your own selves" (i. 22). "If then you fulfill the royal law, according to the Scriptures, *Thou shalt love thy neighbor as thyself*, you do well" (ii. 8). "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?" (ii. 14). "For even as the body without the spirit is dead:

so also faith without works is dead" (ii. 26). Both St. Paul and St. James taught that in the Christian soul supernatural faith and charity should go hand in hand working out man's salvation under the guidance of the Spirit of God, and producing deeds worthy of an adopted child of God. Both the one and the other taught that supernatural faith and charity, and all the divine forces that lift the soul of the sinner or the natural man to the state of grace or justification, are the free gift of God through Jesus Christ. Man's part in the vital acts which enter into the process of justification consists in yielding a free assent to the light vouchsafed him and obeying the impulse of the Spirit who moves his heart.

In this Epistle St. James, as is the common opinion, promulgated the doctrine relating to Extreme Unction, which had been instituted by our Lord, and which He taught His disciples to practice as is hinted in St. Mark vi. 13.

THE FIRST AND SECOND EPISTLES OF ST. PETER.—

These are also termed "Catholic," because addressed to the faithful at large. The First Epistle is dated from "Babylon;" that is, Rome, according to the common interpretation of Catholics. Its substance, form, and tone remind one forcibly of the doctrinal encyclicals of the Roman Pontiffs, Peter's successors. Its purpose evidently is to instruct the Hebrew converts of Asia Minor, while edifying also those of other nationalities. He bids them adorn their Christian profession by holiness of life. Like St. Paul, Peter lifts the souls of his readers to the contemplation of the unchangeable Kingdom which is to be their inheritance in heaven, as the adopted children of the Father in Christ. This, however, is only the prize to be won by long-suffering patience here. This glorious and fruitful trial of their faith, as well as its unspeakable reward, has been the subject of the Prophecies so familiar to the Jews and now not unknown to their Gentile fellow-believers; for this trial they have been also prepared by the ministers of the Gospel (i. 1-12). Purchased from sin by an infinite price, "the precious blood of Christ, as of a Lamb unspotted and undefiled," let them be holy even as He is holy (13-25). In chap. ii. the Apostle continues to describe in fuller detail the means by which Christian humanity, regenerated or born anew of the blood of a God, may form a society of God-like brothers. Laying aside all the passions that are born of pride and selfishness, they are to be "as new-born babes" desiring earnestly the milk of this heavenly truth which feeds and elevates their rational nature, that thereby they may "grow unto salvation." Nay, more than that, the members of this society are likened to "living stones built up, a spiritual house" (ii. 5), the "chief corner-stone" of which is Christ. Anxious to see this glorious edifice brought to perfection and filling the earth, Peter, who is, under Christ, the Rock and foundation on which the whole structure reposes, addresses the faithful on the virtues that are most conducive to edification. "Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation (manner of living) good among the Gentiles: that, whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation" (11, 12). And so, throughout the remainder of the Epistle, he continues to inculcate the practice of the private and public virtues that are ever sure to win Christians the love and reverence of mankind.

In the Second Epistle, written, most probably, from prison and shortly before his death, St. Peter insists on the divine rank to which regenerated man is lifted in Jesus Christ. This great and fundamental truth must be, for converted Jews and Gentiles, like a beacon-light placed on high above the road of life and guiding all the followers of Christ to the loftiest aims and the noblest deeds. "All things of His divine power, which appertain to life and godliness, are given us through the knowledge of Him who hath called us by His own proper glory and virtue. By whom He

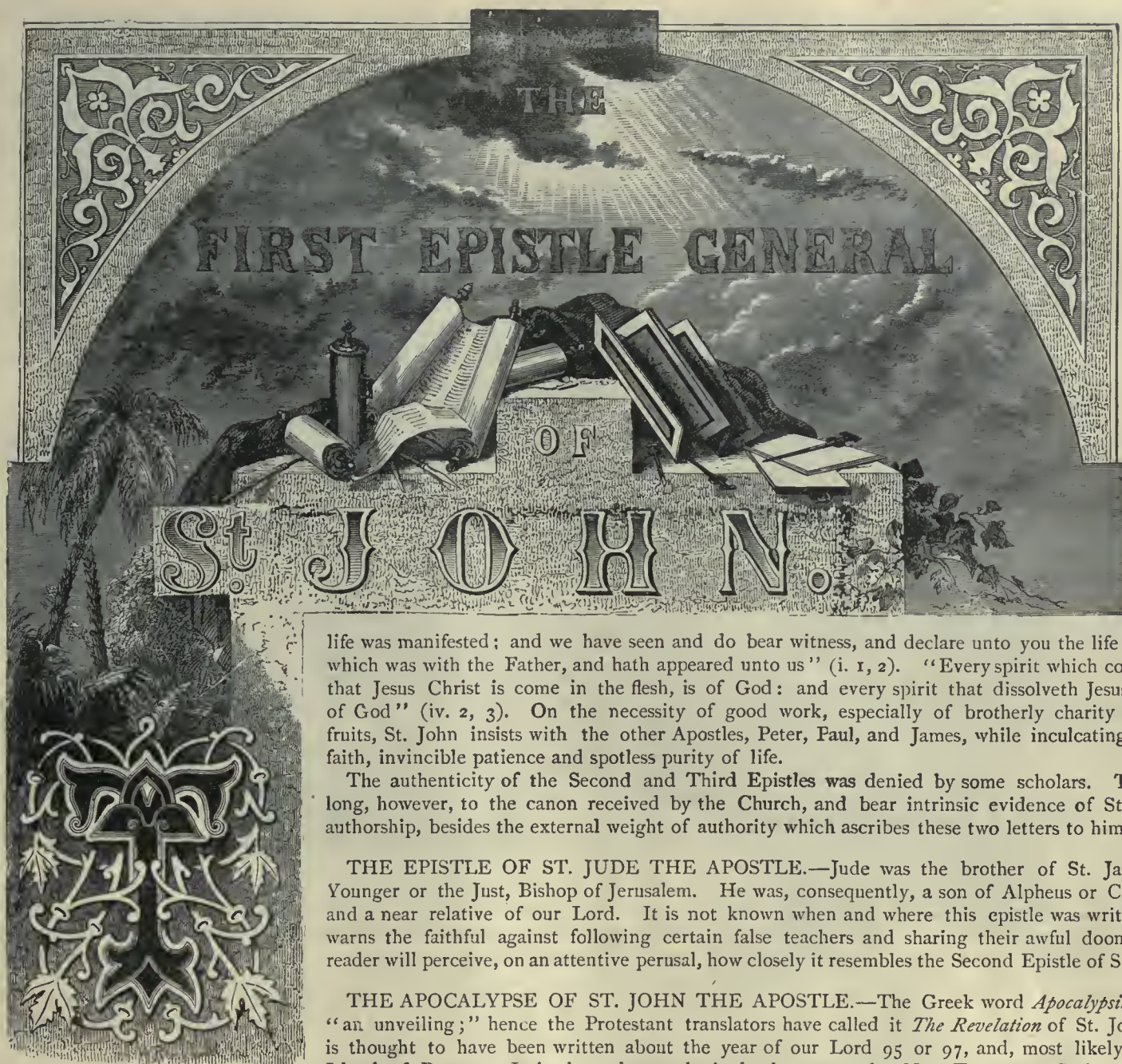
hath given us most great and precious promises; that by these you may be made PARTAKERS OF THE DIVINE NATURE, flying the corruption of that concupiscence which is in the world" (i. 3, 4).

The supernatural knowledge of Christ, and of the Christian's sublime destinies in Him, is not only light in the mind but fire in the heart, purging it from the dross of all earthly and impure affections. This sacred fire cannot be concealed within the soul, but must needs break forth in one's whole outward life, enlightening all who come within its reach, and communicating to them the ardor of that heavenly charity which is as inseparable from the words and deeds of the true Christian as the sun's radiance and warmth are from the sun itself. Ponder every line and word throughout these too short chapters, and see how the inspired admonitions of the first Roman Pontiff are fitted to the needs of our own nineteenth century, warning us against the apostate Christians who put away Revealed Truth from them, because they, too, have "eyes full of adultery and of sin that ceaseth not" (ii. 14); . . . "Speaking proud words of vanity, they allure by the desires of fleshly riotousness those who for a little while escape, such as converse in error: promising them liberty, whereas they themselves are the slaves of corruption" (18, 19).

And how touching is the allusion to the Apostle's own death, so near at hand and so clearly revealed to himself! "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance, being assured that the laying away of my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me" (ii. 13, 14). The truth which this man, who is already in chains for his faith, and who is about to crown his apostleship by martyrdom and thus to seal his witness by his own blood, has preached throughout the Roman Empire and planted in Rome itself, is neither fiction nor imposture. "For we have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ: but having been made eye-witness of His majesty . . . And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the Day-Star arise in your hearts: understanding this first, that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost. But there were also false prophets among the [Jewish] people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them . . . And many shall follow their riotousnesses, through whom the WAY OF TRUTH shall be evil spoken of" (ii. 16-21; iii. 1, 2).

THE THREE EPISTLES OF ST. JOHN THE APOSTLE.

—The first of these bore anciently the title of "Epistle to the Parthians," and was therefore supposed to have been addressed to such Jewish Christians as resided within the Parthian Empire. It is directed against the followers of Simon Magus, Cerinthus, and of Gnosticism. Simon maintained that Christ was not the Messiah, and claimed for himself the glory which he denied to Jesus, affirming that He only bore the semblance of our humanity, and that the body nailed to the Cross was not a substantial body. This was also, to a certain extent, the error of the Gnostics and the Docetæ, who denied the reality of Christ's birth and death. Finally, Cerinthus taught that Jesus was nothing but an ordinary man, the real son of Joseph, on whom, at His baptism by John, the Holy Ghost or Christ descended in the form of a dove, forsaking Him during His death agony. Thus, all of these agreed in denying the divinity of Christ. Against them all, and in favor of the One true Messiah whom he knew to be both very God and very man, John wrote. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life; for th-



life was manifested; and we have seen and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared unto us" (i. 1, 2). "Every spirit which confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that dissolveth Jesus, is not of God" (iv. 2, 3). On the necessity of good work, especially of brotherly charity and its fruits, St. John insists with the other Apostles, Peter, Paul, and James, while inculcating a firm faith, invincible patience and spotless purity of life.

The authenticity of the Second and Third Epistles was denied by some scholars. They belong, however, to the canon received by the Church, and bear intrinsic evidence of St. John's authorship, besides the external weight of authority which ascribes these two letters to him.

THE EPISTLE OF ST. JUDE THE APOSTLE.—Jude was the brother of St. James the Younger or the Just, Bishop of Jerusalem. He was, consequently, a son of Alpheus or Cleophas, and a near relative of our Lord. It is not known when and where this epistle was written. It warns the faithful against following certain false teachers and sharing their awful doom. The reader will perceive, on an attentive perusal, how closely it resembles the Second Epistle of St. Peter.

THE APOCALYPSE OF ST. JOHN THE APOSTLE.—The Greek word *Apokalypsis* means "an unveiling;" hence the Protestant translators have called it *The Revelation* of St. John. It is thought to have been written about the year of our Lord 95 or 97, and, most likely, in the Island of Patmos. It is the only prophetic book among the New Testament Scriptures, and

its inherent obscurity has exercised, during more than eighteen hundred years, the ingenuity of the most eminent biblical scholars and theologians.

It may suffice, however, to take up the text of the Apocalypse, and to find in the natural sequence of the chapters themselves the light which will enable one to understand more clearly the history of the Christian Church in the past, to appreciate her struggles in the present, and to look forward with the eye of exultant hope to her certain victories in the future, as well as to that Supreme Day of Judgment which will vindicate the whole mysterious order of God's providence.

We can divide the whole matter of this sublime book into two parts. In the first, embracing the first three chapters, St. John addresses himself in particular to the faithful of Proconsular Asia, who were his special charge, and reproves what he finds censurable in the seven dioceses or churches within the Proconsulate. This portion, therefore, is strictly ethical and historical. The second and prophetic portion embraces the remainder of the book from chap. iv. to the end, and describes, under various allegorical and mystical forms, the stages through which the Church has to pass, especially the last period of her existence, the times of Antichrist. Such is the view presented by the learned and saintly Cornelius à Lapide. The purpose of the Apostle, according to this author, is to animate the faithful of the apostolic age and of all future times to invincible constancy in the faith, to the highest forms of holiness, and more particularly to strengthen the martyrs in the days of persecution to bear their witness with unflinching firmness. Let me add here to the learned Jesuit's thought, that St. John regarded in a special manner the condition and the needs of the numerous Jewish Christians at the close of the first century. St. Paul, in almost every one of his epistles, shows them in the magnificent realities promised in the Gospel a compensation for their loss of caste among their non-Christian countrymen, and a sublime consolation for the dispersion of their race, the destruction of Jerusalem, and the annihilation of their national worship. The spectacle disclosed to the Apostle of the Eternal Temple on high, the Throne with its ineffable splendors, the seventy Elders on their royal seats, the twelve times twelve thousand from the Tribes of Israel forming the glorious nucleus of the beatified multitude which no man could



number, and the Altar with its Lamb ever sacrificed and ever immortal—all that went home to the hearts of the poor down-trodden Jewish exiles; all that was calculated to make them find in the daily *Agapæ* or celebrations of the Eucharistic sacrifice a significance, a divine and blissful Reality that could well make them feel that Heaven was not far from earth, and that the earthly house of God, though but a corner in the Catacombs, had some of the intense and unspeakable enjoyments of the Eternal Home. And so the seed of Abraham continued to be, among the Gentiles, the fruitful seed of Christianity, thanks to the skilful and loving husbandry of Peter and Paul and John and James and Jude.

Besides, all throughout Asia Minor, during the age of St. John and long afterward, such heretics as Cerinthus and Ebion denied openly, and in Ephesus itself, the divinity of Christ, although they persisted in calling themselves His followers, as do to this day among ourselves Sects that we need not name. They also taught that Christ, even as the Son of God, had no existence before the Blessed Virgin Mary. As it was to prepare an antidote to this heretical poison that St. John wrote his Gospel, and proclaimed "In the beginning was the Word, etc.," so in the Apocalypse he makes Christ Himself declare: "I am Alpha and Omega, the beginning and the end, . . . who is, and who was, and who is to come, the Almighty" (i. 8). Others, again, never ceased to say, amid the horrible and unceasing persecutions with which the young Christian Church was assailed, that she must of a necessity be crushed by the irresistible might of the hostile powers, and that there could be no reward for the Confessors and martyrs of Christ. John shows, on the contrary, that the tree of the Church waxes strong amid all the fury of the tempest, and that for those who struggle here for the good cause there is laid up an eternal reward. It is this triumph of the just which he describes in chap. xxi. and xxii.

THE PARABLES OF OUR LORD JESUS CHRIST.

WELL do we know that no portion of the New Testament will be more lovingly or fruitfully read in the bosom of the Christian family than this, which embraces the divine lessons given us in the Parables. We, therefore, abstain from giving any theory of our own to enable the reader to understand thoroughly not only the sublime truths that underlie each parable in particular, but the reason that induced our Lord to teach by parables, and the general scope of this portion of His teaching. Fortunately, in our own days one of the most beautiful minds which Oxford has given to the Catholic Church, and one of those who have best caught the spirit of St. Ignatius in interpreting the Scriptures, Father Henry James Coleridge, has found a Key to the Parables. We, therefore, deem it a precious service to Christian families to abridge here for them the pregnant pages taken from "The Life of our Life."

Although in the first period of our Lord's teaching there is more than one instance of His conveying instruction in the form of a parable, as in St. Luke vii. 40-48, nevertheless, it is only a short time before the death of St. John the Baptist and the sending of His disciples on their first mission. The opposition of the Scribes and Pharisees had taken a much more violent and malignant form, not only with regard to our Lord's way of understanding how the Sabbath was to be kept, but concerning His miracles themselves; which these wilfully blind men attributed to Beelzebub. It is near Capharnaum or Bethsaida, on the border of the Sea of Galilee, and seated on a fishing-boat near the shore and within hearing of the mixed multitude, that He began to teach in this form. It was, like fables and similitudes, a way of putting truths which the memory seized and retained. The well-disposed hearers bore the parable away with them, like a precious fruit to be eaten with delight in their own privacy. The inattentive did not care to remember and to understand, letting the precious fruit dropped from the Tree of Knowledge lie unheeded on the ground.

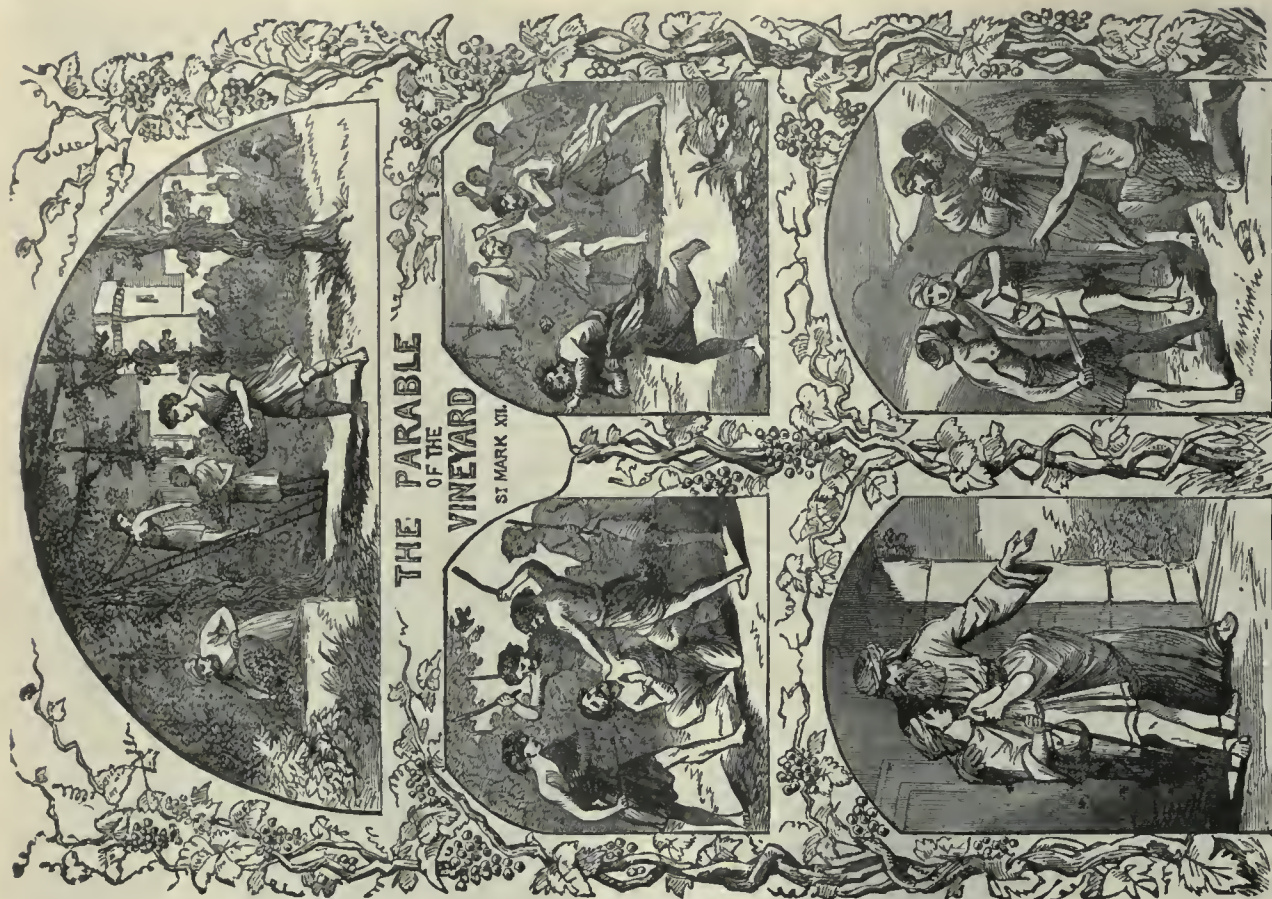
While the evil-minded hearers could not find in this indirect and covert mode of teaching or rebuke a subject for formal accusation.

"There never seems to have been a time when our Lord lost His wonderful charm and power in their eyes. But the continuance of His preaching in Galilee must have taken away the

freshness of His influence, and there must have been very many who had heard Him without profiting by what they heard, with whom, according to the inevitable law which prevails in the Spiritual order, opportunities neglected and warnings unheeded, revenged themselves, as it were, in increasing hardness and dulness of heart. There may also have been some who grew colder towards Him in proportion as it became apparent that He was in disfavor with the ecclesiastical authorities. The power of the rulers at Jerusalem was very great, as we see both in our Lord's own Life and in the history of the Acts, and when this influence was thrown continually and strongly into the scale against Him, there must have been very many whom it would tend to drive away from Him. Our Lord met this difference in the people by a change in the manner of His teaching, which is noticed as important by each of the three historical Evangelists. This form of teaching has the great advantage of being intelligible to those who are attentive and dili-



gent, and whose hearts are eager for Divine truth, while it conveys comparatively little or nothing to those who are taken up with worldly cares, or who are the servants of passion. Thus it avoids the danger of which our Lord spoke in His Sermon on the Mount, of what, using at the time a parabolic image, He called casting pearls before swine, and giving that which is holy to dogs. Again, such a method of teaching is a shield against any malevolence which may exist in a part of the audience, and on more than one occasion, as we shall see, must have baffled our Lord's enemies, watchful and insidious as they were.



deal with the graces and mercies which are offered to them by God. These were subjects which, especially from the time when the opposition to our Lord took the form of calumnies which imputed His miraculous works to the agency of Satan, and so involved the blasphemy against the Holy Ghost, He did not wish either to hide from those whose hearts were still sound, or to thrust without reserve upon the notice of those to whom they would do harm, or whom they might prompt to still more violent hostility.

THE PARABLE OF THE PRODIGAL SON.

ST. LUKE XVI.



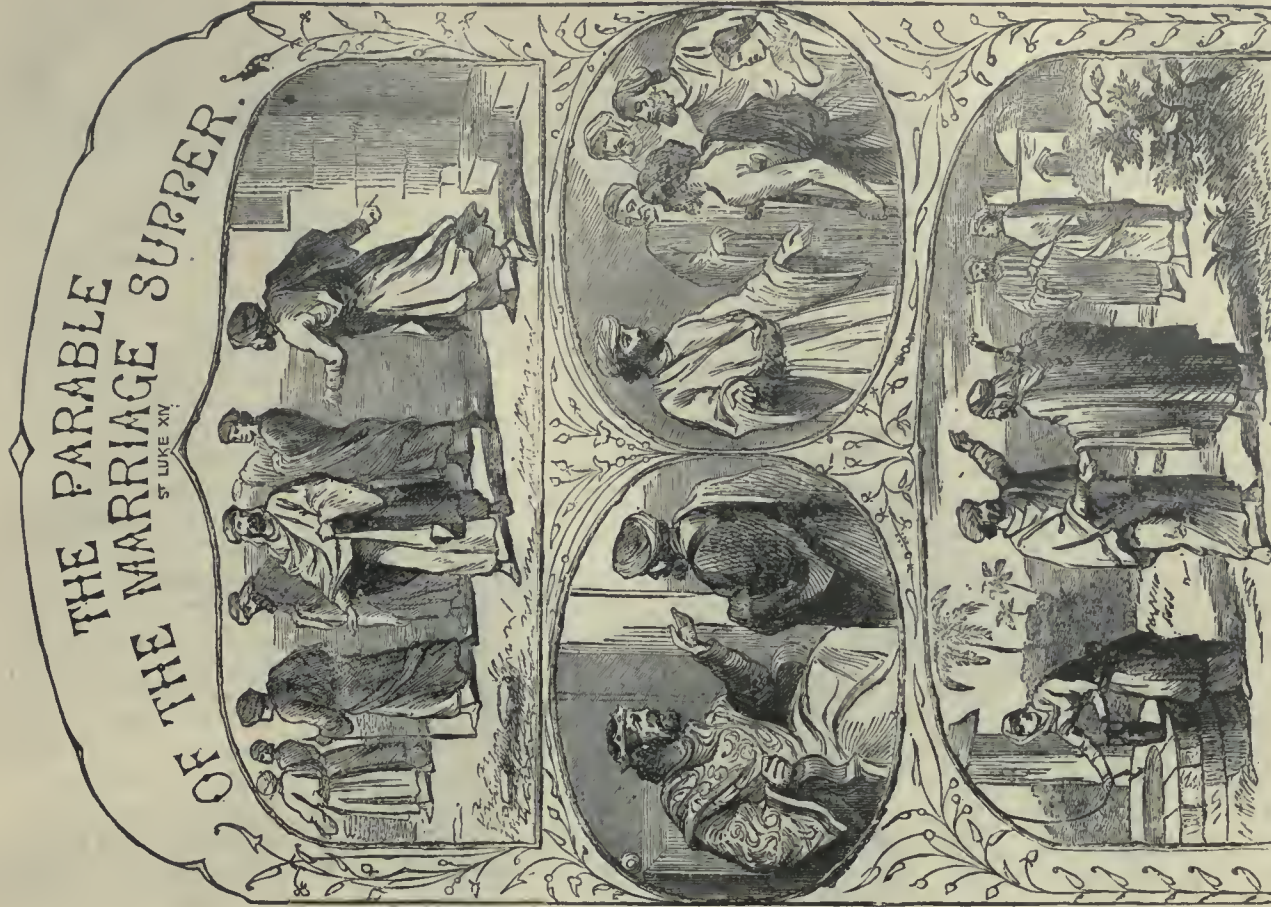
"The subject-matter of our Lord's teaching by parables was also different from that of which the Sermon on the Mount treats, although we have several later parables in the Gospels, which seem to have the same scope, such as that of the Unmerciful Servant or the Ten Virgins. But in general the parables, especially the first great cluster of them which begins with the Parable of the Sower, seem intended to sketch certain great truths as to the character of God as manifested in the government of the world, and also the manner in which men receive and



"We believe that it will be found easier to grasp the main idea of the parables as a whole, if we consider that they are meant to illustrate one great head of doctrine which is most naturally fitted for promulgation under this particular form. The parables differ, of course, from the other teaching of our Lord in their descriptive character, the lesson being left to be gathered from the truths involved in the description. And that which is the subject of the description, that one great head to which the parables refer, is, *God in His dealings with His creatures, and especially with man*.



"When the time had come for Him to teach the people more fully about God, and especially about that great revelation of Himself which is contained in His providence and in the arrangement of His Kingdom, in the widest sense of that word, He found Himself constrained to adopt this particular mode of teaching more exclusively, by means of which the mystery of the Kingdom might be enshrined in the most familiar form, a form which can scarcely escape the memory after that faculty has once taken 'in, and yet be so enshrined therein as not to be thrust



"The first of all the formal parables, which is also one of those few parables which our Lord Himself has explained in detail, seems at first sight to be a description of the different ways in which the word of God—in whatever form and under whatever dispensation—is received by man. But it is commonly called the Parable of the Sower (St. Matt. xiii. ; St. Mark iv. ; St. Luke viii.), from its first words and from its principal figure, God, who sows His seed broadcast and with so much profusion, and seems, as has so often been remarked, in both His material and His



those to whom they were immediately addressed . . . We cannot, then, be far wrong if we venture to approach the parables of our Lord with this thought in our minds—that they contain more, perhaps, than any other part of His teaching, His description of His Father in His dealings with those who belong to Him. Let us allow ourselves to suppose that to these applies, at least as fully as to any other part of His discourses, the text: 'The only-begotten Son, who is in the bosom of the Father, He hath declared Him. . . .'

spiritual creation, to waste so many beginnings which do not come to maturity, for the sake, if we may so speak, of the rich and multiplied beauty and fruitfulness of a few. This law which runs through the whole of God's Kingdom, as far as we know it, suggests many truths concerning Him—His magnificence and liberality, the manner in which even imperfect works, as they seem to us, manifest His glory, the dignity which His grace gives to those who co-operate with it, and the like; while it has a clearer significance when seen working on creations of free beings, who can co-operate with that grace or not, and furnishes a silent commentary on the failure of our Lord's own particular mission of which He had lately been so mournfully complaining. The minute details of the parable, giving so vivid a picture that we almost seem to see the spot near the sea-shore from which every feature of the image may have been taken, are explained by our Lord of the different circumstances under which so much of the Word of God is wasted, while only a part of it takes root in good ground . . .

"The next parable, known as that of the Tares or Cockle (St. Matt. xiii.), tells us still more about the mystery of the Kingdom, for in this not only is the good seed wasted, but bad seed is actually sown, and springs up by the side of the good that is not wasted. How many of the difficulties as to God's providence may not be solved by the simple words, 'Suffer both to grow until the harvest?' . . . The six parables—those of the Seed that grows secretly, of the Grain of Mustard-seed, of the Leaven, of the Hidden Treasure, the Precious Pearl, and the Draw-net—which follow those of the Sower and the Tares, may be considered as completing, each by the addition of some special feature, the picture drawn by our Lord in His general dealings in His Kingdom. God addresses Himself to His creatures, and allows them to accept or refuse Him . . . The image of the grain of mustard-seed seems to represent the outward development and magnificent growth of the work of God in the world, while that of the Leaven explains the law of its growth, which is from within, by the silent spread of the influence of grace . . . It need not be questioned that these parables, like many others, are historical and prophetic. But they come true in history, because they represent the principles on which God works, and these principles are ultimately the echoes and

reflections of His character, His wisdom, His patience, His winning ways with His creatures—that sweetness with which He 'ordereth all things' of which the Scripture speaks . . .

"In the parables of the Pearl and of the Treasure the holy instinct which seeks the pearl comes from Him, and the seeming accident of finding the treasure comes from Him, as well as the grace by which he that finds either pearl or treasure understands its value, and has the courage and prudence to sell all that he has and give it for what he has found . . . Another interpretation of these two parables . . . applies them directly to God, Who seeks or finds human nature, the human soul, the Church, the great body

of His elect, and gives Himself and all that He has in the incarnation to make the treasure or the pearl His own. . . . The primary meaning of the parables may be to represent the action of God in seeking us, the one great ineffable, inexplicable outpouring of love of which Creation is the first fruit, Preservation, Providence, Redemption, Sanctification, and Glorification in the possession of God by the beatific vision forever, the final crown; and the sense which speaks to us of the return of the tide of love from our small and miserable hearts towards God, a return set in motion and guided and maintained by Himself, may be not only true, though secondary, but absolutely involved in and founded on and a part of the first. The parable of the Draw-net comes in at the end of the first series of parables as answering to and in a certain sense balancing the parable of the Sower. For in that first parable we have the image of God scattering His seed at random, as it appears, and submitting to the loss of a great part of it for the sake of the return brought in by that which

takes root in good soil. In the parable of the Draw-net we see that God acts thus for His own purposes, and brings both good and bad within the range of His action, in order that in the end He may select His own and reject those who are not to be His . . . Thus, at the beginning of this series of parables, God is represented as freely offering His grace to men who in various ways reject the good seed; and now at the end of the series, the other side of the truth is put forward, and it is God who rejects and even punishes; for no one is rejected by Him save through fault of his own."

The parable of the Unmerciful Servant (St. Matt. xviii. 21-35) comes between the first and second series of parables.



GOD

SPAKE ALL THESE
WORDS.

I.

I AM the Lord thy
God; thou shalt
have no other Gods
but me.

II.

THOU shalt not take
the name of the
Lord thy God in vain.

III.

REMEMBER that
thou keep holy
the Sabbath day.

IV.

HONOUR thy father
and thy mother.

V.

THOU shalt not kill.

VI.

THOU shalt not com-
mit adultery.

VII.

THOU shalt not
steal.

VIII.

THOU shalt not
bear false witness
against thy neigh-
bour.

IX.

THOU shalt not
covet thy neigh-
bour's wife.

X.

THOU shalt not
covet thy neigh-
bour's goods.

THOU

shalt
love the

LORD thy GOD

with thy whole heart,
and with thy whole soul,
and with thy whole mind.

This is the greatest and
first Commandment.

And the second is like to
this: Thou shalt love thy
neighbour as thyself.

On these two command-
ments dependeth the
whole law and the

Prophets.

SCRIPTURE ILLUSTRATIONS:

BEING
A SERIES OF CONCISE AND COMPREHENSIVE ACCOUNTS
OF
SCENES AND INCIDENTS IN THE SACRED SCRIPTURES, THE MANNERS, CUSTOMS,
LAWS, RELIGIOUS RITES, &c., OF THE ISRAELITES.

WITH DESCRIPTIONS AND EXPLANATIONS
OF
*Scenes in the Lives of the Patriarchs, Prophets and Kings of the Old Testament;
Scenes and Incidents in the Life of Christ; The Cities and Towns
of the Bible; The Life of St. Paul, etc.*

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THE BUILDING OF SOLOMON'S TEMPLE.

THE actual building of Solomon's Temple was commenced in the fourth year of the king's reign, and the four hundred and eightieth year from the Exodus, B. C. 1012. So complete were the preparations, that no sound of axe or hammer was heard about the building during its whole erection; and it was completed in seven and a half years, in the eighth month of the eleventh year of Solomon's

reign, B. C. 1005. An arrangement was made, by which Hiram, the King of Tyre, gave cedars and fir-trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The prepared timber was brought down to the sea, and floated round to Joppa, whence Solomon undertook the thirty miles transport to Jerusalem.

PHœNICIA was to the ancient what England is to the modern world—the chief commercial nation of the globe. Her ships covered every sea, and brought to her ports the wealth of every land. At the establishment of the Israelitish monarchy, Tyre had brought all the Phœnician cities under her supremacy, and had become the capital of the kingdom. Hiram, King of Tyre, made an alliance with David, and became the friend and ally of David's son and successor, Solomon. At the commencement of Solomon's reign, Hiram sent him rich presents. It was this alliance that enabled Solomon to secure the services of the Phœnician architects, the most skilful of their day, and the wood and stone needed, for the construction of the temple at Jerusalem. The Phœnician architects also constructed a palace for David on Mount Sion, and

a larger and more splendid palace for Solomon, which is believed to have stood on Mount Moriah, adjoining the temple. The alliance with Phœnicia was of the greatest value to Solomon, but of little service to his people. It enabled him to establish a valuable commerce with India and other nations which yielded large sums as profits to the royal treasury. It added nothing to the wealth of the people, who were required to contribute to its expenses without enjoying any of its profits. The connection of Israel with Phœnicia had a most pernicious effect upon the former nation. It fastened upon it the worship of Baal and Ashtoreth, the chief deities of Phœnicia, and led the nation into a deep and most degrading idolatry, from which only the severest punishments could draw it, and then only after centuries of suffering.



THE SERVANTS OF HIRAM OF TYRE BRINGING PRESENTS TO KING SOLOMON.

THE Kingdom of Judah and Israel reached its greatest degree of splendor, prosperity, and strength under Solomon, the son of David. Peace reigned throughout the whole land, and Jerusalem became one of the most attractive and famous cities of the East. The Court of Solomon was conducted upon a scale of magnificence absolutely bewiiding; but all this magnificence was transcended by the personal qualities of Solomon himself. He was the wisest man of his day, and to his great mental gifts was added the fascination and the grace of a noble presence. Seated "high on his

throne of royal state," which shone with "the wealth of Ormuz and Ind," and "exceeding all the kings of the earth for riches and for wisdom," Solomon dispensed justice, and received the visitors from all parts of the world, who came to hear his wisdom, bringing their presents of vessels of gold and silver, garments, armor, spices, horses, and mules. He received tribute from almost the whole of Western Asia, and conducted a great and prosperous trade with India and other Eastern nations.



SOLOMON RECEIVING THE HOMAGE OF THE PRINCES OF ISRAEL.



FIRE FROM HEAVEN AT THE DEDICATION OF THE TEMPLE.

THE magnificent ceremonies of the Dedication of Solomon's Temple are recorded at length in 3 Kings and 2 Paralipomenon, together with the sublime prayer of the king. This was followed by a miraculous sign of God's presence in the House built unto his name. The fire came down from heaven, and consumed the sacrifices, while the Shekinah again filled the house, preventing the entrance of the priests, as if for that one day God claimed the sanctuary as his very own, to the exclusion of all mere creatures. Then Solomon and all the people offered their sacrifices on the altar, the priests executing their office, while the Levites played upon their musical instruments and sang in the order and to the words of David. A great feast followed, and lasted fourteen days, seven for the Feast of Tabernacles, and seven for the Dedication, and on the 23d day of the month Solomon dismissed the people to their homes, and they departed from Jerusalem with rejoicing, glad and merry in heart for all the goodness that Jehovah had showed unto David, and to Solomon, and to Israel, his people.



ARRIVAL OF THE QUEEN OF SABA AT THE COURT OF SOLOMON.



WILDERNESS OF CADES

THE Queen of Saba, having heard of the great wisdom of King Solomon, undertook a journey to Jerusalem to see and converse with the wisest of men. She brought with her rich and valuable presents, and was received and entertained by him with a splendid hospitality worthy of his great fame. Her kingdom of Sabà embraced the greater part of the Yemen or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'a (Uzal), and Zafar (Sephar). The city of Seba was the centre of the ancient power of the Jektanite Arabs. It was named after Saba, the son of Jektan, who was the grandson of the Patriarch Sem. Very little is known with certainty concerning the history of this

dom. It is worthy of remark that the late Emperor, Theodore of Abyssinia, claimed to be descended from King Solomon and the Queen of Saba. There can be no doubt that an examination of the existing remains of Sabæan and Himyerite cities and buildings would add much to our present knowledge of the history of this kingdom. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace temples, of which the Arabs give no description, were probably of less massive character; but the Sabæan art is an almost unknown and interesting subject of inquiry.

THE settlement of the location of Cades is one of the most difficult questions of sacred geography. Dr. Robinson and others place it at the modern 'Ain el-Weibeh. Professor Palmer, whose researches in the Sinai Peninsula are of the highest importance, locates it at 'Ain Gadis, some distance west of the site advocated by Dr. Robinson. The wilderness around it was the scene of the thirty-eight years of wandering. It is now known as the *Desert of Et-Tih* (the Wandering). According to Professor Palmer's theory, "The Israelites were encamped at the foot of the line of the cliffs in which 'Ain Gadis takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains."

UPON the receipt of the letter of Sennacherib, demanding the surrender of Jerusalem, in which the Assyrian king blasphemously asserted his superiority in power to Jehovah, Ezechias, King of Juda, took the letter into the Temple, and, spreading it out before the Lord, besought Him in prayer to vindicate His Majesty, and to save His holy city. The answer to the prayer was the destruction of Pelusium, on the borders of Egypt, of the vast host with which Sennacherib hoped to conquer Juda. We are not informed of the exact manner in which the judgment of God was executed upon the Assyrians; but of the miraculous character of the visitation there can be no doubt. When the watchmen looked forth in the early morning the plain was covered with the vast multitude of corpses. There is no doubt that some secondary cause was employed in the accomplishment of this miracle. The Assyrians may have been suffocated by the hot wind of the desert, or



EZECHIAS' PRAYER.



ARTAXERXES GIVING THE LETTER TO ESDRAS.

they may have fallen by tens of thousands before "the pestilence that walketh in darkness." The main facts of the Bible narration are fully borne out by the records of Assyria, which the researches of the learned orientalisks of the present day are successfully deciphering. These distinctly assert that the disaster to Sennacherib's army was of an extraordinary and supernatural character, and they seem to attribute it to the hostility of the gods of Egypt, as it occurred on the border of that country.

ESDRAS was a learned and pious Jewish priest residing at Babylon in



BUILDING THE WALLS OF JERUSALEM.



ELIAS AND THE WIDOW OF SAREPHTA.

to impress them with the enormity of the sin. The example of his public mourning and prayer led some of the chief persons to come forward, and at their suggestion the whole people were summoned to Jerusalem on penalty of forfeiture and expulsion from the congregation. They assembled on the twentieth day of the ninth month (December, B. C. 458) amid a storm of rain, and having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even those who had borne children, by the beginning of the new year (end of March, B. C. 457). At this point the account of Esdras' proceedings ends abruptly with the book that bears his name, and he does not appear again until thirteen years later as the associate of Nehemias, his name appearing in the eighth chapter of the book written by that prophet. He applied himself with zeal to the task of collecting in one volume all the sacred writings of the Jews. The volume thus completed formed what we call the *Book of the Old Covenant*.

THE effort of Nehemias to rebuild the walls of Jerusalem, though sanctioned and encouraged by the Persian king, met with a stubborn resistance from the Samaritans and the neighboring tribes. The builders worked with their swords at their sides and under the protection of an armed guard. They were frequently attacked, but always beat off their assailants, and at length brought their work to a successful close. The walls were built and solemnly dedicated amid great rejoicings. The walls and the Temple being finished, it became necessary to take measures to secure a population sufficiently

the time of Artaxerxes Longimanus. In some way he obtained the favor of the king, who, in the seventh year of his reign, granted Esdras leave to go to Jerusalem with a company of priests, Levites, singers, etc. Esdras' object was to establish a religious reform among the Jews, who were in danger of losing their distinctive character as worshippers of God. His mission was successful. On applying himself to the work of reformation, Esdras found the people already infected with the evil that had proved the root of all former mischief, intermarriage with the idolatrous nations around them. His first care was

numerous to keep the Holy City from falling into the hands of its enemies, and before the people departed for their homes lots were drawn to see who should reside in Jerusalem, which would have been left almost without inhabitants had all taken up their residence on their old family allotments about the several cities and villages. It is a striking proof of the attachment of the Jews to their patrimonial possessions that the safer residence behind the walls of Jerusalem should not have been the object of competition. But it was regarded as a sacrifice to live there; "And the people blessed all the men that

willingly offered themselves to dwell at Jerusalem. The rulers took up their abode in the capital; and for the rest every tenth man was chosen by lot to live there." The language of Nehemias would almost seem to imply that those of the people who belonged to Israel (the Ten Tribes) had their possessions assigned in the cities of Judah, and that the inhabitants of Jerusalem were taken from the tribes of Judah and Benjamin. The priests and Levites were divided in due proportion between the city and the country.

WHEN the drought in Israel had dried up all the water-courses, the Prophet Elias was commanded by God to take refuge in Phoenicia. He repaired to the city of Sarephta, and sought shelter with a poor widow, who did not hesitate to share her scanty supply of food with him. As a reward for her faith and hospitality, her stock of provisions was miraculously increased until the return of the rain brought back an abundance of food. The widow in whose house the prophet was sheltered during this period seems not to have been an Israelite, but a worshipper of Baal, if we may take her adjuration by "*Jehovah, thy God*," as an indication. As to the location of the town itself the Bible gives us no clew, save the assertion that it was near to or dependent upon Sidon. Josephus states that it was "not far from Sidon and Tyre; for it lies between them." Jerome adds that it "lay on the public road" along the coast. Both these conditions are implied in the mention of it in the Itinerary of Paula by Jerome, and both are fulfilled in the situation of the modern village of *Surafend*. Of the old town considerable indications remain. One group of foundations is on a headland called 'Ain el-Kantarah; but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. It is believed that this city was honored by the presence of our Lord during His journey to the coasts of Tyre and Sidon.

BALAAM was a Midianite, and was endowed with the gift of prophecy. It has been supposed that he enjoyed among his own people the same authority that Moses did among the Israelites. He is one of those instances which meet us in Scripture of persons dwelling among heathens, but possessing a certain knowledge of the one true God. Balac, the King of Moab, having organized a league of the neighboring nations against the Israelites, who were at this time encamped in the plains of Moab, sent to Balaam to ask him to



BALAAM RECEIVING BALAC'S MESSENGERS.



BALAAM AND THE ANGEL.

come and curse his enemies, or to devote them to destruction. Balaam consulted God, and was directed to refuse the king's offer. Balac sent again, and Balaam, anxious to gain the rewards promised by the king, again consulted God, instead of refusing at once. God granted him the desired permission, but warned him that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his way with the messengers of Balac. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of



THE SENTENCE OF AMAN.



MORDECHAI AT THE KING'S GATE.

the prophet." As God had warned him, his actions were overruled, and he was made to bless the Israelites, and to predict their ultimate triumph. Unable to curse them, Balaam suggested to the Moabites the expedient of seducing the Israelites into fornication. He took sides with the Madianites, and was soon afterward slain in a battle with the children of Israel. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave to Balac to offer a bullock and a ram on the seven altars he everywhere prepared for him. His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. There is an allusion to Balaam in the prophet Micheas (vi. 5), where some writers think that a conversation is preserved which occurred between him and the King of Moab on this occasion. But such an opinion is hardly tenable.

THE Assuerus, King of Persia, mentioned in the Bible, is believed to have been Xerxes the Great, who, after the failure of his memorable effort to enslave Greece, abandoned his former energy and enterprise, and sank into the inaction and sensuality of the worst of Eastern despots. Having divorced his queen, Vasti, for refusing to appear in public at a banquet, he married, four years afterwards, the Jewess Esther, the cousin and ward of Mordechai. It is not necessary to repeat here the narrative of the Book of Esther. The engraving represents Aman at the moment he is discovered by the king, abjectly pleading with Queen Esther for his life, after he has incurred the anger of the king. The executioners are at hand to carry him forth to his death. He was harged upon the gallows he had constructed for the execution of Mordechai. His terror and the rage of the king are well portrayed by the artist.

MORDECHAI was the uncle and guardian of Queen Esther, the wife of Assuerus, or Xerxes 2, the Persian king. He was a resident of Susa during the Captivity, and after the elevation of Esther to the royal dignity

he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two eunuchs to kill him. Later on he became, under Divine Providence, the deliverer of the Jews from the destruction plotted against them by Aman, the chief minister of Xerxes. As regards his place in *profane* history, the domestic annals of the reign of Xerxes are so scanty that it would not surprise us to find no mention of Mordechai. But there is a person named by Cetesias, who probably saw the chronicles of the kings of Media and Persia referred to in Esther x. 2, whose name and character present some points of resemblance with Mordechai, viz., Matacas or Natacas whom he describes as Xerxes' chief favorite, and the most powerful of them all. He relates of him, that when Xerxes, after his return from Greece, had commissioned Megabyzus to go and plunder the Temple of Apollo at Delphi, upon his refusal, he sent Matacas the eunuch to insult the god, and to plunder his property, which Matacas did, and returned to Xerxes. The known hatred of Xerxes to idol-worship makes his selection of a Jew for his prime minister very probable; and there are strong points of resemblance in what is thus related of Matacas and what we know from Scripture of Mordechai.

JOSIAS, King of Juda, began to reign in B. C. 641, in the eighth year of his age. At the age of twelve he began the destruction of the idols, which had become very numerous in Juda. For six years this work of destruction went on throughout the dominions of Juda and Israel. The Temple was restored, and the worship of God re-established. Josias was one of the best of the Jewish kings, but his virtues were powerless to prevent the results of the evils which had been accumulating during the previous reigns. He was killed in battle in B. C. 610, in the vain attempt to stay the march of Pharaoh Necho towards Babylon, and with him expired the last hope of Juda.

BALTHASSAR, who had been associated in the kingdom of Babylon by his father, Nabonadius, had been left by him in charge of the capital while the latter made his vain attempt to stay the march of Cyrus. Having defeated Nabonadius, Cyrus besieged Babylon. Balthassar, fancying the city impregnable, gave himself up to luxury and feasting, and neglected the defence. On the last night of the siege he held a great feast in honor of his gods, and impiously used at his banquet the sacred



KING JOSIAS DESTROYING THE IDOLS OF BAAL.



DANIEL INTERPRETING THE WRITING ON THE WALL.

vessels from the Temple at Jerusalem. In the midst of the banquet a strange writing appeared on the wall of the royal hall. None of the magi could read it. The Prophet Daniel being summoned, interpreted it as a message from Jehovah announcing the overthrow of the kingdom. That night Cyrus gained the city by a stratagem, and destroyed the Babylonish empire. The means by which Cyrus gained an entrance into the city exhibits his skill as a general in the highest light. Babylon was a square city, at least five times as large as London, and was traversed diagonally by the river Euphrates. It was defended by walls 328 feet high and 85 feet thick, which were lined with towers.



THE MEETING OF MOSES AND JETHRO.



GATHERING MANNA.

elries," thus confirming the account given in the Scriptures concerning the circumstances of the capture. The conquest of Babylon by Cyrus was the first step in the Divine plan for the return of the Jews from Captivity.

As the Israelites, on their march to Sinai, were nearing the mountain of God, Jethro, the father-in-law of Moses, arrived in the Hebrew camp, bringing with him the wife and two sons of Moses. He was received with honor, and gave Moses some sage advice with respect to the management of the people, but declined the invitation of Moses to accompany them to Chanaan and cast his lot with them. Jethro was priest or prince of Madian, both offices probably being combined in one person. His knowledge of the Sinaitic Peninsula made Moses desirous of retaining him in the journey of the tribes. The land of Madian, the country over which he ruled, is believed to have been the Peninsula of Sinai. The Madianites were descended from Madian, the son of Abraham by Ceturah. They were mostly dwellers in tents, not in towns, and pursued a roving life. It has been argued that the Peninsula of Sinai could not have been their home, as it affords now but a scanty subsistence to man and beast, and sustains but a small roving population. All the researches, of modern investigators, however, point conclusively to the fact that the character of the Peninsula has greatly changed; that it was in ancient times better wooded and watered, more abundantly supplied with vegetation, and did support a numerous population of roving Arabs. The possessions of the Madianites were not confined to this Peninsula, but extended to the opposite or Arabian shore of the Gulf, as well as to the country north of the Peninsula of Arabia itself.

DURING the wanderings of the Israelites in the desert they were divinely sustained by manna, a substance which fell from heaven every morning except the Sabbath. It was in the form of a small round seed resembling the hoar frost, and was gathered early before the sun became hot enough to melt it. It was prepared for food by grinding and baking. The whole nation subsisted upon it for forty years. It suddenly ceased when they got the first new corn of the land of Chanaan. It was always regarded by the Hebrews as a miraculous gift direct from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the quality or the

Its gates were of brass and very strong. Such a city was impregnable to a direct attack. Cyrus, who thoroughly appreciated the character of its defences, resolved to reduce it by a means as yet untried. He marched a large force to a point several miles beyond the city, and caused them to dig a canal by which the waters of the stream were diverted from their original bed and made to overflow the adjacent plain, which is of a lower level. Upon the designated night the sluices were opened, and, when the water had left the river bed sufficiently dry, the Persian army entered Babylon by the channel of the river. Herodotus states that Babylon was taken "amid rev-

uses ascribed to the manna of Scripture. The substance now called manna in the Arabian desert, through which the Israelites passed, is collected in the month of June from the *tarfa* or tamarisk shrub. According to Burckhardt, it drops from the thorns on the sticks and leaves with which the ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but never make it into cakes or use it by itself. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash, from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.



MOSES VIEWING THE PROMISED LAND.

It is difficult to ascertain clearly the sin of Moses which was punished by his exclusion from the Promised Land. Though forbidden to enter the land, God granted him the privilege of seeing it before his death. From the summit of Phasga, a mountain on the borders of Moab, God showed him the Promised Land. Commentators are generally agreed that the view included only a portion of Canaan, but Dr. Thompson, in his valuable work, *The Land and the Book*, declares that he saw the head of Mount Hermon distinctly from the Dead Sea. "Nor shall I ever forget," says he, "the unexpected appearance of Mount Hermon, towering to the sky, far up the ghor to the north, which convinced me that Moses saw it also from the mountains of Moab." Phasga, the mountain from which God showed Moses the Promised Land, is supposed to have been a range of mountains, or at least to have had several summits. The highest of these was called Nebo, and from it Moses obtained his view. The mountain is so minutely described in the sacred narrative, that it would seem impossible not to recognize it; in the land of Moab; facing Jericho; the head or summit of a mountain called the Phasga, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mountain itself, "a valley in the land of Moab over against (or facing) Bethpeor." And yet. רַב־



JONAS CAST INTO THE SEA.

withstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo. It is to be hoped that the exploring parties now at work in Palestine and in the country beyond Jordan may succeed in identifying this most interesting mountain.

THE Prophet Jonas was the son of Amittai, and was a native of the kingdom of Israel. He is believed to have lived about the time of Jeroboam II. Upon being ordered to go to Ninive and prophesy, he attempted to flee from God, and took ship to Tarshish, as he was not willing to warn a hostile nation of its doom. His ship was



THE PLAGUE OF LOCUSTS.



DESTRUCTION OF CORE, DATHAN AND ABIRON.

overtaken by a storm, and the sailors thinking to appease God for Jonas's flight cast him into the sea, where he was swallowed by a great fish for three days and nights. Upon his escape, he proceeded to Ninive and executed his mission, and succeeded in awakening the city to a repentance which averted its punishment for a while. The prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as

other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the Prophet Jonas," spoken of in the New Testament. But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonas illustrates in a striking manner the great truth that God regards all men as His children and desires their happiness and final salvation. The great city of Ninive was the centre of an immense population, given over to a corrupt religion and ignorant of Jehovah. Its wickedness was rapidly drawing upon it the Divine vengeance; but in order that it might have an opportunity to repent and make atonement for its sins, God sent the prophet to give it the warning which it could never have gotten from its own faith, and so gave it another chance for mercy.

THE Plague of Locusts was the eighth of the terrible visitations by which the Almighty broke the pride of the Egyptian king, and compelled him to render an unwilling obedience to the Divine commands. This plague differed from an ordinary visitation of locusts in that it was more intense and covered a wider range of country. The destruction ordinarily caused by the ravages of swarms of these insects is very great; in this case it was overwhelming.

CORE, the great-grandson of Levi, jealous of the honors enjoyed by his cousins Moses and Aaron, organized a rebellion against them in the wilderness, together with Dathan and Abiron, of the tribe of Ruben. They thrust themselves

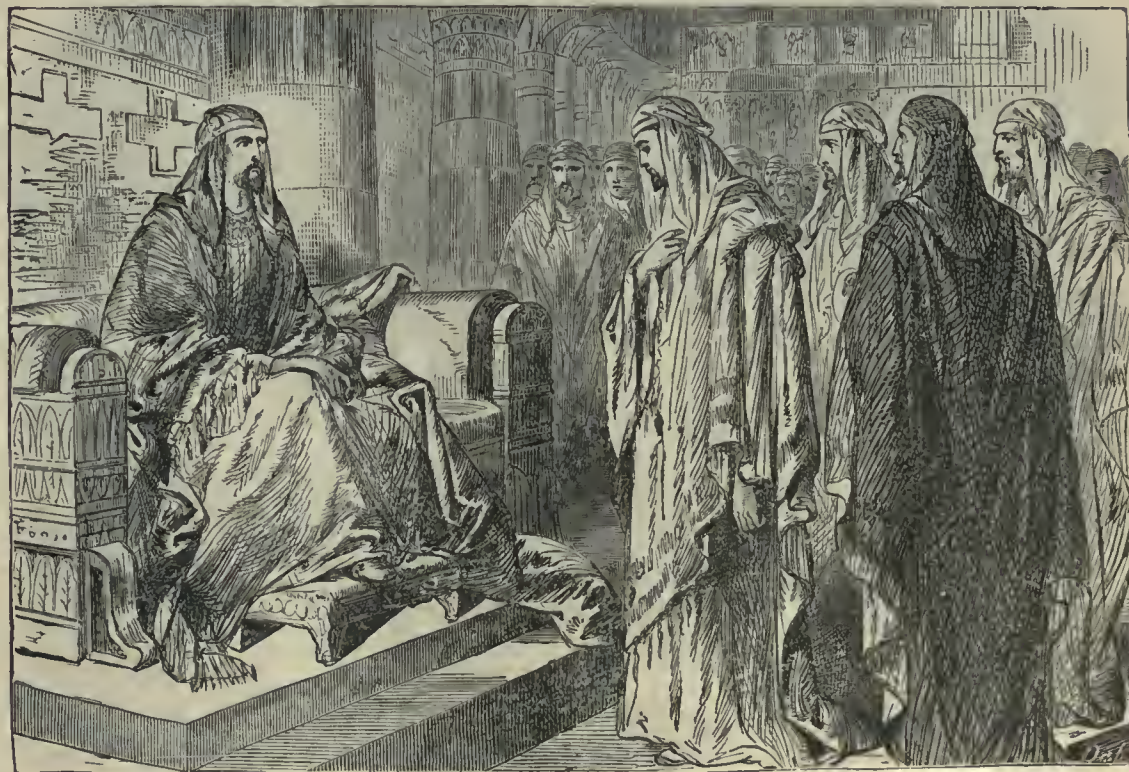
into the priests' office, and attempted to perform the sacred functions of that rank. They were punished, together with all their followers, with death by the hand of God. The earth opened and swallowed nearly all of them, and the remainder were killed by fire from heaven. In the New Testament, Core is coupled with Cain and Balaam. The particular grievance which rankled in the mind of Core and his company was their exclusion from the office of the priesthood, and their being confined—those among them who were Levites—to the inferior service of the tabernacle. Their appointment of Eliasaph to be chief

of the Caathites may have further inflamed his jealousy. Core's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Core were not involved in the destruction of their father (Num. xxvi. 11). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiron did not extend beyond those of the Rubenites. From verse 27 it seems clear that Core himself was not with Dathan and Abiron at the moment. He himself was doubtless with the 250 men who bare censers near the tabernacle (ver. 19) and perished with them by the "fire from Jehovah" which accompanied the earthquake.



"PRAISE THE LORD, ALL CEDARS."

THE engraving is a beautiful illustration of the idea embodied in the 9th verse of the 148th Psalm. All ancient nations regarded the woods as tenanted by sylvan spirits. To the Hebrew the only spirits of the groves, if he acknowledged any, were the angels of God, whose delight was in praising and magnifying His Holy Name, and who claimed no honor for themselves.



DANIEL AND HIS COMPANIONS BEFORE NABUCHODONOSOR.

AMONG the captives carried away from Jerusalem by Nabuchodonosor, upon his first capture of that city, were four Hebrew youths of noble birth, who were carefully trained for the royal service. One of these, Daniel by name, was advanced to high positions of trust in the kingdom. He remained true to the worship of God, however, and became one of the most favored Prophets of the Lord. At the close of his training Daniel had an opportunity of exercising his peculiar gift of interpreting dreams, on the occasion of Nabuchodonosor's decree against the Magi. In consequence of his success, he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men in Babylon." He afterwards interpreted the second dream of Nabuchodonosor and the handwriting on the wall which disturbed the feast of Baltassar, though he no longer held his official position among the Magi. At the acces-

sion of Darius he was made first of the "three presidents" of the empire, and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his religion. At the accession of Cyrus he still retained his prosperity, though he does not appear to have remained at Babylon, and in the third year of Cyrus saw his last recorded vision on the banks of the Tigris. In the prophecies of Ezechiel mention is made of Daniel as a pattern of righteousness and wisdom.



THE PARTING OF DAVID AND JONATHAN.



DAVID SPARES THE LIFE OF SAUL.

THE life of David, King of Israel, forms one of the most beautiful and thrilling romances to be met with in the whole range of sacred or secular literature. He was born at Bethlehem, and was the great-grandson of the beautiful Ruth. He was the youngest son of his father Jesse, and for this reason held rather an insignificant position in his father's household, being set to mind his father's flocks, which roamed over the country between Bethlehem and the Wilderness of Judæa. He was a comely youth, slight of stature, fair of face, and with reddish hair and light eyes—such a youth as may even now be

seen in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedaween in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Saul having determined to put David to death, the latter was assisted to escape from the royal city by Michol, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since the conflict with Goliath. David escaped to the suburbs of the city, and Jonathan the next morning by a preconcerted signal warned him to continue his flight. The two took a touching farewell, and then parted never to meet again on earth. Their affection did not cease, however, with this interview, and David's lament for his "brother Jonathan" is one of the most exquisite productions of the poet king. "The illustrious of Israel are slain upon thy mountains: how are the valiant fallen! . . . Saul and Jonathan, lovely and comely in their life, even in death they were not divided. . . . I grieve for thee, my

seen in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedaween in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Saul having determined to put David to death, the latter was assisted to escape from the royal city by Michol, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since

brother Jonathan, exceeding beautiful, and amiable [to me] above the love of woman. As the mother loveth her only son, so did I love thee."

WHILE David was a fugitive from Saul in the wilderness of Engaddi, he twice surprised the king asleep and helpless, but generously refused to take advantage of this and rid himself of his enemy. On one occasion he cut off the skirt of the robe of the king, as he lay asleep in a cave, and as the king was withdrawing called to him and exhibited the fragment of his robe as a proof of his generosity. Touched by this magnanimity, Saul consented to a reconciliation with David. "And he said to David: Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil. And thou hast shown this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me. For who, when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day. And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand: swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father. And David swore to Saul. So Saul went home: and David and his men went up to safer places."



DAVID PLAYING BEFORE SAUL.



ISHMAEL'S WIFE.

SAUL, having offended God by his constant and determined disobedience, was afflicted with the spirit of madness. The only thing that had power to soothe his frenzy was music. The most skilful musician known to the king's attendants was David, the son of Jesse, then a young shepherd of Bethlehem; and he was summoned to court and made the king's minstrel. "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." It is most likely that Saul paid but little attention to his young musician in his lucid intervals. He saw him only in his fits of madness, and soon forgot him. When David presented himself before the king as he was about to set out to meet Goliath, Saul regarded him as a stranger. He did not recognize him as the minstrel whose sweet strains had soothed his troubled soul, and

turning to his chief officer, asked, "Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell."

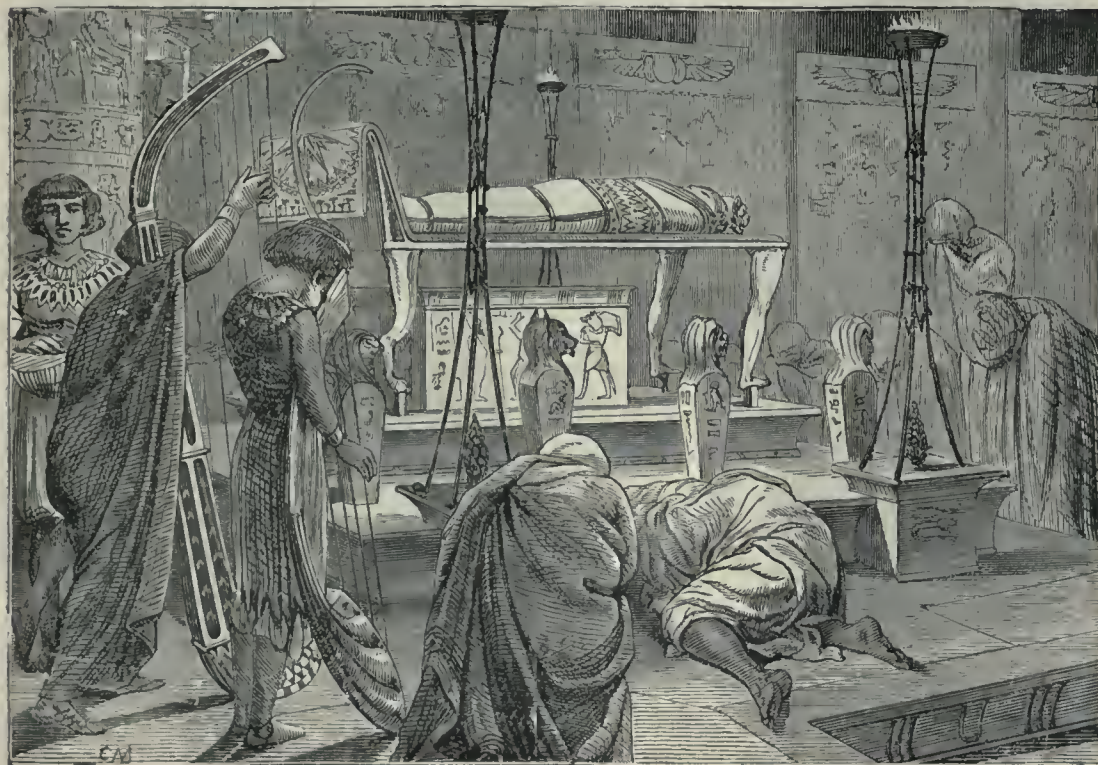
WHEN Ismael arrived at manhood, his mother chose him a wife: She made her selection from among her own people, the Egyptians. This was not unnatural, as the treatment she had received among the Hebrews had not inclined her to wish to ally her son with them. As no mention is made of any other wife of Ismael, we may infer that this one was the mother of his twelve sons and his daughter.



THE MOLTEN CALF.

costly sacrifice, Aaron asked for their gold earrings, from which he made a "Molten Calf," the symbol of the Egyptian Apis. This he exhibited to the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol. Moses descending from the mountain in the midst of the sinful rejoicings of the Israelites over their idol, proclaimed the anger of Jehovah against the offenders. He destroyed the "molten calf," and calling upon the sons of Levi to aid him, put over 3000 of the people to the sword.

At the death of Joseph, he was placed, according to his instructions, in a coffin, his body having been first embalmed. This was done in order that the Israelites might be able to carry his "bones" with them upon their departure from Egypt, which he predicted would take place under the leadership of Jehovah himself. (Gen. xlvii. 24-26.)

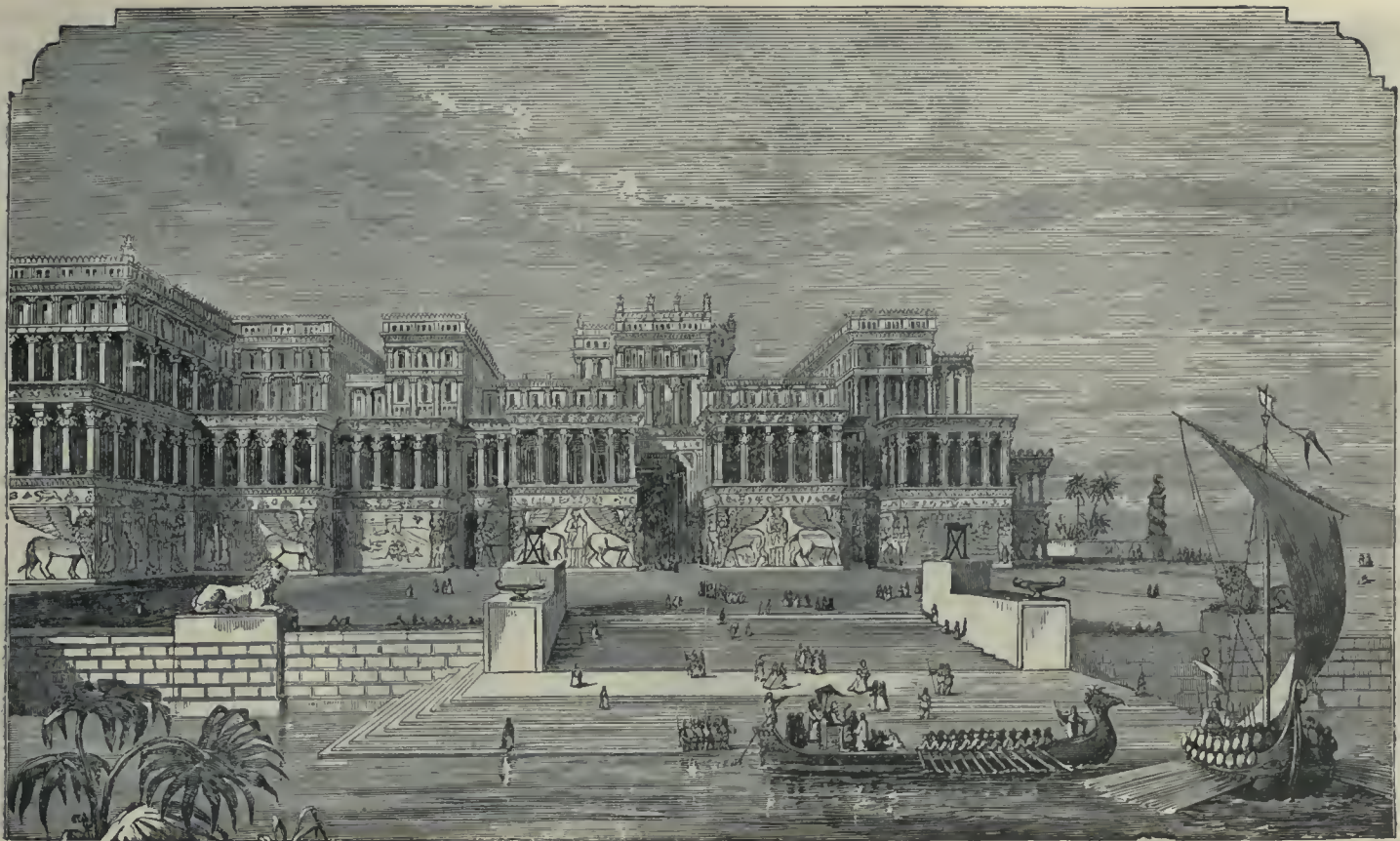


EMBALMING THE BODY OF JOSEPH.

THE City of Ninive was the metropolis of ancient Assyria. It was situated on the banks of the Tigris, opposite and below the modern Mosul. It is described as an immense city, three days journey in circuit. Its inhabitants were warlike, wealthy, and far advanced in civilization. The great city had long been the mistress of the East; but it was steeped in wickedness and luxury. The prophet Jonas was sent more than 800 years before Christ to warn it of its approaching destruction. By a timely repentance it averted its doom for a while; but about 753 B. C., the period of the founding of Rome, it was captured by the Medes under Arbaces, and nearly a century later, in strict accordance with the prophecies of Nahum (i. 3) and Sophonias (ii. 13), it was a second time captured

by Cyaraxes and Nabopolassar; and so complete was its destruction that, for ages, its site has been well nigh lost. Infidels have denied that the Ninive of the Bible ever existed. The mounds which were the "grave" of its ruins (Nah. i. 14) were so covered with soil as to seem like natural hills. Since 1841, Layard and Botta

have excavated its ruins, making many important discoveries.



THE ROYAL PALACE AT NINEVE.



BLOWING THE TRUMPET AT THE FEAST OF THE NEW MOON.



ESCAPE OF THE SPIES FROM JERICO.

the kings offered sacrifices and feasted, on the New Moon, and pious disciples chose this as a stated period for visiting the prophets.

As the Israelites approached the Promised Land, they found their progress barred by the strong city of Jericho. Josue was commanded by God to take and destroy this city. In order to ascertain its strength he sent two spies into the city. They were harbored by a woman named Rahab, in whose mind the terror that had fallen on the Canaanites, when they heard all that God had done for Israel, had produced belief in Jehovah as the God of heaven and earth. She aided the spies to escape from the city, and in return for this, was, with her father's family, spared from the general extermination of the inhabitants. She became the ancestress of Ruth, David and Jesus.



THE HEAP OF WITNESS.

WHEN Jacob fled from his father-in-law Laban, the latter pursued him, his anger at the escape of his profitable son-in-law being increased by the loss of his "household gods," which Rachel had carried away with her. Being warned of God not to injure Jacob, Laban made a covenant with him, and a heap of stones was erected as a boundary between them, and called Galeed (*the heap of witness*). This boundary was preserved in later ages, and the site was subsequently occupied by the frontier fortress of Gilead, the most advanced post of Israel in that quarter.

BABYLON was taken by assault by the army of the Medes and Persians under the great conqueror Cyrus, B. C. 539. With it fell the Chaldean empire, only twenty years after it had been carried to the height of its prosperity by Nabuchodonosor. Its fate furnished a remarkable example of the fulfilling of ancient and recent prophecies,

especially those of Isaias, Jeremias, and Ezechiel.

THE completion of the month was observed among the Israelites by the Feast of the New Moon. In every nation which uses a strictly lunar calendar, it is necessary to have a distinct public announcement of the beginning of each month. This announcement was made to Israel by the sounding of the two sacred silver trumpets. The day was not kept as a Sabbath, but, besides the daily sacrifice, a burnt-offering was made of two bullocks, a ram and seven lambs, with a meat and drink-offering, and a goat for a sin-offering. In later times,

THE Philistines, the ancient enemies of Israel, oppressed the people of God very sorely until David, by his splendid victories over them, broke their power. They made frequent incursions into the possessions of Israel, and seized and carried off both the people and their property, burning what they could not take with them. During the reigns of David and Solomon, these inroads were impossible.



CYRUS ENTERING BABYLON.



ISRAELITES CARRIED INTO CAPTIVITY.



SEDECIA'S BEFORE THE KING OF BABYLON.



JEWISH CAPTIVES IN BABYLONIA.

UPON the taking of Jerusalem by Nabuchodonosor, B. C. 586, Sedecias, the Jewish king, was taken prisoner. He was carried to Nabuchodonosor at Riblah, in Hamath, whither the king had gone to watch the siege of Tyre. Sedecias spoke with his conqueror face to face, as Jeremias had predicted. Having seen the slaughter of all his sons and the princes of Juda, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner until his death.

THE Jews remained in captivity in the Province of Babylon from the fall of Jerusalem, B. C. 586, to the first year of the sole reign of King Cyrus, B. C. 536, a period of fifty years. This term of captivity was characterized by much suffering and many severe trials, but these trials were, under the providence of God, a benefit to them, as is shown by the changes in the nation and the improvement in administration of public affairs subsequent to the rebuilding of the Holy City

DURING the march of Israel from Cades to the Jordan, the route at one time lay along the margin of the great *desert of Nejd*, "and the soul of the people was much discouraged because of the way." God punished their murmurs by sending among them serpents, whose fiery bite was fatal. Moses was commanded to make a serpent of brass, and to set it up on the banner pole in the midst of the people; and whosoever was bitten by a serpent had but to look upon it and live. The Brazen Serpent was long preserved as a relic, and at length became an object of idolatrous veneration in the reign of Achaz.



THE BRAZEN SERPENT.



THE TOWER OF BABEL.

THE division of the descendants of Noe into nations did not take place until the days of Phaleg, the fifth in descent from the Patriarch. The people having settled in the plain of Babylon, and remembering the terrible deluge, determined to build a tower which should afford them a sure refuge in the event of a second deluge. God suffered them to carry out a portion of their plan, and when their pride was at its height, he suddenly put a stop to their work by causing them to

speak different languages, so that they could neither understand each other's words any more, nor preserve the concert of action necessary to the success of their scheme. From this confusion of tongues, the city received the name of *Babel*, but is better known under the Greek form of *Babylon*. It is supposed that the Tower of Babel was afterwards completed, forming the hugest structure of the then known world, though, of course, not so lofty as its originators had designed.



BATTLE BETWEEN THE ISRAELITES AND THE TRIBE OF JUDA.



DESPAIR OF THE DEFENDERS OF JERUSALEM.

THE REVOL. of the ten tribes after the death of Solomon was followed by many wars between Israel and Juda. In one of these, Abijah, King of Juda, defeated Jeroboam, King of Israel, in a terrible battle in Mount Ephraim, inflicting upon the Israelites a loss of 500,000 men, and capturing the strongholds of Ephraim, Bethel, and Jeshanah. A peculiar feature of this engagement was the appearance of the priests of Juda on an eminence overlooking the battle, with the sacred silver trumpets used in the worship of Jehovah. The victory is in a large degree attributed to the sounding of these trumpets at the critical moment. (2 Paralip. xiii. 14.)

DURING the siege of Jerusalem by the Roman army under Titus, the temple was set on fire, and in spite of the efforts of the Roman commander to save it, was burned to the ground. The Jewish defenders of the city, who, until now, had retained some degree of hope, as they beheld the beautiful house of God in flames, gave way to despair, and vented their feelings in loud cries. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of desolation and anguish.

"AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." (Apocalypse xxii. 1, 2.) Such is the description given by the inspired Seer of Patmos of the river that waters the heavenly Jerusalem.

HAVING been driven from his home by Abraham, Agar and Ismael went into the desert of Bersabee, which lies south of Palestine, and wandered there. Ismael soon sunk under the severe heat after their water was exhausted. As he was at the point of death, God sent an angel to show the mother a fountain or spring of water close at hand, by means of which the lad was revived. God also repeated to Agar the promise that he had made to Abraham that Ismael should be the father of a great nation, which was fulfilled in his being



THE RIVER OF LIFE



AGAR AND ISMAEL IN THE DESERT.

the ancestor of the Arabs, who trace their descent from him. The Arabs have a tradition that Ismael was the legitimate son and the true heir of his father, Abraham, and that the trial of the patriarch's faith consisted in the command of God to offer up Ismael, and not Isaac for a burnt sacrifice. They regard Ismael as having inherited the promises made to Abraham, and consider those promises fulfilled in the triumph of the Mohammedan faith among the people of the East.



REJOICINGS OF THE ISRAELITES UPON THE REBUILDING OF JERUSALEM.



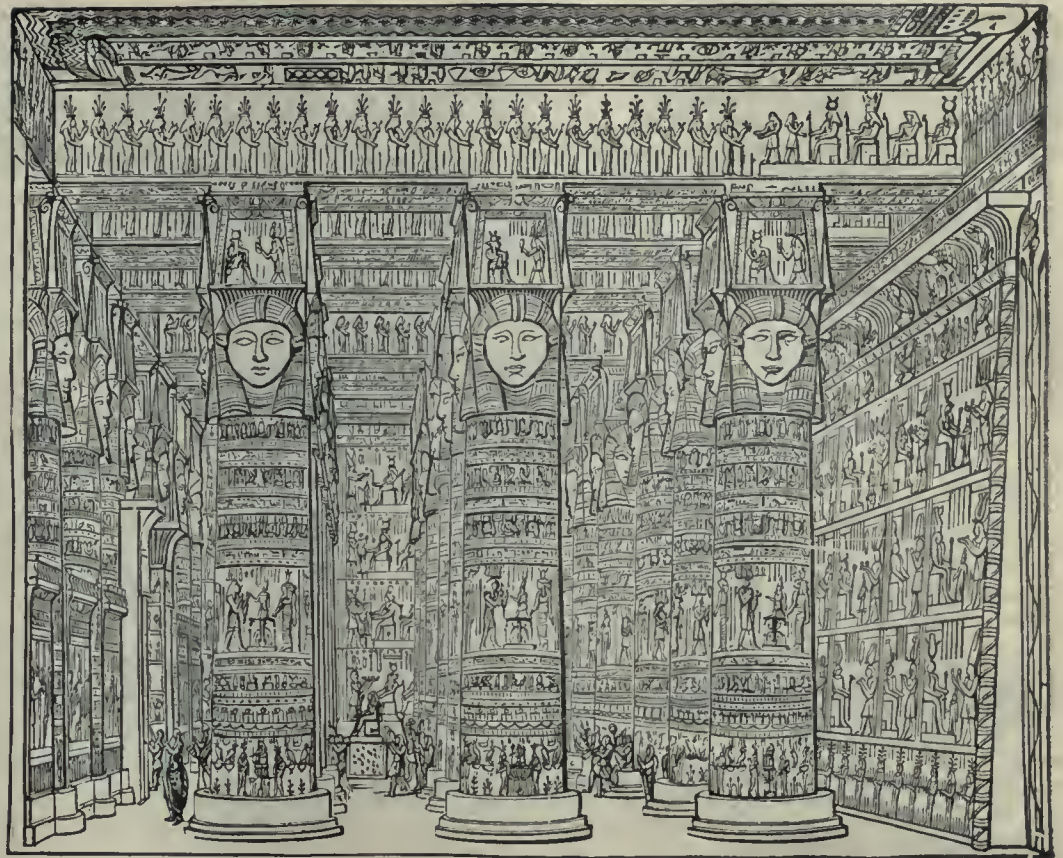
THE ENTHRONEMENT OF JOAS.

THE return of Israel from the Babylonish captivity, and the rebuilding of the Holy City and the Temple, are related with great minuteness in the Books of Esdras and Nehemias. They constitute one of the most important epochs of Jewish history. The temple was twenty-one years in building, and was finished on the third of the twelfth month (Adar=February-March), in the sixth year of Darius (B. C. 515.) The Feast of Dedication was kept with great rejoicing; for "God had made them to rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off."

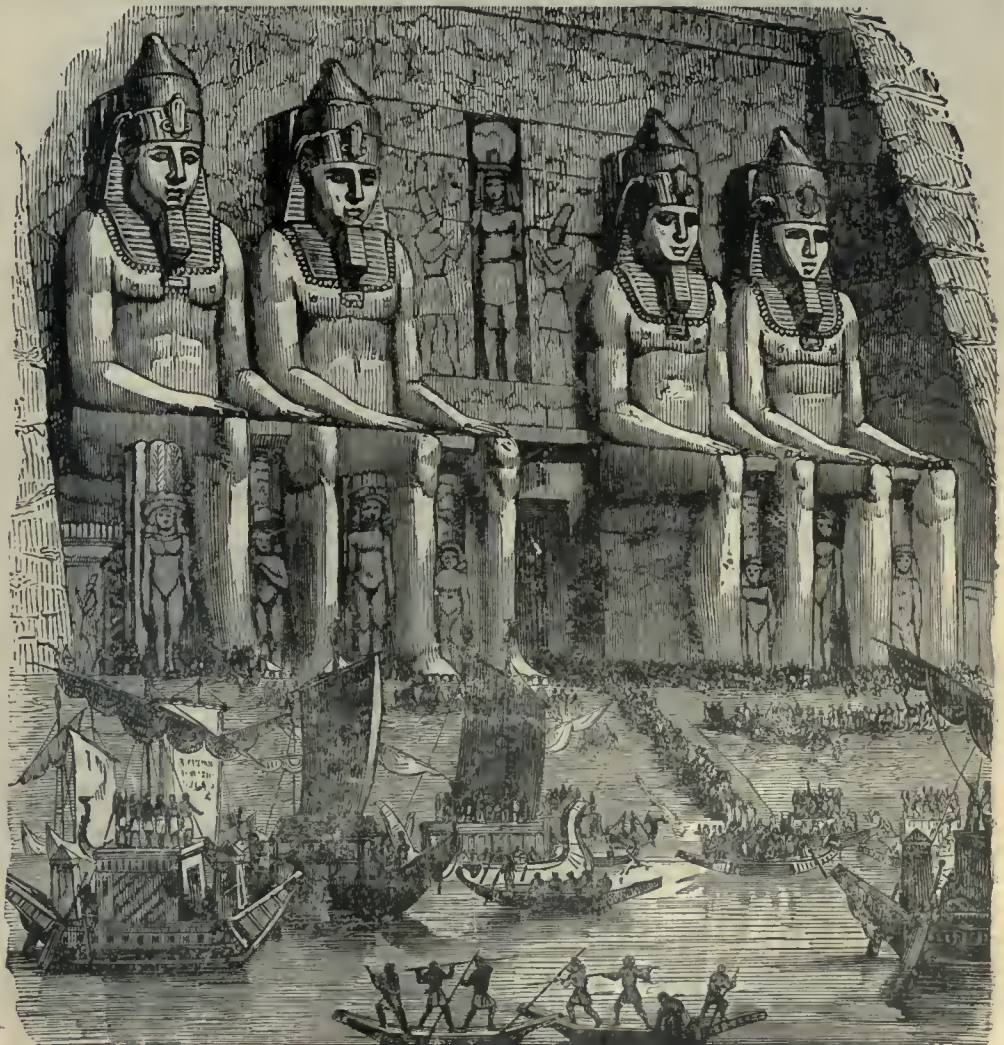
JOAS (abbreviated from Jehoash), the eighth King of Juda, was the youngest son of Ochozias, the sixth king. In the year B. C. 884, he was left apparently the sole survivor of the stem of David, lopped as it had been by repeated massacres. Josaphat's sons were all slain by their eldest brother, Joram. All Joram's sons were killed by the invading Philistines and Arabians, except Ochozias. Ochozias' collateral kindred were put to death by Jehu, and his sons were all massacred by their grandmother Athalia, except Joas, who was saved from that fate by the priest Joad, who concealed him until he attained the age of seven years, when he showed him to the army and people assembled in the Temple, as the true heir of David, and crowned him amidst great rejoicings. Joas reigned forty years in Jerusalem.

DENDERAH is a village of Upper Egypt, near the left bank of the Nile, and stands on the site of the ancient Tentyra. It is important for its antiquities, the most prominent of which is its beautiful ruined temple, which is one of the grandest monuments of ancient art remaining in Egypt. It is 220 feet in length, by 50 in breadth, with a portico supported by 24 columns. The ceilings, walls and columns are magnificently adorned with paintings and hieroglyphics relating the deeds of the ancient monarchs of Egypt. The beauty of these paintings, and the brilliance of their colors, which have withstood the ravages of centuries, excite the wonder and admiration of tourists. The colors are as fresh and vivid as if laid on yesterday.

At Ibsambul, in Egypt, are two of the most remarkable structures on the globe. These are the famous rock temples. They are hewn into the solid sandstone which forms the side of the mountain, and in their day were magnificent and imposing works. The fronts were ornamented with massive figures, each of which was eighty feet high. The engraving on the previous page represents the front of one of these temples before its destruction.



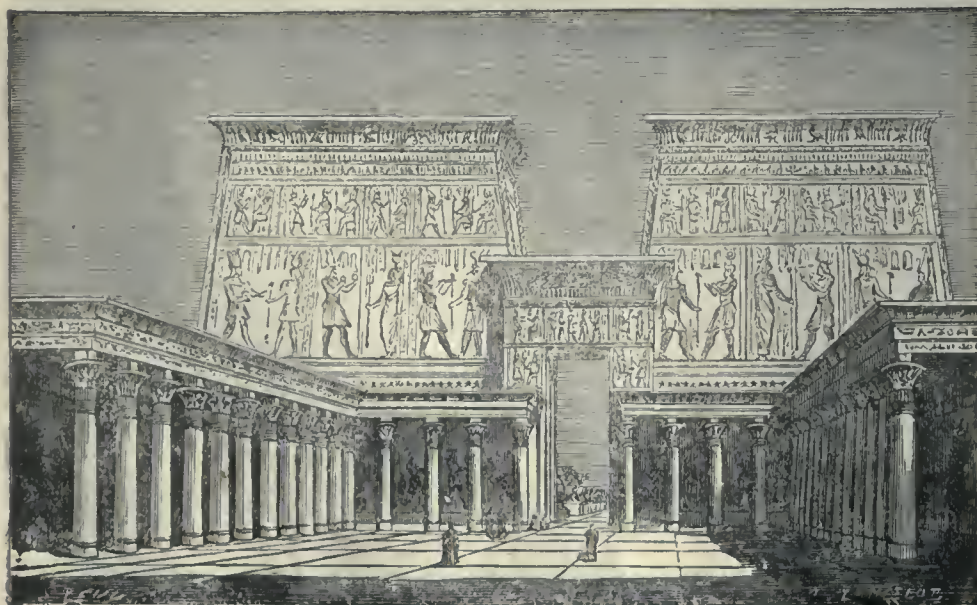
INTERIOR OF PORTICO OF THE TEMPLE AT DENDERAH, EGYPT.



FRONT OF THE ROCK TEMPLE OF IBSAMBUL, EGYPT.



A BIRD'S EYE VIEW OF EGYPT.



ANCIENT EGYPTIAN TEMPLE.

EGYPT occupies the extreme eastern part of the African continent, from the Mediterranean on the north to latitude 24° on the south, and from the Red Sea on the east to the Great or Libyan Desert on the west. Through the centre of Egypt flows the Nile—its only river. The Valley of the Nile constitutes the only fertile part of the country, and is really Egypt; the fertile land extends only a few miles from the banks of the river on either side. Beyond these strips of land is the desert. About ninety miles from the sea the river divides itself into three separate channels, which enclose a fertile region known as "the Delta," from its resemblance in shape to the fourth letter of the Greek alphabet. The average breadth of the Nile Valley, from Cairo to the First Cataract, does not exceed fifteen miles. The land in this valley is one of the most fertile regions in the world. The richness of the soil is due to the annual overflow of the Nile, which begins in June, and lasts until December. In ancient times the Delta was thickly studded with cities of note. The most important cities of the kingdom, however, lay within the narrow valley. These were Memphis, just above the apex of the Delta, and Thebes in Upper Egypt. The population of ancient Egypt is known to have been at least five millions, and may have been greater. The people were highly civilized, cleanly in their food and habits, and consequently healthy.

THE public works of the ancient Egyptians were among the most remarkable constructions of any age or people; they were built without regard to labor or expense, and were intended to last far into distant ages. The decay of Egypt after the Persian, Greek, and Roman Conquests, caused these great works to fall into neglect, and many of them were covered over by the sands, which the winds drifted in from the desert. In this way they were preserved until the present day. During the past fifty years many of them have been cleared of the sands in which they lay buried for so long. Modern explorers are surprised at the beauty and freshness of the decorations as well as at the massiveness of the buildings. One of the most remarkable of these ancient structures is the *Menephtheion*, a palace temple of the Nineteenth Dynasty, which was among the grandest works of the wonderful city of No, or Thebes. Thousands of workmen were employed in the construction of this grand building, and the greatest skill in architecture and art was lavished upon it. Its ruins are beautiful and impressive. Not far distant was the famous temple of Karnak, which covered an area of about one and a half square miles. This beautiful temple received its embellishments from a succession of monarchs, who vied with each other in the lavishness of their expenditures upon it. Numerous historical sculptures are carved on the various parts of the temple, and more especially on the interior of its great hall, and furnish vivid representations of the events to which they refer. These sculptures and frescoes constituted the official history of the Egyptian monarchs.



JOB AND HIS THREE FRIENDS.

APART from the beauty of its language, and the grandeur and sublimity of the subjects discussed in it, the book of Job comprises one of the most touching and memorable instances of unshaken faith in God and perfect submission to his will to be met with in the Holy Scriptures. Job, in his deepest affliction, never loses his trust in his Maker, and out of the most agonizing of his sufferings comes the cry, "Though he slay me, yet will I trust in him." His three friends are fair specimens of the self-righteous people of our own day, who can see the hand of God in each and every one of a neighbor's afflictions, and can tell accurately for what sin the visitation is inflicted, but fail to pull out the beam that is in their own eye. In the end God vindicated the righteousness of Job by restoring to him his prosperity, and rebuked the hypocrisy of the three friends, but pardoned it at Job's intercession.



SHAMGAR SLAYING THE PHILISTINES WITH AN OX-GOAD.

SHAMGAR is commonly regarded as the third of the Judges of Israel. He was the son of Anath, and is memorable for having delivered his country from the tyranny of the Philistines. He displayed his personal strength and courage by slaying six hundred Philistines with an ox-goad. The acts of Shamgar seem to have

been like those of Samson, irregular acts of personal prowess, having but little lasting effect on the condition of the people at large. They gave them courage, however, and showed them that the Philistines were not invincible. The deliverance begun by Shamgar was not completed until the time of Deborah and Barak.



SAMUEL CALLED BY GOD.

THE prophet Samuel is one of the purest and most striking characters mentioned in the Bible. He played an important part in the early history of the Israelitish nation, and the influence he exercised over his people began in his early childhood. Placed by his mother under the care of the High Priest as soon as he was old enough to be separated from her, he passed the remainder of his life in the service of God. While yet a mere child, it pleased God to make him the medium of announcing to Heli the doom of his house. The engraving represents the child starting up from his sleep in



PARTING OF DAVID AND JONATHAN.

response to the call of the Almighty, and listening to the message with which he was charged. From this time Samuel's prophetic office may be dated.

THE friendship of David and Jonathan has always been regarded as the truest type of manly affection. It began with the admiration of the son of Saul for David's heroism and skill in meeting and vanquishing the Philistine champion, Goliath of Geth. Jonathan did not share the jealousy with which Saul regarded his successful

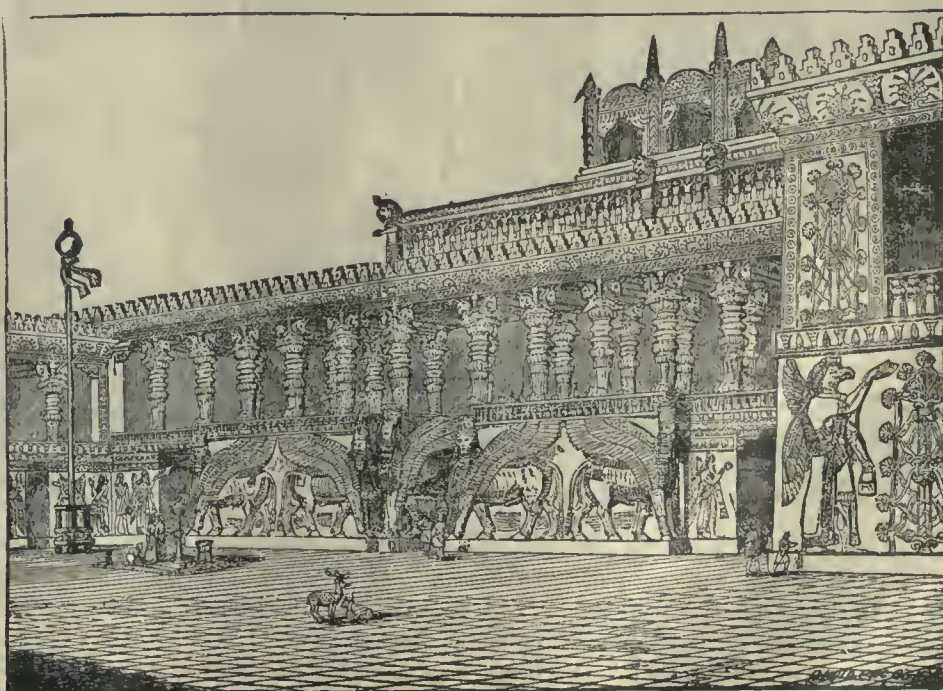
champion, but gloried in David's triumph as though it had been his own. When his father, in after years, persecuted David, and drove him from his home and country, Jonathan's attachment to his friend remained unshaken, and he gave David warning of his danger and enabled him to escape in safety. Their last meeting was in the forest of Ziph, during Saul's pursuit of David (1 Kings xxiii. 16-18). All this while Jonathan was aware that David was to be King of Israel instead of himself, but it made no difference in his friendship. His generous heart could not harbor distrust or ill-will.

ONE of the first of the Eastern nations to acknowledge the royal dignity of David, and to seek the friendship and alliance of the Israelitish monarch, was the little kingdom of Phœnicia, which lay along the coast of the Mediterranean, and adjoined the kingdom of Israel. Hiram, King of Tyre, became the warm friend and ally of David, and sent him rich presents, and cedar timber from the forests of Lebanon, with masons and carpenters to build David a palace. This friendship was renewed by Hiram with Solomon, the son and successor of David, who, as has been elsewhere related, obtained from Hiram the materials of which the beautiful Temple at Jerusalem was constructed and the artisans by whom it was erected.

SARGON was one of the greatest of the Kings of Assyria. He headed a revolt against Shalmaneser, dethroned that king, and seized his crown. He proved himself a great and wise ruler. He built himself an immense palace at Khorsabad, and adorned it with magnificent sculptures and paintings. It consisted of a palace, a temple and an observatory, and was famed throughout the Eastern world for its splendor. The engraving represents the great central court-yard upon which opened the state apartments of the palace, and from which passages led to the women's apartments and the private rooms of the king. Sargon was succeeded by his son, the celebrated Sennacherib.



HIRAM SENDS PRESENTS TO KING DAVID.



COURT OF SARGON'S PALACE.



DESTRUCTION OF SENNACHERIB'S ARMY.



JACOB SETTING OUT FOR EGYPT.

THE destruction of the army of Sennacherib, King of Assyria, was one of the most terrible punishments ever visited by God upon the enemies of Israel. The Assyrian army was, at the time of the dreadful event, encamped before Libnah, being on the march to Egypt. In a single night 185,000 men were slain by "the angel of Jehovah." This disaster at once put an end to the plans of the Assyrian King,

and he retreated in haste to his own country, where he was slain some years later by two of his sons in the Temple of Nisroch. The murderers were forced to flee into Armenia, and their brother, Esarhaddon, succeeded to his father's throne.

JOSEPH, after making himself known to his brethren during their last journey to Egypt to buy corn, addressed himself to the task of bringing his father and family down to Egypt, where he could provide for their temporal wants. He sent wagons, provisions, and attendants to Palestine, in order that his father and the wives and children of his brethren might make the journey in comfort. When Jacob heard that his long-lost son was a rich and powerful prince, the Viceroy of the great King of Egypt, who was at that time the sovereign lord of Canaan also, he refused to believe the good news; but the sight of the wagons and splendid retinue which Joseph had provided for him, convinced

him that his sons had not deceived him. He at once resolved to go down into Egypt, and accept the protection offered him by his beloved son. "And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Having come to this determination, he set out with his whole family for Egypt, where he was joyfully welcomed by Joseph, and given lands by the king.

THE cruel persecutions to which the Jews were subjected by Antiochus Epiphanes, King of Syria, culminated in an attempt to compel the Jews to abandon the worship of God and embrace that of Syria. Mathathias, a Jewish priest of the town of Modin, determined to resist this effort of the king. He slew the royal messenger, and called on his countrymen to unite with him in an effort to recover the independence of their country. His appeal was readily answered, and he and his party took up arms and fled to the mountains, where they were joined by others. He did not long survive his bold effort, and, dying, left the leadership of the patriot forces to his heroic son, Judas, one of the truest heroes of ancient history. The brilliant exploits of Judas won him the surname of *Machabæus*, or "The Hammer." Though Judas was cut short in his great career, his efforts were not lost. Under his successors the independence of Judæa was regained, and the Asmonæan monarchy firmly established on the Jewish throne. The engraving represents Judas assembling his warriors on the eve of his last battle,



JUDAS MACHABÆUS ASSEMBLING HIS WARRIORS.

and addressing them in those spiring, stirring words by which he encouraged his little band in his attack on the Syrian army.

THE exploits of Judas Machabæus form one of the most brilliant chapters of ancient history, and stamp him as one of the greatest heroes of any age. With only a handful of poorly armed men he defeated the powerful and splendidly equipped armies of Syria, and won for his country a proud independence and freedom from persecution. His greatest victory was won at Adasa. The Syrian army was routed with terrible slaughter, and Nicanor, its commander, was killed. This victory practically decided the question of Jewish independence, but it was followed by a severe reverse a short time later. Judas was defeated—his army having deserted him save a few devoted souls—at Eleasa, the Jewish Thermopylæ. His great sacrifices and labors bore their fruit, however, and the independence of Judæa was successfully established under his successors.



DEFEAT OF THE SYRIANS BY THE ISRAELITES, UNDER JUDAS MACHABÆUS.



MOSES AND THE BURNING BUSH.



MOSES AND JOSUE BEARING THE LAW.

WHEN Moses grew to man's estate, he felt keenly the wrongs inflicted upon his people; and once, his indignation having mastered him, he slew an Egyptian whom he saw beating a Hebrew. The affair coming to the knowledge of the king, Moses was obliged to fly from Egypt. He sought refuge in the desert which surrounds the head of the Red Sea, and which was inhabited by the people of Madian, who were descended from Abraham and Cetura. He entered into the service of Jethro, the prince and priest of the region, and finally married his daughter, Sephora. By her he had a son, whom he called Gersom. He remained in the service of his father-in-law forty years, keeping his sheep. While here, Jehovah, who had heard the great groaning of the Israelites in their bondage, appeared

to him in the symbol of a burning bush, and announced his intention to put an end to the captivity of the Israelites, and to lead them into the land He had promised their father Abraham. He commanded Moses to become His messenger to the king of Egypt, and the leader of his people. Jehovah met his protestation of his unworthiness to accept so great a charge by assuring him that He would be with him to sustain him in all things. He then revealed to Moses the name by which the God of the Hebrews has ever since been known.

THE law given by Jehovah to Israel at Mount Sinai was written on two tablets of stone—written, we are told, by the finger of God Himself. These tablets were broken by Moses in his indignation at the idolatry of the Israelites, whom upon his return to the camp at the base of the mountain, he found engaged in the infamous worship of the "Molten Calf." After the

punishment of this sin, God committed to the care of Moses two new tablets engraved with the Ten Commandments. These tables were placed in the Ark of the Covenant, and kept there as a sacred relic. They shared the fortunes of the Ark during its captivity among the Philistines after the conquest and occupation of the Promised Land, and were brought up to Jerusalem by David with the Ark, after he had captured that city and made it the capital of his kingdom. They lay in their sacred repository a solemn and unchanging witness of the truth of the Law, and, so far as we know, were not taken from the Ark or used in public. When Solomon erected his splendid Temple, the Ark of the Covenant was placed

in the Holy of Holies, the same in shape and form that it had been during the Wanderings, and the Tables of the Law remained in it. Thus were the people reminded by these mementos of their days of trial, of the all-powerful goodness and the great love of Jehovah, who had made of the fugitives from Egypt a great and powerful nation, feared and respected by their neighbors, and the happiest of all the races of the ancient world. When Solomon's Temple was destroyed by the Babylonians at the capture of Jerusalem by Nabuchodonosor, the Ark and the Tables of the Law were doubtless destroyed. No further mention is made of them after this event. The Temple of Herod thus lacked these sacred objects, though it was more highly honored in being visited by the Lord Jesus Himself.

REBEKAH bore Isaac two sons, twins, born twenty years after their marriage. They were called Esau and Jacob. Esau, the first born, was the father's favorite, and Jacob, the younger, the mother's darling. Esau was red and hairy, and grew up to be a rough, wild hunter, but the smooth Jacob became a quiet denizen of the tent. Esau, as the first born, was heir to the blessings promised to Abraham and his seed; but being careless of these advantages, he sold them to Jacob for "one morsel of food;" and his punishment was in accordance with his sin. Having thus secured his brother's inheritance, Jacob was enabled, through the connivance of his mother, to supplant him at the most critical moment of his life, and to obtain from their father the blessing of Abraham, which he was to hand down to another generation.



ESAU GOING FOR VENISON.

OF the twelve sons of Jacob, the youngest but one was Joseph, the child of Rachel. Although the character of Joseph is one of the purest to be found in Scripture, we see in it the injurious effects of parental partiality. Joseph, elated unduly by his father's preference, became a censor and informer upon his brethren, and thus incurred their bitter enmity. To add to their hostility, Joseph dreamed two dreams, which even his father, who seems to have discerned their prophetic character, censured his imprudence in repeating. In the first dream his brothers' sheaves of corn bowed down to his, which stood upright in their midst; a most fit type not only of their submission to him, but of their suing to him for corn in Egypt. The second dream was of a wider and higher import. It included his father and his mother, as well as his brethren, in the reverence done to him; and the emblems chosen leave little



JOSEPH'S DREAM.

doubt that the dream prefigured the homage of all nature to Him whose sign was the Star of Bethlehem. and of whom Joseph was one of the clearest types.



CONSECRATION OF AARON AND HIS SONS.



JOSUE'S COVENANT WITH ISRAEL.

sign was given of Jehovah's special favor to the house of Aaron. Twelve rods, or sceptres, were chosen for the several tribes, and laid up in the Tabernacle before the Ark, the name of Aaron being inscribed on the rod of Levi. In the morning, Moses went into the Tabernacle and brought forth the rods, and returned them to the princes of the tribes, when Aaron's rod was seen covered with buds and blossoms, and full-blown al-

monds. The rest were still dry sticks; but his was a living and fruitful sceptre. By the command of God it was laid up in the Ark, for a perpetual memorial against rebellion.

JOSUE closed his long and useful life with an act which marked a solemn crisis in the career of Israel. They had obtained possession of the land given them by Jehovah, and had attained that first success which is always a trial of human power and endurance, and which, in their case, was the test of their faithfulness to Jehovah. Josue recognized the danger which threatened the nation—of forgetting the Eternal Giver of all their blessings, and of mingling with the people around

AFTER the rebellion of Core, Dathan, and Abiron, who perished in an attempt to force themselves into the priesthood of the Lord, a new nation at Sichem, and, after reminding them of all that God had

done for them, he repeated to them the conditions upon which they were to enjoy these blessings. His appeal was successful. The people swore by God not to forsake Him who had done such wonders for them. Thus did Josue make a covenant with the people, and set them a statute and an ordinance in Sichem.

DURING the period of the Judges, Israel frequently relapsed into the grossest idolatry, and the worship of Baal was openly practised. Their punishment followed swiftly upon their sin. The Midianites and Amalecites overran the land, plundered the Israelites, and reduced them to a shameful slavery. Gedeon, a valiant and distinguished man of the tribe of Manasses, was called by the Lord to deliver Israel from their slavery and to restore the worship of Jehovah. He overthrew the altar of Baal, destroyed the idols of the people, and became the recognized leader of the little army of Israel in the conflict with the Midianites and Amalecites which ensued. He took position on Mount Gilboe, overlooking the great plain of Esdraelon, in which the host of the enemy lay. Before the conflict, Gedeon prayed for a sign that God would save Israel by his hand. He spread a fleece of wool on his threshing-floor, and asked that it might be wet with dew while the earth around was dry, and in the morning he wrung a bowl full of water from the fleece. He prayed again for a sign. Heavy dews are common in the highlands of Palestine, and water has been wrung out of clothes which have been exposed during the entire night. This time, however, the fleece remained dry, while the earth around was wet. The Lord gave Gedeon a signal triumph over his enemies, but it was one that was not won by the valor of Israel, but by the power of Jehovah. (Judg. vii.)

SAMUEL was the fifteenth and last of the Judges of Israel, and the first in that regular succession of Prophets which never ceased until after the return from the Babylonian captivity. He was also the founder of the Jewish monarchy. His birth was in answer to a special prayer on the part of his mother. As soon as he was weaned, he was taken by his mother to the Tabernacle at Shiloh, and there presented to the Lord. He remained in the Tabernacle from this time forth, and was carefully trained in the service of the Lord. He became, at length, the Judge of his people, their leader in affairs temporal as well as spiritual, and he forms one of the grandest and most perfect characters to be found among the grand collection of worthies in the Sacred narrative.



GEDEON'S FLEECE.



DEDICATION OF SAMUEL.



DAVID'S RETURN TO HIS KINGDOM.



ELIAS CASTING HIS MANTLE ON ELISEUS.

DURING the reign of Saul, there lived at Bethlehem, a man of the tribe of Juda, named Jesse, the grandson of Booz and Ruth. He was the father of eight sons. Of these the youngest was a youth named David. Being the youngest, David was treated with scorn by his elder brothers, and compelled to assume the occupation of a shepherd, which is usually allotted, in the East, to servants, women, and dependents. This life, however, contributed much, under God, to the formation of his character. The lonely watches which he kept by night, amid the pastures, for which Bethlehem was famed, opened his

mind to revelations only surpassed by those made to later shepherds, in the same fields, at the advent of his Son and Lord, and his Psalms show how he used the imagery spread out before his eyes by day and night. At this time he must have acquired the art which has rendered him immortal as "the Sweet Singer of Israel." But not only were his religious and artistic sympathies and perceptions heightened by this life; his personal prowess was exercised as well. Single-handed he slew a lion and a bear, that ventured to attack his flocks, and he became famous in defence of his father's possessions against the Bedouin robbers and Philistine marauders. David began his reign upon the death of Saul. He was thirty years old (B. C. 1056), and he reigned in Hebron seven and a half years before he became the acknowledged king of all Israel. Ten years later he captured the strong Jebusite fortress of Sion, and made Jerusalem the capital of his kingdom. He reigned in Jerusalem thirty-three years in addition to the seven and a half years that he reigned in Hebron. As soon as he had fairly established himself at Jerusalem, he began to make preparations for the worship of Jehovah on Mount Sion, on a scale of magnificence greater than had ever been known before. He purchased a site for the Temple, and brought up the Ark of God to Jerusalem with great rejoicings. (2 Kings vi.) The rebellion of Absalon made it necessary for David to fly from Jerusalem, and take refuge beyond the Jordan. Upon the death of the misguided prince, and the failure of the rebellion, David returned to Jerusalem. His return was hailed with the greatest delight by all the people but the tribe of Benjamin, who rebelled against David's authority. This outbreak was promptly checked. (2 Kings xix., xx.)

ELISEUS, the "servant," or attendant, and ultimately the successor of the prophet Elias, was a native of Abel-meholah, a place in the valley of the Jordan, near its junction with

the plain of Jezreel. He was ploughing with twelve yoke of oxen, himself guiding the twelfth, a proof of the wealth he abandoned to "put his hand to the plough" of Jehovah, when Elias arrived on his way up the valley to Damascus, and, without saying a word, cast his prophet's mantle upon Eliseus, as if claiming him for a son. Eliseus, with a heart prepared by God, only begged to give his father and mother a parting embrace, and Elias consented, in words implying a keen feeling of Eliseus's separation from the ties of affection. He then followed Elias, and became "his servant."

SCENES AND INCIDENTS IN THE LIFE OF CHRIST.

THERE is no genuine portrait of the Saviour in existence, and we have no record that one was ever taken during His lifetime. The various heads or portraits of the Saviour that are familiar to us are ideal portraits—the conception of some artist of more modern times. The art of gem engraving, since it flourished during antiquity, has frequently been claimed to give to the modern world an authentic portrait of Christ. One of the most notorious of these attempts was that of the famous “Emerald of the Vatican,” which was claimed to have been engraved by the order of Pilate, with an intaglio head of Christ, and sent by him to Tiberius. The story went further, that this gem had been carefully treasured up by the Roman and Byzantine Cæsars and their Ottoman successors, until it was paid by the Sultan to Innocent VII. as a ransom for his brother. The claims of this gem to be a contemporary portrait cannot, however, stand the test of modern criticism. It is not antique or Byzantine in style, but belongs quite unmistakably to the period of the Italian revival; while Mr. King, an excellent authority on such matters, says that the head is undoubtedly a copy of the head of the Saviour in Raphael’s cartoon of the “Miraculous Draught of Fishes.” The typical head of Christ, however, which came to be generally used in Byzantine art, was copied from gems representing Serapis, the Egyptian god, whose worship became very fashionable in Greece and Italy during the last period of gem cutting, and was consequently used by the engravers.



OUR LORD AND SAVIOUR JESUS CHRIST.



THE ANNUNCIATION.

THE time promised by the Almighty for the coming of the Messiah having arrived, the angel Gabriel was sent to the city of Nazareth in Galilee, where lived a maiden of the tribe of Juda and the house of David, named Mary. She was betrothed to Joseph, a carpenter, who was descended, like herself, from the royal line. The angel suddenly appeared to her, and saluted her with the words which revealed to her her high destiny, “Hail! full of grace, the Lord is with thee:



THE NATIVITY.

blessed art thou among women.” As she trembled with astonishment he proceeded to reveal to her that she should become the mother of a miraculously conceived child, who was the Son of God, the Messiah and the Saviour of His people. He satisfied her of the truth of his announcement, and Mary could only reply in those words of simple and submissive piety, “Behold the handmaid of the Lord, be it done unto me according to thy word.”

WE are told in the Sacred Narrative that there came to Bethlehem wise men from the East, for the purpose of worshipping and bringing gifts to the infant King of the Jews, whose star had guided them from afar. It does not clearly appear who these wise men, or Magi, as they are commonly called, were, but the supposition is that they were Persian Magicians, or Astrologers. There was a very common belief throughout the East, that a great king was to be born at this time. The expectation that the Messiah was to be born in Judea was strongly impressed on the minds of the followers of Zoroaster, who reformed the religion of the Persians, and who, being a servant to the prophet Daniel, was particularly favored with revelations concerning the coming of the Messiah. It was but natural, therefore, that, immediately upon the appearance of the star, the Magi, recognizing the fulfilment of Daniel's predictions as handed down to them, should repair to Jerusalem to do homage to the promised Saviour of Israel. It is believed that the Manger in which our Blessed Lord was born was a cave cut into the rocky side of a hill or cliff. It was a common thing to make use of such excavations for stables, and there is good reason to believe that the tradition in this instance is correct. Modern writers believe that the date formerly assigned for the birth of Christ, the year of Rome 754, which is therefore called A. D. 1, is erroneous. The most learned and authoritative fix the date at the beginning of the year B. C. 4, or in the year of Rome 750, which was the year of Herod's death.

As soon as the forty days allotted for purification after the birth of a son had expired, Mary and Joseph brought Jesus to the Temple at Jerusalem, with the sacrifice appointed for the poorer sort of people, "a pair of turtle doves, or two young pigeons." This first appearance of Jesus in the Temple was the signal for his reception by those who may be regarded as the representatives of the spiritual element of Israel. An aged man named Simeon, eminent for his piety, had been forewarned by the Holy Spirit that he should not die till he had seen "the Anointed of Jehovah." He was now guided by the same Spirit into the Temple; and, taking the child in his arms, he proclaimed him, for the first time, as the Christ of God. An aged woman named Anna, a prophetess, who had spent her widowhood of eighty-four years in constant prayer and fast-

ing within the Temple precincts, entered the Temple immediately after Simeon, and saluted the infant as the Messiah, the Saviour of his people.

THE visit of the Wise Men having alarmed Herod with the announcement of the birth of a king of the Jews almost under the very walls of his capital, he determined to rid himself of his rival by massacring all the infants in Bethlehem under two years old. The angel of God gave Joseph prompt warning of the danger which threatened the Holy Child, and commanded him to take Jesus and his mother, and fly to Egypt to escape the wrath of the cruel king. Joseph immediately obeyed the Divine command, and remained in Egypt with Jesus and Mary until the death of Herod permitted him to return to Palestine.



SIMEON AND ANNA IN THE TEMPLE.



THE FLIGHT INTO EGYPT.

THE first miracle of our Lord was performed at the outset of his ministry, at a marriage feast in the little village of Cana, in Galilee, not far from Nazareth. It is related by St. John, and the assertion of the Evangelist that it was "the beginning of miracles" gives an emphatic denial to all the legends of the childish miracles of our Lord. It is worthy of note that this first miracle was performed while Jesus was satisfying the claims of social duty—thus sanctioning and blessing both the divine institution of marriage and the innocent pleasures of social life.

ONE of our Saviour's chief resorts was the margin of that beautiful lake which is variously called the Sea of Galilee, of Tiberias, and of Gennesareth. It was there that the greater part of his labors was performed. Here Christ is first presented to our view as preaching the word of God to such multitudes, that he was fain to seek a station whence to address them on the lake itself. Two fishing boats were drawn up on the beach, while their owners were employed in washing their nets. Jesus entered one of them, which was Simon's, as St. Luke simply tells us, without any allusion to his previous call. After teach-

ing the people from a short distance off the coast, Christ bade Simon and his brother Andrew to put out into deep waters, and to let down their nets. They obeyed, though Simon informed Jesus that they had toiled all the previous night, and had caught nothing; "Nevertheless," he added, "*at thy word*, I will let down the net." The cast was followed by such a haul of fish, that the net broke; they called for help to their partners, the owners of the other ship, John and James, the sons of Zebedee; and the fish so loaded both ships that they began to sink. Overcome by these wonders, Peter fell down upon his knees, saying, "Depart from me, for I am a sinful man, O Lord;" thus, by direct prayer to Christ, with confession of sin, recognizing for the first time his true divinity.

THE Sermon on the Mount, as the discourse of our Lord recorded in the fifth, sixth and seventh chapters of St. Matthew's Gospel, is called, was delivered on the shores of the Sea of Galilee, in the vicinity of Capernaum. It was spoken to the newly chosen disciples in the hearing of the great multitude that had thronged out to hear Jesus, and was meant for the disciples as the manual of their instructions, the outline of the truths they were to teach. It is addressed also to Our Lord's followers in general, in that and every age, proclaiming the spirit of the new dispensation, to which they profess to have submitted, the truths they have to learn, the obligations they have to fulfil, the characters they must bear, if they are indeed the disciples of Jesus.



THE FIRST MIRACLE.



JESUS TEACHING BY THE SEA-SIDE.

THE Saviour made his triumphal entry into the city of Jerusalem by the way of the Mount of Olives, the multitude flocking out to meet him, and rending the air with their enthusiastic shouts of welcome. As he reached the summit of the mountain, and turned down its western slope, the City of David lay in full view beneath him. Then, thinking of its high destiny, which it had rejected, and of its sins past and sins to come, and the terrible doom in store for it, the compassionate heart of Jesus was wrung with grief, and he burst into tears and uttered that exquisite and passionate lamentation in which love for his erring people and sorrow for their approaching doom are beautifully mingled—Luke xix. 41-44.

FROM Jerusalem, our Lord returned through Samaria, to Galilee, at the close of the Passover referred to in the first paragraph of this page, going to the village of Cana. While there, a certain nobleman, one of



JESUS TEACHING ON THE MOUNT.



CHRIST WEeping OVER JERUSALEM.

the courtiers of Herod Antipas, came to him, and begged him to go with him and heal his son, who was lying at the point of death with a fever. Our Lord, after rebuking the courtier for the

spirit in which he had come, declined to go with him, and told him to return home, that his son "lived." That the courtier began to understand the lesson of submission as well as of faith appears from



JESUS FEEDING THE MULTITUDE.

DURING our Lord's third circuit of Galilee, as it is called, and during the season of the Passover, he performed the miracle recorded in Matt. xiv., of feeding more than five thousand people in the Wilderness, with five small loaves and two fishes, the food being miraculously increased by the exercise of his Divine Power. After the people had eaten and were satisfied, twelve baskets-full of the fragments that remained were gathered up. This miracle was doubly significant, in consequence of the season



CHRIST HEALS THE NOBLEMAN'S SON.

the leisurely mode of his return. As he drew near home he was met by his servants with the joyful tidings that his son was recovering. Upon questioning his servants the father learned that the change for the better had taken place at the exact moment at which Jesus had told him his son would live. This irresistible exhibition of the power of Jesus over disease and death was not lost upon the father, for "himself believed, and his whole house."



THE SYRO-PHENICIAN WOMAN.

Jesus watched the lonely vessel, tossed about by the waves and adverse wind. As the night reached its darkest, and the storm its highest, and as the disciples were well nigh worn out with anxious fears, Jesus went to them, walking on the waves; and even then he made as though he would have passed them; but their cry of fresh terror at the supposed apparition was answered by the cheering announcement of his presence. Then Peter presumptuously demanded that if it were Christ, He should bid him come



PETER SAVED BY JESUS.

at which it was performed. It was the season of the Passover, and while Jesus was feeding the people in the Wilderness with bread thus divinely made, their brethren were at Jerusalem eating the unleavened bread of human manufacture.

AFTER having fed the multitude with the loaves and fishes, Jesus sent them away, and directed the disciples to recross the lake to Bethsaida. As the night came on



PARABLE OF THE FIG TREE.



PARABLE OF THE WEDDING GARMENT.

to him, and being told to come, the Apostle cast himself into the sea and began to walk on the water to Jesus, but, alarmed by the fierce wind and the waves, his courage failed him, and he would have sunk had not Jesus stretched forth his hand and caught him, gently reproaching him for his lack of faith.

In order to avoid the wrath of the Jewish leaders who were continually conspiring against his life, Our Lord frequently withdrew into remote places. On one occasion he even went into the region of

Tyre and Sidon, going as far as Decapolis. His stay in Phœnicia was marked by that condescension to the prayer of the Syro-Phœnician woman (a native of the country, but of Greek education), which was the first case of his performing a miracle for and recognizing the faith of an actual heathen. Her daughter was "grievously vexed with a devil," and she besought the Lord to come and heal her. After subjecting the faith of the woman to a severe test by seeming to refuse her petition, the merciful Saviour commended her submissive trust in Him, and granted her prayer; "and her daughter was made whole from that very hour"—Matt. xv. 28.

THE Parable of the Fig Tree, illustrated in the accompanying engraving, is related in the thirteenth chapter of St. Luke's Gospel, and illustrates the long-suffering and forbearance of God toward those whose lives yield no fruit unto righteousness, and also the result of a persistence upon their part in evil doing.

It is the custom in the East to make marriages the occasion of great rejoicing. Each guest is required to attire himself in garments suitable to the occasion, and a neglect to do this is considered an insult to the host. Our Lord has taken this custom as the subject of the Parable related in the twenty-second chapter of St. Matthew's Gospel, from which we may learn the necessity of providing ourselves with the wedding garment of righteousness, without which no man may be admitted to the marriage supper of the Lamb. It will be interesting to note here that the Bible doctrine of marriage is that of one wife to one man. Indeed the rule of

monogamy is taught from the example of the earliest patriarchs. In the purer race of Seth this rule was adhered to, polygamy being introduced by the more corrupt race of Cain. Polygamous marriages were tolerated by the civil law at a later period, but the Bible is full of instances of the evils resulting from them, and the lesson which it teaches against them is plain and unmistakable. Indeed the principle of monogamy was retained, even in the practice of polygamy, by the distinction made between the chief or original wife and the secondary wives. The Mosaic law aimed to mitigate and



MARY HATH CHOSEN THE BETTER PART.



JESUS WASHING PETER'S FEET.

riage where a true marriage had existed.

THE two months between the Feast of Tabernacles and that of the Dedication, at the close of Our Lord's ministry, seem to have been spent by him partly in Jerusalem and partly in its neighborhood, especially in that happy home at Bethany, the house of Lazarus, and his sisters Martha and Mary. The zealous, active Martha, who seems to have been the elder sister, was the first to receive Jesus into the house, where her gentle sister Mary sat at his feet and heard his word. Busied with the cares of hospitality, in which she desired to show such a guest unusual honor, Martha appealed to Jesus to command her sister's help. But he assured her that all her anxiety was superfluous, compared to the one thing which alone is needful, and Mary had chosen that good part which would be hers forever. Though Martha needed the lesson, as she afterward needed a rebuke to that impatience which often goes with zeal, we must not misunderstand the narrative, as if she were altogether wrong. Her zeal was honored in its turn; and she had equal share with her brother and sister in the Lord's affection.

DURING the Last Supper, on the night before the Crucifixion of Jesus, the disciples again raised the old question of who should be the greatest in their Lord's heavenly kingdom. The Saviour decided the question by telling them that he was greatest who was willing to be the servant of the humblest, or in other words who was willing and ready to make any sacrifice for the good of the others. He then rose from the table, and preparing himself, gave them a touching example of humility and proof of his love for them by washing

discourage the evil practice, but the reform was of slow growth. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time; indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives. Our Lord and His apostles re-established the integrity and sanctity of the marriage bond by the confirmation of the original charter of marriage as the basis on which all regulations were to be formed, and by denying to their followers the freedom of divorce and remar-

riage, an act which was regarded as the humblest of all menial services. The impetuous Peter at first refused to allow his Lord to perform for him what he regarded as an act too humiliating to him, but Jesus told him that this washing was a sign of union to him. Peter then asked that Jesus would wash not only his feet, but his hands and his head. Our Lord's reply taught the distinction between the washing which renews the nature, and that which needs daily repetition to cleanse from daily pollution.



THE GARDEN OF GETHSEMANE.

THE word "Gethsemane" means a small "farm," and is the name given to a garden situated across the brook Kidron, at the base of the western side of the Mount of Olives. It was a place of more than usual seclusion, and our Lord often retired to it for meditation.

It was the scene of our Redeemer's agony on the evening preceding his Passion. A modern garden, in which are eight venerable olive trees, occupies the spot. These trees were doubtless planted here by Christian hands after Titus had cut down all the original growth.



GOLGOTHA.

A SHORT distance beyond the Damascus gate of Jerusalem is a spot known as the Grotto of Jeremias. It is a huge cave excavated in the rock, and appears to be a section of an old quarry. Beside it is another cave, latterly used as a reservoir. Some writers argue that this spot is the true Golgotha, and that our Lord suffered death upon the Cross here,

and not upon the traditional site marked by the Church of the Holy Sepulchre in the city. There is here a remarkable skull-shaped hill, which, it is asserted, gave the name of Golgotha (the place of a skull, or skulls) to the spot. The magnificent sepulchre which adjoins this rock is supposed by these writers to have been the burial-place of Jesus.



CHRIST HEALING THE BLIND.

he received the tidings of what he knew to be the mortal illness of his friend Lazarus. He returned to Bethany, and notwithstanding Lazarus had lain in the grave four days, he brought him forth restored to life and health. Thus did our blessed Lord manifest his Divine power over man's last and most dreaded enemy; but the Jews still refused to believe on him.



CHRIST RAISING LAZARUS.

THE friendship which existed between Jesus and the family at Bethany, furnished the occasion of Our Lord's greatest miracle. Being compelled to leave Jerusalem by the renewed plots against him at the Feast of the Dedication, he retired beyond the Jordan, to the place where John first baptized, and remained there for some time, receiving many new disciples. He seems to have been still at Bethabara when

SEVERAL times during his sojourn on earth, the Saviour exerted his Divine power to restore sight to men who were blind. On one occasion two blind men were given their sight, in the vicinity of Capharnaum, as related by St. Matthew, ix. 27-31. Again a blind man was given his sight near Bethsaida, Mark xiii. 22-26. A man born blind was made to see, at Jerusalem, John ix. Finally, two blind men were restored their sight near Jericho, Matt. xx. 30-34. Sight being the gift of God alone, no mere human being could by any power or art of his own bestow it upon one who had never possessed it, or restore it to one who had lost it.

In the beautiful parable of the Good Shepherd (John x.) Our Lord teaches us the nature and strength of his love for his followers. As the shepherd watches over and cares for the safety of his flock, even so the Lord Jesus, who styles himself the "Good Shepherd," takes his people under his own protection, aiding them in their moments of weakness, guarding them from danger, and leading them along the paths of life best suited to them, bestowing his tenderest and most compassionate care upon the weakest and most helpless of his flock.

It is agreed by the great majority of critics that the Revelation of St. John, which forms the last message addressed to his church by Christ through the medium of his Apostles, was written A. D. 95-97. St. John was banished by the Emperor Domitian to the island of Patmos for his testimony in behalf of the Gospel, and while there he wrote the book which forms the close of the New Testament Scriptures.

Our Lord teaches a most important lesson in the parable of the Talents. It is man's duty to make the best use of the faculties with which his Creator has endowed him, not only for his advantage, but for the advancement of the cause of the Almighty, who will demand an account of the use that has been made of them. Men cannot hope to escape this responsibility by letting their gifts remain unused. Each man has a part to play, and he must act in such a manner as to benefit his fellow-men as well as himself. The parable is also intended to teach another lesson, namely: that all men may learn how they ought to watch and prepare for the last day. It



THE GOOD SHEPHERD.



ST. JOHN WRITING TO THE CHURCHES.

has a great affinity to the parable of the Pounds mentioned in St. Luke xix. 11; but this last was spoken at a different time, place and occasion. It differs also in some points. The parable of the Talents shows, also, that we can do no good of ourselves, but only by means of God's grace, though he requires our co-operation; since the servants could only make use of the talents given them to gain others. And we are also taught that only an account will be taken according to what we have received, and that however mean and despicable our abilities may be, we still have an equal facility with the most learned of entering heaven.



THE PARABLE OF THE TALENTS.

UNDER the parable of the Sower, the Saviour explained to his disciples the workings of the Gospel among men. The word of truth is thrown into the world as a sower scatters his grain in a ploughed field. It affects various people differently. In some it takes root for a little while, but the allurements and sins of the flesh overcome it, and it perishes. In others it takes a firm hold, strikes deep into the soil of their hearts, and blossoms and brings forth fruit in their altered and better lives.—Matt. xiii.



THE SOWER.



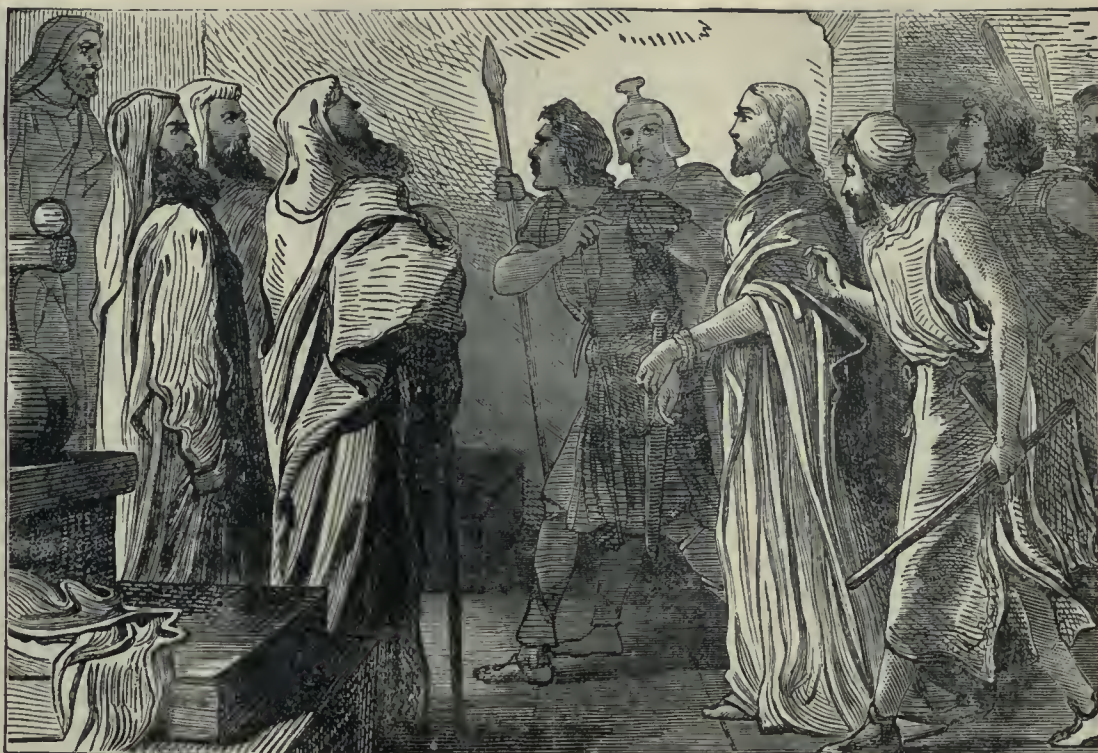
THE UNJUST STEWARD.

IN the parable of the Unjust Steward, the Saviour points out to us how we strive and plan, and use our ingenuity to better our temporal condition, and assures us that if we would put as much energy, and ingenuity, and forethought into the task of saving our souls, we should be very much more apt to reach the Kingdom of Heaven. "The children of this world are wiser in their generation than the children of light," he declares. They are more prudent and careful, more anxious and circumspect to secure their possessions in this world, than the children of light are to secure in the next an eternal inheritance. It should be noted that in commanding us to make to ourselves "friends

of the mammon of iniquity," our Lord does not imply that we are authorized to wrong our neighbor, to give to the poor; for evil is never to be done that good may come of it. But we are exhorted to make the poor our friends before God, by relieving them with the riches which justly indeed belong to us, but are called the "mammon

of iniquity," because only the iniquitous man esteems them as riches, on which he sets his affections; whilst the riches of the virtuous are wholly celestial and spiritual. By this we see that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven.

THE subjection of the Jews to Rome had deprived the Sanhedrim of the power of deciding questions of life and death, and the chief priests and the rulers, after the examination of the Saviour before the Council, sent him to Pontius Pilate, the Roman procurator or governor, for sentence. Pilate was satisfied that Jesus was innocent of any offence deserving death as a punishment, and earnestly desired to release him; but he was a time-server and a weak man, and had not the courage to do his duty as an honest magistrate in the face of the popular fury. Therefore he weakly and sinfully yielded to the people, and condemned to death one whom he believed to be an innocent and inoffensive man, and whose words and appearance had convinced him that He was something more than a mere man. The punishment of his sin soon overtook him. The imperial displeasure, to avoid which he sentenced Jesus to death, soon overwhelmed him, and sent him into banishment, where it is believed he died by his own hand.



CHRIST BEFORE PILATE.

OUR Saviour was crucified and laid in the grave on the day before the Passover. During the Sabbath his body lay in the tomb, but early in the morning on the third day "the three Marys" came to the Sepulchre for the purpose of preparing the body of Jesus properly for the tomb, his burial on the evening of his crucifixion having been too hasty to admit of such service being rendered it. They reached the Sepulchre at sunrise, and found the stone removed; and entering in, they saw that the body of Jesus was gone. Mary Magdalene, supposing that the enemies of Jesus had stolen his body, ran to tell Peter and John of what had happened, but her companions went farther into the Sepulchre. There they beheld an angel, who informed them that the Lord had risen from the dead, and would meet his disciples in Galilee. Returning to the garden later in the day,



THE ANGEL AT THE DOOR OF THE SEPULCHRE.

Mary was eager to discover what had been done with the body, when the Lord appeared to her, and confirmed the announcement of the angel.



"PEACE BE UNTO YOU!"

the Lord had risen from the dead as he had promised, notwithstanding the assertions of the women who had seen him, and the two disciples who had walked with him to Emmaus. As the latter were repeating their joyful story, the Lord himself suddenly appeared in the midst of the disciples assembled in the room, saying unto them, "Peace be unto you!" He gave them satisfactory evidence of the reality of his presence, and convinced them that he had indeed triumphed over the grave.

AFTER his resurrection, Jesus appeared to his disciples ten times, upon as many distinct occasions, in order that they might be witnesses to the great and glorious

event. On the fortieth day after his passion he appeared to them for the tenth time, and led them out as far as Bethany; and there, as with uplifted hands he gave them his parting blessing, a cloud interposed between him and them, like the chariot and horses of fire that separated Elias from Elisha; and upborne on this aerial car he was wafted from their sight through the vault of heaven to his eternal home on high.

As the learned Haydock truly remarks, "Like a second Elias, he was taken into heaven, but in a much more glorious manner. Elias was taken up in a mortal and corruptible body; but our Divine Saviour, in a glorious, impassible and immortal state; where now he is our head, having taken upon himself the nature of man, and is crowned with more than angel's glory. . . . Jesus Christ sits at the right hand of God, the Father Almighty, to signify that, as man, our Lord is raised to the height of glory, and to that supreme beatitude, than which there is nothing higher, and nothing greater in the whole bliss of heaven; and that he moreover holds the same sovereign dominion with the Father over all creatures, because, as God, he is equal to the Father in power, in wisdom, and in all perfection. Jesus Christ, our Redeemer, was not man only, but truly God, the same God with his eternal Father: and hereby is signified

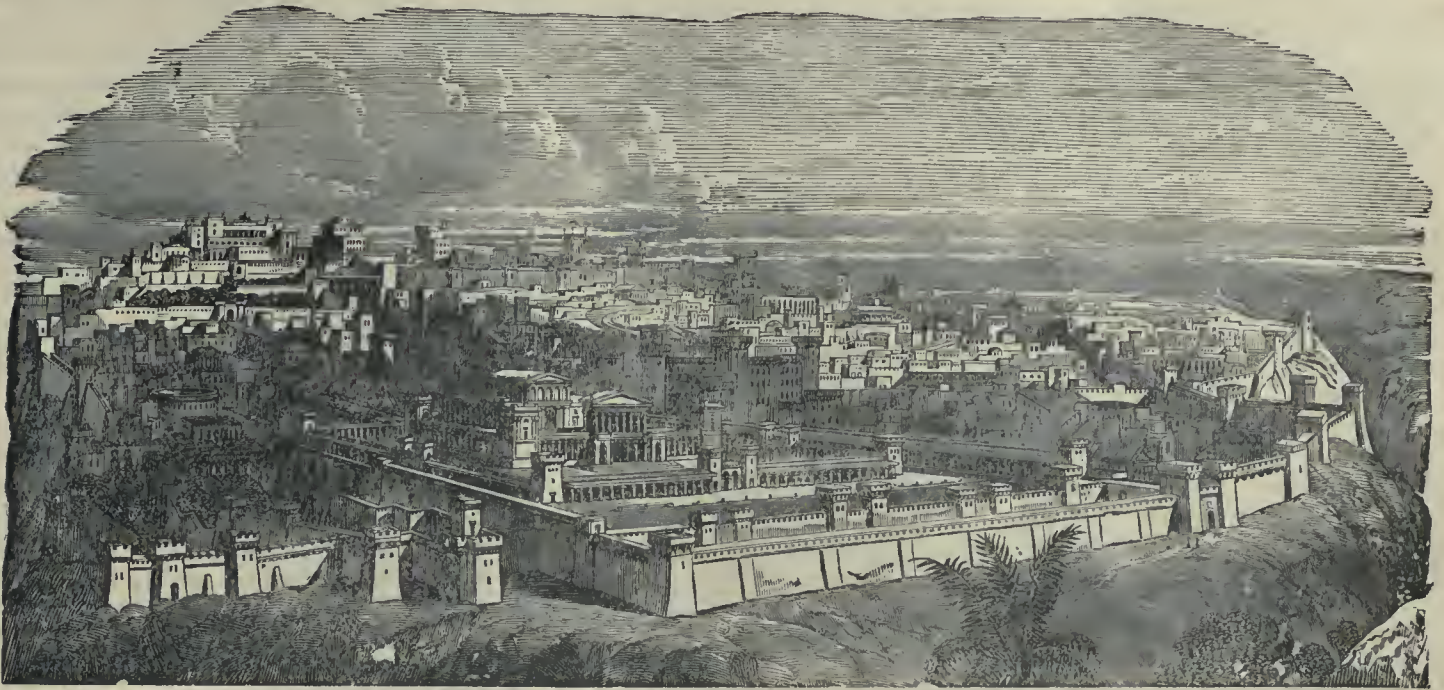


THE ASCENSION.

ON the evening of the resurrection, the disciples of the Lord Jesus were gathered together in an upper room of a house in Jerusalem, and had locked the doors for fear of being molested by the Jews. They were sad and sorrowful, being inclined to doubt that

that the person who took upon him human nature, and became man, is equal in dignity with the Father; he who, as man, ascended into heaven," where he reigns in glory and majesty and power. the Saviour of all who truly and faithfully seek him.

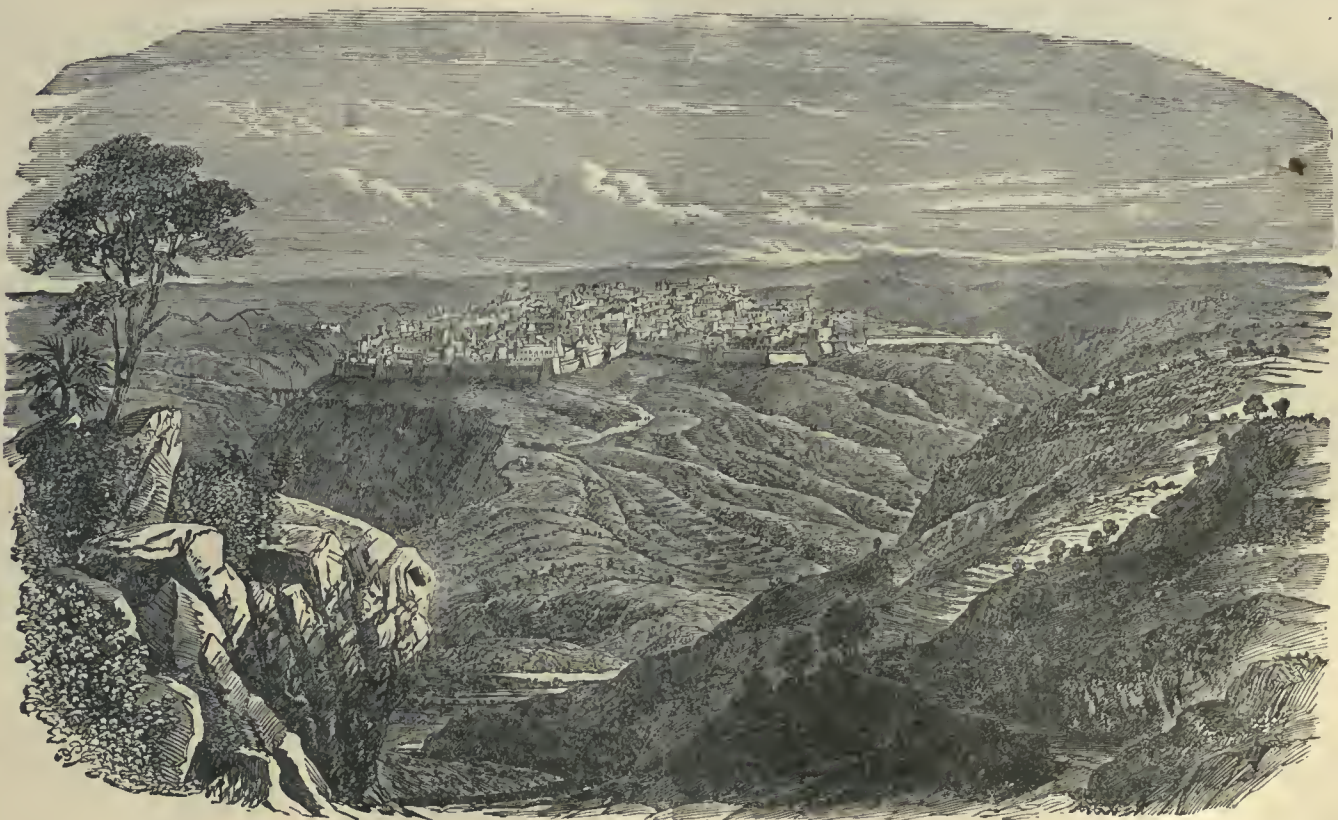
THE CITIES AND TOWNS OF THE BIBLE.



JERUSALEM IN THE TIME OF OUR SAVIOUR.

JERUSALEM stands in latitude $31^{\circ} 46' 35''$ north, and longitude $35^{\circ} 18' 30''$ east of Greenwich. It is thirty-two miles distant from the sea, and eighteen from the Jordan; twenty from Hebron, and thirty-six from Samaria. In several respects its situation is singular among

the cities of Palestine. Its elevation is remarkable, not from its being on the summit of one of the numerous hills of Judæa, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron, indeed, is higher still by some



JERUSALEM IN THE TIME OF DAVID, AS SEEN FROM THE SOUTH.

hundreds of feet, and from the south, accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side, the ascent is perpetual; and to the traveller approaching the city from the east or west, it must have presented an appear-

ance beyond any other city of the then known world. The general elevation of the western ridge of the city, which forms its highest point, is about 2,600 feet above the level of the sea.

Jerusalem, if not actually in the centre of Palestine, was yet



The accompanying Plan of Ancient Jerusalem will enable the reader to distinguish the localities mentioned in the Scriptures.

Jerusalem is sometimes called Salem in the Sacred narrative. It is first mentioned in Gen. xiv. 18, 1913 years B. C. The principal events of its subsequent history are as follows:

Its king was slain by Josue	1455 B. C.
Taken by David from the Jebusites, and called the City of David, who made it his capital	1048 "
The first Temple founded by Solomon	1012 "
The Temple dedicated	1004 "
The city taken and the Temple pillaged by Shishak, king of Egypt	971 "
The city taken, the Temple destroyed, and the Jews carried away captives by Nabuchodonosor, who burned the city to ashes	587 "
The return from captivity	536 "
The second Temple completed	515 "
The Romans, under Pompey, take the city	63 "
Jesus Christ born	4 A. D.
The Crucifixion and Resurrection of Our Lord	33 "
The city taken by Titus and razed to the ground	70 "
A city called Ælia built on the ruins by Julius Severus in the reign of Adrian	130 "
Jerusalem taken by the Persians	614 "
" " " " Saracens	637 "
" " " " Crusaders	1099 "
" " " " from the Christians by Saladin	1187 "
Jerusalem taken by the Turks, who drive away the Saracens	1217 and 1239 "
Surrendered to the Emperor Frederic II. by treaty	1228 "
Taken by the Turks	1517 "
Held by the French under Napoleon Bonaparte, February	1799 "

virtually so. It was on the ridge, the broadest and most strongly marked ridge, of the backbone of the complicated hills which extend through the whole country, from the plain of Esdraelon to the desert.

With regard to the actual position of the city itself, it occupied the southern termination of a table-land, which is cut off from the country round it on its west, south and east sides, by ravines more than usually precipitous. These ravines leave the level of the table-land, the one on the west and the other on the northeast of the city, and fall rapidly until they form a junction below its southeast corner. The eastern one—the Valley of Kidron, commonly called the Valley of Jehoshaphat—runs nearly straight from north to south. But the western one—the Valley of Hinnom—runs south for a time, and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat. Thus while on the north there is no material difference between the general level of the country outside the walls and that of the highest parts of the city, on the other three sides, so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory at whose feet they run, as to leave on the beholder almost the impression of the ditch at the foot of a fortress rather than of valleys formed by nature.

Christian Kings of Jerusalem.

Godfrey of Bouillon	1099 A. D.	Sibyl; then his son, Baldwin I.	1100 "
Baldwin I.	1100 "	win V.	1185 A. D.
Baldwin II.	1118 "	Guy de Lusignan	1186 "
Fulk of Anjou	1131 "	Henry of Champagne	1192 "
Baldwin III.	1144 "	Amari de Lusignan	1197 "
Amari (or Almeric)	1162 "	Jeanne de Brienne	1210 "
Baldwin IV.	1173 "	Emperor Frederic II.	1229-39 "

Josephus gives the entire circuit of Jerusalem, as it existed in his day, at 33 stadia, equal to $4\frac{1}{2}$ Roman miles, or $3\frac{1}{3}$ geographical miles, and this agrees pretty exactly with the line of the exterior walls as traced by the most recent explorers of the city. Hecateus of Abdera, a contemporary of Alexander the Great, says that the city was 50 stadia in circumference, and had a population of 120,000; and yet in his day it could not have been by one-third as large as when Bezetha was enclosed by Agrippa. Eusebius quotes two other writers prior to Josephus, one of whom gives the circuit at 40, and the other at only 27 stadia. But Josephus' estimate, perhaps measurement, of 33 stadia appears to be the most accurate. A city of such dimensions—granting that it was densely populated—could not have afforded accommodation to more than 100,000 people; and as we know that a considerable portion of the ground was taken up by the buildings and courts of

the Temple, and that a part of the newly enclosed quarter was but thinly peopled, the ordinary population did not, perhaps, exceed 70,000. This number, however, affords no adequate idea of the multitudes that crowded the houses and streets of the city, and encamped in the glens and on the hillsides during the celebration of the annual feasts. Josephus assures us that when the city was attacked by Titus, vast numbers had assembled to celebrate the feast of the Passover. Of these, 1,100,000 perished by pestilence, famine, or the sword; 40,000 were permitted to go free; and 97,000 were taken prisoners and sold into slavery.



THE CITY AND HARBOR OF LA VALETTA.

THE island of Malta, or Melita, as it is called in Acts xxviii. 1, is noted as the scene of the shipwreck of St. Paul. It is a rocky island in the Mediterranean, containing about 100 square miles. It was seized by the Phoenicians at an early day. These were dispossessed by the Greeks of Sicily, who were driven out by the Carthaginians, who in 242 B. C. were expelled by the Romans. It was a Roman possession in the days of St. Paul. The principal city, La Valetta, possesses a fine harbor, and is strongly fortified. St. Paul's bay, which is believed to be the scene of the Apostle's shipwreck, is a small inlet on the north side of the island, opening towards the east, which answers well to the description in the 27th chapter of Acts. The Apostle spent three months at Malta, and performed many miracles there.



RUINS OF CORINTH.

THE ancient city of Corinth was the capital of Achaia, and was situated on the isthmus which separates the Ionian Sea from the Ægean. The city stood on a small island, and possessed two ports—one on the east called Cenchrea, and one on the west called Lechæum. Its location made it of necessity one of the most important commercial cities of Greece, and also a military post of the greatest strategic value. Besides controlling the trade between the East and the West, it was the key of the Peloponnesus, and the highway between northern and southern Greece. It was strongly fortified, a prominent feature of its defence consisting of the Acro-Corinth, a huge rock rising 2,000 feet above the level of the sea, with almost perpendicular sides, and room for a town upon its summit. Corinth

was one of the largest, most densely populated, and wealthiest cities of Greece. It was noted for its wickedness, and the infamous worship of Venus which was celebrated here. The Romans destroyed the city B. C. 140, but Julius Cæsar made it a Roman colony, and it speedily regained its former magnificence and prosperity, and relapsed into its old wickedness. The Apostle Paul labored here a year and a half, and two of his Epistles are addressed to the church he founded here. The site is now unhealthy, and Corinth is a wretched place with few vestiges of its former greatness.



CANA OF GALILEE.

Two sites are claimed as Cana of Galilee, the village which had the honor of being the scene of our Lord's first miracle. The traditional site is at *Kefr Kenna*, a small village about four and a-half miles northwest of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed. It also contains the fountain, from which it is asserted the water which was made wine was drawn. The claims of the other site are advocated by no less an authority than Dr. Robinson, who places the village of the



GEBAL.

Gospel at *Kana-el-jelil*, which is situated farther north, about five miles north of Sefsurieh (Sepphoris) and nine miles north of Nazareth, near the present Jefat. It makes but little difference which was the true site. Cana was also the native place of the Apostle Nathanael.

GEBAL was a seaport and district of Phœnicia, and was situated north of Beyrout. It was called Byblos by the Greeks; but its old Scriptural name has been partially revived by the modern Arabs, who call it Jebail. It was a place of importance in ancient times (Ezech.



THE COAST OF TYRE.

xxvii. 9), and the seat of the worship of Thammuz, a Syrian idol generally supposed to be the same as the Phœnician Adonis, and perhaps the Egyptian Osiris. The district of Gebal and all Lebanon were assigned to the Hebrews, but were never fully possessed (Jos. xiii. 5).

TYRE, one of the most famous cities of ancient times, was the capital of Phœnicia, and the seat of enormous wealth and power. It was situated on the eastern coast of the Mediterranean Sea, within the limits assigned the tribe of Aser by Josue (Jos. xix. 29). It was originally a colony of Sidon, but rapidly became the most powerful and opulent city of the East. Tyre does not begin to figure in the Bible until the reign of David, who formed a close alliance with the famous Tyrian monarch Hiram, which was continued by Solomon. The Tyrians rendered important aid in the construction of David's Palace, and Solomon's Temple and royal residence at Jerusalem. The Tyrians were gross idolators, and the marriage of Achab, King of Israel, with a princess of this nation brought many woes upon Israel. The prophecies of the Old Testament abound in denunciations of Tyre for her wickedness, and pre-

dictions of her punishment. The city was taken and destroyed by Nabuchodonosor, as had been foretold; but the great body of the inhabitants fled from the mainland to an island opposite, and about thirty stadia from the old city, and which had served as a sort of suburb or port to it. Here a new Tyre was founded, which at length rivalled its predecessor in riches, magnificence and power. It was strongly fortified, and when Alexander the Great summoned it to yield to him, B. C. 332, it was able to resist him in a siege of seven months' duration. Alexander built a causeway of the ruins of the old city from the mainland to the island, and the city was taken. After



SIDON.



JAFFA, OR JOPPA.



THE FALL OF JERICHO.

various changes, Tyre at length became a possession of the Romans. It was taken by the Christians during the Crusades, and subsequently recaptured by the Turks. It began to decline as a commercial point after the city of Alexandria was founded. Our Saviour once journeyed into the region of Tyre and Sidon (Matt. xv. 21). Modern Tyre is a place of no importance, is poorly built, and contains about 3,000 inhabitants. It lies on the east side of what was once the island, one mile long and half a mile from the shore, thus enclosing two so-called harbors separated by Alexander's causeway, which is now a broad isthmus. The true harbor lies to the north of the town, but it is shallow, and will accommodate only the smallest vessels.

the Israelites after their passage of the Jordan, the capture being accomplished by the miraculous destruction of its walls. A new Jericho was afterwards built on a neighboring site, and became a noted place, second in importance only to Jerusalem. It contained a school of the prophets, and was the residence of Eliseus. Our Saviour visited it, and gave sight to two blind men here (Matt. xx. 29-34), and forgave Zaccheus (Luke xix. 1-10). Tradition makes the lofty mountain, called Quarantana, to the north-west of the city, the scene of the fasting and temptation of our Lord in the Wilderness after his baptism. The exact site of Jericho is a matter of dispute.

SIDON, the Zidon of the Old Testament, and now Saida, was situated on the Mediterranean, 20 miles north of Tyre, and the same distance south of the present city of Beyrout. It is one of the most ancient cities in the world, and is mentioned by Jacob in Genesis xlix. 13. It is believed to have been founded by Zidon, the eldest son of Canaan, soon after the deluge. It was once a place of great wealth and importance, possessing a splendid harbor and an extensive maritime trade. Its inhabitants were famous for their success in commerce, their skill in navigation, astronomy, architecture, and glass-making. The harbor is now choked with sand, and Sidon is a wretched, half-ruined town with 5000 inhabitants. It was visited by the Saviour, and many of the inhabitants believed on Him.

JOPPA, now called Jaffa, is one of the most ancient seaports in the world. It was in former times the principal port of the Holy Land, because of its nearness to Jerusalem. It lies on the Mediterranean, 35 miles north-west of Jerusalem, and 30 miles south of Cæsarea. It was a border town of the tribe of Dan. Here were landed the materials for building both the first and second Temples, which were sent from Tyre and Lebanon. Jonas took ship here for Tarshish, and here St. Peter raised Dorcas from the dead, and enjoyed the heavenly vision which taught him God's intention to save the Gentiles as well as the Jews. The city is still an important port. Its harbor is bad, being shallow and exposed to the winds. The city stands on a promontory jutting out into the sea, rising to a height of about 150 feet, crowned with a fortress, and offering on all sides picturesque and varied prospects. The population numbers about 15,000, more than one-half being Turks and Arabs. The Latins, Greeks, and Armenians have each a church here.

JERICHO was a city of Benjamin, lying about 7 miles from the Jordan, and 18 miles east north-east from Jerusalem. It was a very ancient city, and was the first place in the Promised Land taken by



VIEW OF ATHENS, SHOWING PIRÆUS AND THE LONG WALLS.

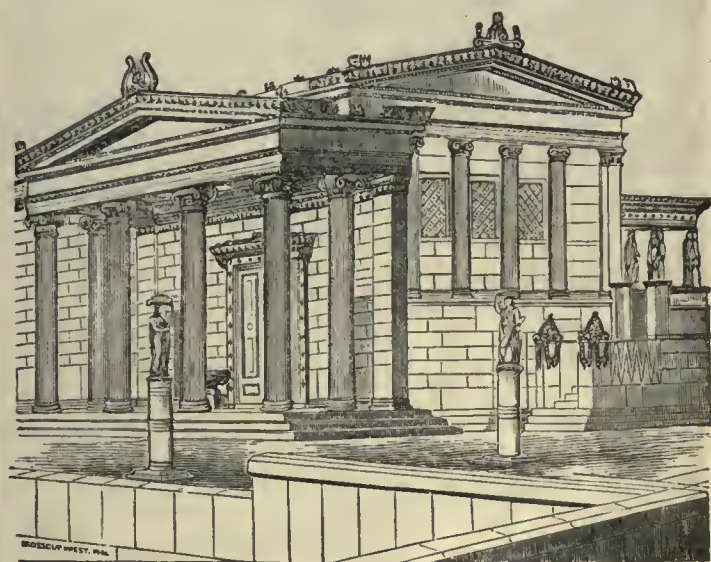
THE city of Athens was the capital of Attica, in Greece, and the chief seat of Grecian learning and civilization. The modern city stands on the site of its ancient predecessor, and is the capital of the modern kingdom of Greece. The ancient city was situated four miles east of the Saronic Gulf, and four and a half miles from the town of

as the most splendid city of Greece, and the fame of its beauty, the magnificence of its public works, and the brilliancy of its literature, will never die. After experiencing various vicissitudes of fortune, it passed under the dominion of the Romans, and during this period was visited by the Apostle Paul in his journey from Macedonia.



RUINS OF THE ACROPOLIS—ATHENS.

Piræus, which constituted its port and naval station. In its palmy days Athens was connected with Piræus by a system of fortifications known as the Long Walls. These enclosed the space between the city and port, and preserved uninterrupted communication between them. In course of time Athens became the most powerful as well



THE ERECHTHEUM—ATHENS.

St. Paul appears to have remained in Athens some time, and during his residence there delivered his famous discourse on the Areopagus to "the men of Athens." The remark of the writer of the Acts concerning the inquisitive character of the people of Athens is attested by the unanimous voice of antiquity. St. Paul founded a Christian church at Athens during his stay there. The city of Athens was built round a central rocky height, called the Acropolis, an elevation about three hundred feet above the general level of the town, and six hundred feet above the Mediterranean.



RUINS OF THE PARTHENON—ATHENS.

Near this height are several smaller elevations with valleys between. Northwest of the Acropolis is a moderate hill, on which stands the temple of Theseus. At a short distance from the northwest angle is the Areopagus, where St. Paul delivered his memorable address to "the men of Athens." The principal buildings on the summit of the Acropolis were the Propylæa, the Erechtheum, and the Parthenon. The Propylæa served as an ornament to the hill, and also as a military



THEATRE OF DIONYSUS—ATHENS.

defence of the approach from the city to the summit of the hill. Among the ancients it was even more admired than the Parthenon for its grandeur and general effect, and for the skill with which the difficulties of the site were overcome. The approach to it was seventy feet broad, and consisted of a flight of sixty marble steps. It contained the only gates by which the Acropolis could be entered. Passing through the Propylæa, one entered the Acropolis itself, and saw on the

right hand the grand building of the Parthenon, and on the left the scarcely less beautiful Erechtheum. The Parthenon was by common consent the noblest building of the ancient world, and the most beautiful monument of Athens. It stood on the very summit of the Acropolis, and was constructed of pure white marble. It was a temple erected in honor of Pallas Athené, the protecting divinity of Athens, and was regarded as the most sacred place in the city. It formed the most conspicuous object in any view of the town, and was the first thing to greet the eye of the traveller approaching from the sea. It is regarded by modern architects as the most perfect building ever constructed, and was adorned with rare and beautiful sculptures from the hand of Phidias, the greatest of the artists of Greece. It was built in the best period of architecture, and under the inspiration of the highest genius in art. After the introduction of Christianity it was converted into a Christian Church, and used as such until the conquest of

Greece by the Turks. In 1687, during a war between the Turks and Venetians, the former converted it into a powder magazine. A Venetian shell exploded the magazine and threw down the interior of the temple. During the last century some of its most beautiful sculptures were carried to England by Lord Elgin, and are now in the British Museum at London.

The Erechtheum stood on the left or northern side of the Acropo-



RUINS OF THE TEMPLE OF VICTORY—ATHENS.

lis. It was oblong in shape, with a portico of six Ionic columns at the east end, and a kind of transept at the west, a portico of four columns on the north, and the portico of caryatides standing on a basement, eight feet high, on the south. It was regarded as one of the most beautiful works of ancient times, and was held in the highest veneration by the Athenians. It was erected in honor of Erechtheus or Erichthonius, a fabulous hero of Attica.

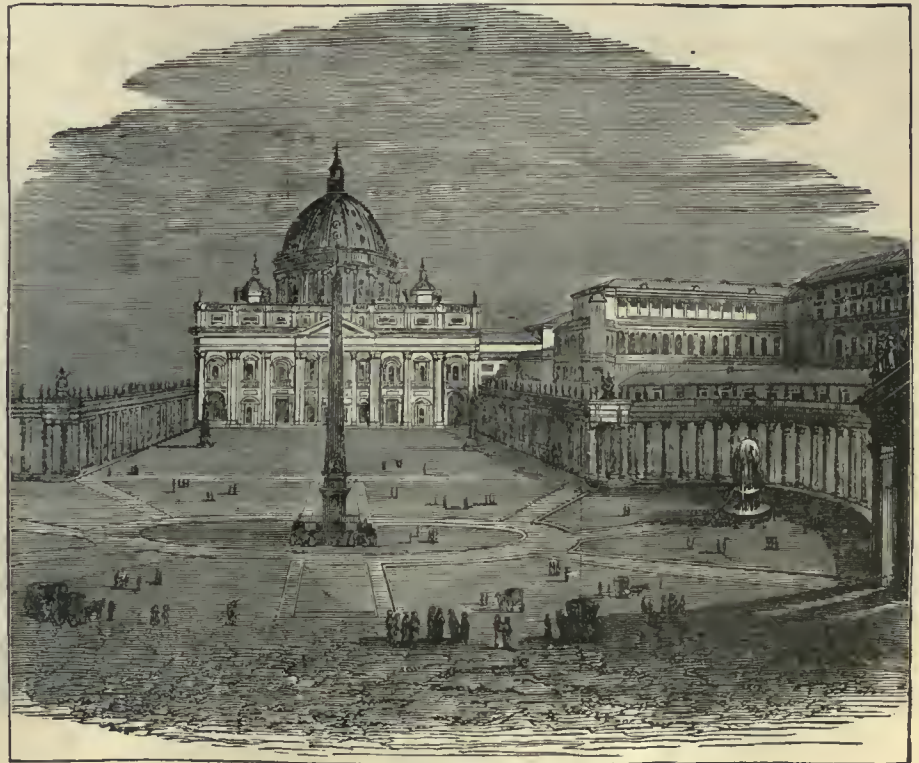
ROME, the famous capital of the ancient world, is situated on the river Tiber, at a distance of fifteen miles from its mouth. The seven hills which formed the nucleus of the ancient city stand on the left bank. In the engraving given here the Cathedral of St. Peter's is seen in the background, while on the right is the Castle of St. Angelo, the ancient Mole of Hadrian, with the Tiber in the foreground. Rome is mentioned in the books of Maccabees for the first time in the Hebrew Scriptures. It is also mentioned in the Acts of the Apostles, the Epistle to the Romans, and the Second Epistle to Timothy. The conquests of Pompey seem to have given rise to the first settlements of the Jews at Rome. The Jewish King Aristobulus and his son formed a notable part of Pompey's triumphal procession, and many Jewish captives and emigrants were brought to Rome at that time. Many of these Jews were made freedmen. Julius Cæsar showed them some kindness, and they were favored also by Augustus. Claudius, on the contrary, commanded all Jews to depart from Rome, on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit.

The Rome of the Apostle's day was a large and irregular mass of buildings unprotected by an outer wall; for it will be remembered that St. Paul's visit lies between two important epochs, viz.: its restoration by Augustus, and its restoration by Nero. The streets were generally narrow and winding, flanked by densely crowded lodging-houses of great height. St. Paul's first visit to Rome took place before the Neronian conflagration; but even after the restoration of the city, which followed upon that event, many of the old evils continued. One-half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper-citizens, supported in idleness by the miserable system of public gratuities. There appears to have been no middle class, and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. Such was the population St. Paul found at Rome at the time of his visit.

The localities in Rome, of interest to the student of the New Testament, are few in number, and rely for their authenticity mainly upon tradition. In the modern city, the grand basilica of St. Peter's is the most conspicuous object. It is by common consent the greatest and grandest of all Christian churches. The body of the Apostle Peter is believed to have been finally buried on the spot now covered by the dome of the basilica. The large building on the reader's right is the palace of the Vatican, the residence of the Popes of Rome. It stands on the site of the gardens of the Emperor Nero—a site memorable in the annals of Christian martyrdom. The other localities in and about Rome connected with the Apostolic era are the Appian Way, by which St. Paul approached the Eternal City; the Mamertine prison, in which he was confined, which was built by Ancus Martius, near the Forum, and which still exists beneath the church of *San Giuseppe dei Falegnami*; the scene of St. Paul's martyrdom on the

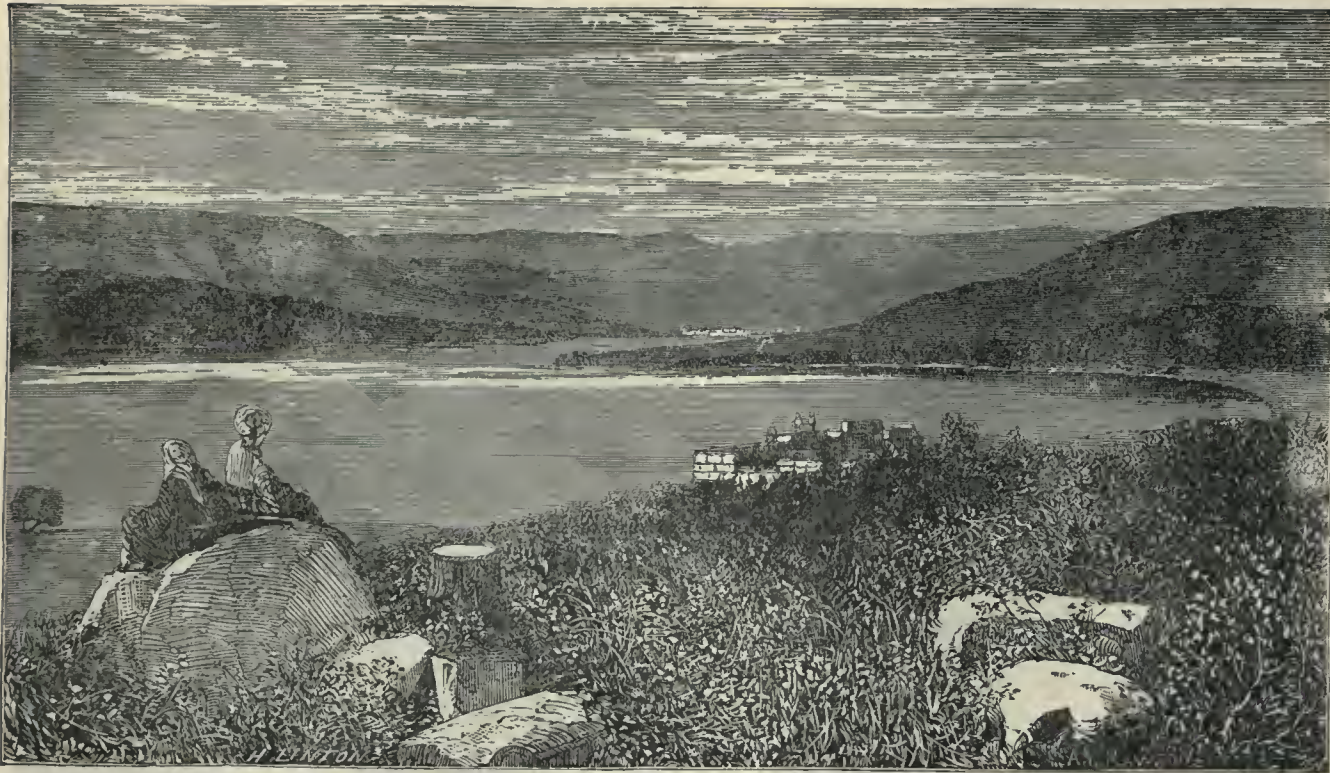


VIEW OF ROME, SHOWING THE CASTLE OF ST. ANGELO AND ST. PETER'S.



ST. PETER'S AND THE VATICAN—ROME.

Ostian road; the Ostian Gate, by which he left the city to be offered up for his faith; the chapel *Domine quo Vadis*, on the Appian road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom; and the Catacombs, which were the places of refuge and the burial-places of the early Christians in the days of their persecution.



SUPPOSED SITE OF CAPHARNAUM.

In the days of Our Saviour Capernaum was one of the chief cities of Galilee. There is no mention of it prior to the Babylonish captivity. It was situated on the north-west shore of the Sea of Galilee, about five miles from the entrance of the Jordan into that sheet of

speculate concerning it. Dr. Robinson believes the true site to be at Khan Minyeb, on the northern border of the plain of Gennesaret. Wilson, Ritter, and Grove, locate it at *Tell Hüm*, higher up on the lake.

water, and on the great route of travel from Damascus to the Mediterranean. Jesus seems to have made it his residence during the three years of his ministry on earth, and it was also the home of the Apostles Andrew and Peter. It was the scene of many of the Lord's miracles, and had thus a glorious opportunity offered it; but it rejected the Lord Jesus, and its doom was sealed. The name of the city lives only in the sacred narrative, and its site is so obliterated that writers can only

THE LIFE OF ST. PAUL.



TARSUS, THE BIRTHPLACE OF ST. PAUL.

ONE of the most important portions of the New Testament consists of the narration of the labors of St. Paul, the Apostle of our Lord and Saviour Jesus Christ, to the Gentile nations. As a man, St. Paul is one of the most remarkable and powerful characters in all history, and as the servant and missionary of the Saviour, he is even more remarkable and interesting.

He was a native of Tarsus, a city of the province of Cilicia, "no mean city," he tells us. Tarsus was the chief city of its province, and stood on the banks of the Cydnus, in the narrow, fertile plain between the Mediterranean and the snow-capped peaks of Tarsus, at the conflux of the commerce between Asia Minor and the East. Saul, as he was named in his infancy, was a member of a Jewish family of "the Dispersion," living in this city. His father had received the Roman franchise for services rendered the Romans, no doubt during the civil wars. It was the custom of the Jews to teach every youth some trade or useful avocation, and Saul was brought up to the occupation of a tent-maker. The family seem to have been possessed of ample means, for Saul was liberally educated, and was sent to Jerusalem at the close of his Hellenic course, to complete his studies under the learned teacher, Gamaliel, who was the most profound student of the Hebrew Scriptures of his day. Here he added to that perfect familiarity with the Septuagint, which, as an Hellenist, he had been taught from his childhood, a complete knowledge of Hebrew and of the Hebrew Scriptures, as well as the whole mass of the traditional lore of the

Pharisaic school. He seems to have been a person of deep religious feeling from his extreme youth, and had already acquired, among "his own people," a reputation for sanctity of life and strict observance of all the traditions of the sect, which he more than maintained at Jerusalem. Being a man of enthusiastic temperament, the young Pharisee became a fierce and uncompromising champion of the traditions of the fathers.

The new doctrines of Christianity seemed to Saul an attack upon the religion of the Jews, and he opposed them with great and active zeal. He took a leading part in the persecutions which were directed against the companions and followers of Jesus of Nazareth, and when the first Christian martyr, St. Stephen, was put to death, he stood by, "consenting to his death;" and took charge of the clothing of the witnesses. After the death of Stephen, Saul's zealous fury against the Christians was redoubled, and he became, not merely the chief instrument, but the prime mover in the great persecution for which that event gave the signal; and it was by his activity that the Christians were forced to fly from Jerusalem. Being determined to carry his efforts still farther, he, of his own accord, obtained letters from the high priest to the synagogues of Damascus, to enable him to seize and bring bound to Jerusalem any "of the way," whether men or women; and armed with these he set out for Damascus, A. D. 37.

On his journey a wonderful occurrence happened to Saul—an event which changed the entire current and purposes of his life. As he and his companions drew near to Damascus, the towers of the ancient city being in full view, a light, brighter than the noonday sun, blazed down from heaven upon the little band, enveloping it and bringing it to a halt. This brightness was not seen by Saul alone, but was visible to all who were with him, and they were stricken to the earth by it. Of all the company, Saul alone was struck blind by it, and he alone beheld in the blaze of glory the vision of the Son of God, as He appeared to the Three Children in the fiery furnace, and to Stephen in the article of death, visible only to his spiritual sense. Jesus revealed himself to Saul, as the One whom he was wickedly persecuting, and told him of His purpose to make of him a messenger to the Gentiles. Saul at once recognized his Lord, and, submitting himself entirely to the will of Jesus, asked: "Lord, what wilt thou have me to do?" He was told to go into the city, and await the revelation of the Divine will, which would be made known to him. The vision then faded away, and Saul, totally blind, was led into the city by his companions, who had seen the light and heard the voice, but had not understood what was spoken. He was conducted to the house of one of his friends named Judas, where he remained three days without sight, spending the time in fasting and prayer, and in communion with God.

Meanwhile the Saviour appeared to a devout man, and one of the few Christians living in Damascus,



THE CONVERSION OF SAUL.

named Ananias, and commanded him to go to Saul, and restore him his sight. Ananias, knowing the reputation of Saul, and the nature of his errand to Damascus, hesitated to obey, fearing that the vision was not, after all, from God; but the Saviour reassured him, and told him that Saul was even then praying, and, moreover, was expecting him, having seen Ananias in a vision. Ananias no longer hesitated, but at once sought out Saul, and in the name of Jesus of Nazareth, restored him his sight and baptized him.

Seeing that he was thus called to the Apostleship, Saul, who was afterwards called Paul, began his public ministrations immediately after his baptism. Received into full fellowship with the Christians of Damascus, he preached Christ in the synagogues, that He is the Son of God; and the more they wondered at the great persecutor's conversion, the more he increased in strength, "and confounded the Jews which dwelt at Damascus, proving that this is the very Christ." From Damascus, Paul retired into Arabia Petraea, by the Divine com-



ANANIAS AND SAUL.



PAUL AND BARNABAS AT ANTIOCH.



PAUL PARTING FROM HIS DISCIPLES.

mand. Here he spent a season in close communion with God, and was instructed in the truths of Christianity. He himself declares that at this period he conversed not with flesh and blood. After this he returned to Damascus, where he resumed his preaching. A conspiracy being formed against him here, he was obliged to fly. He succeeded in escaping from the city, and at once went up to Jerusalem, where he spent fifteen days as the guest of St. Peter, and was presented to the church. His zeal in disputing with the Hellenist Jews came near costing him his life, and he was hurried away by the

brethren to Cæsarea, whence he sailed for Tarsus. Before leaving the Holy City he had again seen the Saviour in a vision, this time in the Temple, and it was on this occasion that he was commanded to leave Jerusalem and go and preach the Gospel to the Gentiles.

From Tarsus, Paul went to Antioch, accompanied by Barnabas, and there preached to the church with power. While there a severe famine occurred in Judæa, and the Christians of Antioch made a collection of money for the relief of their brethren at Jerusalem, and sent it to them by Paul and Barnabas. The Apostles, upon discharging this duty, immediately returned to Antioch, and soon after this the disciples composing the church at Antioch were commanded by the Holy Ghost to send forth Paul and Barnabas to preach the Gospel to the Gentile nations.

Paul and Barnabas, accompanied by John Mark, the cousin of Barnabas, set forth, A. D. 45, from Antioch, on what is generally known as the great Apostle's first missionary journey. They embarked at Seleucia, the port of Antioch, and went to Salamis in Cyprus. From Salamis, which is on the east side of the island of Cyprus, they went to Paphos on the west side, passing along the coast. Here they discomfited a famous magician, who sought to defeat the ends of God, and was struck blind for his wickedness. They also converted the Roman Proconsul. From Paphos they went by sea to Perga, in Pamphylia, thence they crossed the mountain range of Taurus to Pisidia and Lycaonia, a journey attended with great hardship and danger. Here Mark left them, and returned to Jerusalem. The first halting-place of the Apostles in Pisidia was Antioch, a place, like its Syrian namesake, very important in the history of Chris-

tianity. Iconium was next visited, then Lystra and Derbe, in Lycaonia. From Lystra they returned, through Pisidia and Pamphylia, to Antioch in Syria, the entire journey having occupied a period of about three years. The journey had been one constant round of preaching, and was attended with great success. It was marked also by the performance of several miracles. The Apostles made a report of their acts to the church at Antioch, and then resumed their labors at that place. A dispute having arisen in the church, in consequence of certain persons insisting that it was necessary for Chris-

tians to be circumcised, Paul and Barnabas were sent to Jerusalem to obtain the views of the Apostles and elders there on the subject. They made the journey by land, passing through Phœnicia and Samaria, declaring to the brethren on their way what God had done for the Gentiles. The church at Jerusalem sustained the position of Paul, that circumcision was not necessary. The Apostles returned to Antioch.

In the year of our Lord 49, St. Paul set out upon his second missionary journey, shortly after his return from Jerusalem. This journey, besides its wide extent and long duration—covering a period of four years—is memorable for the introduction of Christianity into Europe; though the Apostle's labors were still confined to that eastern division of the Roman Empire which was marked by the Adriatic. Beginning at Antioch, it embraced Cilicia, Lycaonia, Phrygia, Galatia, Mysia, and the Troad; and in Europe, Macedonia, Athens and Corinth; whence Paul crossed the Ægean to Ephesus, and thence sailed to Cæsarea, and so, after a hasty visit to Jerusalem, returned to Antioch. Paul made this journey in company with Silas and Timothy. Luke formed a part of the little band during a portion of the journey.

After a considerable stay at Antioch, St. Paul set out on his third and last missionary journey in the autumn of A. D. 54, pursuing his old route. This third circuit included a residence of no less than three years at Ephesus; a journey through Macedonia, and probably as far as Illyricum, which brought the Apostle to Corinth, where he spent the three winter months of A. D. 57-58. To disconcert a Jewish plot against his life, he returned through Macedonia, and embarked at Philippi, after the close of the Passover; and rejoined his companions, who sailed direct from Corinth, at Alexandria-Troas. At Miletus, just before his final embarkation for the Holy Land, Paul took an affecting leave of the elders of the church of Ephesus, who assembled there at his bidding. He warned them of the dangers which would threaten them in the future, and exhorted them to cling to the faith of Jesus Christ. Finally, "he kneeled down and prayed with them all; and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."

Although warned of the danger which awaited him at Jerusalem, Paul went up to the Holy City, and was there welcomed by the other Apostles. Upon his appearance in the Temple, he was recognized and assailed by "certain Jews from Asia," probably some of his old opponents at Ephesus, and dragged into the outer court, where he would have been put to death, had not the Roman guard, attracted by the tumult, charged the crowd and rescued him. He was at once conveyed into the fortress of the Antonia. He obtained the leave of the Roman officer commanding the post to address the people, and, speaking to them in the Hebrew tongue, related the incidents of his early life and his conversion, the throng listening to him in silence. When he told them of his Divine commission to preach to the Gentiles, the people burst into furious cries and rent their clothes. The Roman officer, ignorant of the language in which Paul had



PAUL BEFORE THE COUNCIL.

spoken, could only suppose that he had given some strong ground for such indignant fury, and, causing him to be brought into the castle, commanded him to be examined by scourging. The soldiers were already binding him with thongs to the post, when the Apostle told them he was a Roman citizen, and reminded them of the danger of inflicting any arbitrary punishment upon one who was under the protection of imperial Rome. The tribune was astonished at this, and alarmed to find that he had inflicted the indignity of chains upon a free-born Roman. Learning that the trouble was a question concerning the Jewish religion, the tribune summoned the chief priests and the Sanhedrim to meet on the following day, and having loosed Paul from his bonds, placed him before them. Paul made a defence of his course, but the Council, which had no legal power to decide his fate, broke up in confusion, and a plot against the Apostle's life being discovered the next day, the commander of the castle sent Paul, under the protection of a strong military escort, to Cæsarea, to be examined by Felix, the Roman Governor of that province. Paul's accusers were also ordered to appear before Felix.

Soon after his arrival Felix heard the case. Tertullus made an eloquent speech against Paul, charging him with heresy, sedition, and the profanation of the Temple; but Paul replied with such force that Felix refused to pass any sentence until he could consult the governor of the castle at Jerusalem, who had first arrested Paul. He remanded the Apostle to prison, but allowed him to receive the visits and kind offices of his friends. Some time after this he again sent for Paul to hear him concerning the faith of Christ—this time, it seems, to gratify the curiosity of his Jewish wife, Drusilla, the daughter of Herod Agrippa I. The Apostle spoke to him only of righteousness, temperance, and judgment to come, and Felix, who was a man stained with crime, "trembled, and answered, Go thy way for this time; when I have a convenient season, I will send for thee." He kept Paul in prison for two years, often sending for him and conversing with him, not for purposes of repentance, however, but merely with the hope that Paul would bribe him to release him. At the end of this time Felix was removed, and Portius Festus appointed Procurator of Judæa. The case of Paul was at once brought to Festus' knowledge by the Apostle's enemies at Jerusalem, and they



PAUL WRITING HIS EPISTLES IN PRISON.

besought the new Governor to have Paul brought to the Holy City for trial, it being their design to waylay and kill him on the route. Festus, however, decided to hear the case at Cæsarea, and summoned the Apostle and his accusers before him. The charges were brought against him, and Paul, after protesting his innocence, appealed from Festus to Cæsar, or, in other words, demanded a trial at Rome, and Festus was compelled by the Roman law to grant the demand. A few days after this, Agrippa and his sister, Berenice, came to Cæsarea to congratulate the new Governor on his arrival, and Festus knowing Agrippa to be well versed in matters pertaining to the Jews, had Paul brought before him, in order that the king might hear the case, and advise him (the Governor) as to what precise charge he ought to lay before the Emperor. Paul availed himself of this opportunity to declare the truths of his faith, in one of the most powerful and eloquent orations on record. His defence drew from Agrippa the acknowledgment to Festus, "This man might have been set at liberty if he had not appealed unto Cæsar."

Paul had a double object in appealing to Cæsar. He desired that his case should be tried at Rome, where justice would be done him, and he would be safe from the murderous plots of the Jews; and he was anxious to preach Christ crucified in the Imperial City itself. Festus did not keep him waiting long, but sent him, with other prisoners, under the charge of a centurion of the Augustan cohort named Julius. After an eventful voyage, in which the ship was cast ashore on the coast of the island of Malta, the capital was reached about the beginning of March, A. D. 61. The news of his coming having preceded him, the Christians of Rome met him at the stations of *Appi Forum* and the *Three Taverns*, and welcomed him with great joy. He was suffered by the imperial officers to dwell in a house which he

hired within the limits of the *Prætorium*. He was kept in chains, with one arm bound to a soldier, who kept him night and day, but he was allowed to receive visitors, and to discourse freely with them of the Gospel. He was a prisoner at Rome fully two years, during which time he labored diligently to spread a knowledge of the Gospel, making many converts, among whom were some of the members of the Imperial household. Luke had accompanied him from Cæsarea, and Timothy joined him at a subsequent period. While at Rome he wrote several of his epistles—those addressed to the Philippians, the Colossians, the Ephesians, and Philemon. At last, in A. D. 63, Paul's case was heard by the Emperor Nero, who, finding nothing against him, set him free. He at once left Rome, and visited Jerusalem, Antioch, Macedonia, Asia Minor, Colossæ, and Ephesus, and spent a winter at Nicopolis. He also visited Dalmatia, and returned through Macedonia and Troas to Ephesus. During this period the Emperor Nero began his severe persecution of the Christians. Paul was arrested at Ephesus, and conveyed to Rome, towards the last of A. D. 65. How long he remained in prison at Rome is not known with certainty, but during this imprisonment he wrote his last epistle to Timothy. He suffered martyrdom at Rome, A. D. 66, it is believed on the 29th of June. Being a Roman citizen, he was allowed the privilege of being beheaded, without being scourged.

We have no very trustworthy account of the personal appearance of St. Paul. Of his temperament and character St. Paul is himself the best painter. His speeches and letters convey to us, as we read them, the truest impressions of those qualities which helped to make him the Great Apostle. We perceive the warmth and ardor of his nature, his affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, and his perfect fearlessness.



"AVE MARIA! GRATIA PLENA."

LIFE OF THE BLESSED VIRGIN MARY. MOTHER OF CHRIST;

FROM THE NEW TESTAMENT SCRIPTURES, AND THE BEST TRADITIONS OF THE
EAST, AS ACCEPTED BY THE GREEK AND LATIN FATHERS

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I.

OF Mary the Mother of our Lord. and of His reputed father, Joseph, the Gospels only make such mention as connects them with His personal history. But when He had ascended into Heaven, and when the religion which He had founded spread throughout the East and the West, filling not only Palestine but the surrounding countries with flourishing Christian churches, it was both natural and inevitable that every follower of His should feel a deep interest in knowing all about these revered parents of His and their entire family. And this inquiry was stimulated by the misstatements and calumnies of the Jews regarding Mary and Joseph.

We need only recall the names of a few of the early Christian writers who record the traditions collected in Judæa itself, in the very places where the Mother of Christ and her family had lived—traditions coming down to us from the age of the Apostles, put in writing by their disciples, and repeated by the most enlightened and saintly scholars of the four succeeding centuries. Foremost among these names stands that of S. JEROME; not, as everybody knows, that he is first in the order of time, but because, in the opinion of all who believe in Christ, he labored most successfully in the native land of Jesus and Mary and Joseph, to gather and transmit to all coming generations the inspired writings of



MARY, MOTHER OF GOD.

the Old and the New Testaments, together with all the historical knowledge which could throw light on them.

After S. Jerome come S. Justin Martyr, the great Origen, S. Epiphanius and S. John Damascene (both natives of Palestine), S. Gregory of Nyssa and S. Gregory Nazianzen, natives of Asia Minor, like Origen; S. Cyril of Jerusalem, S. John Chrysostom (a native of Antioch); S. Ambrose and S. Augustine, both contemporaries of S. Jerome. Such are a few of the sainted names which vouch for the existence and the authority of the traditions relating to the parentage of the Blessed Virgin Mary, to her birth and early life up to the point where S. Luke and S. Matthew take up the thread of the narrative in their Gospels. The same respected authorities supply the facts of Mary's life after

the Ascension of our Lord. She was too dear to the heart of the early church, to the grateful veneration of the last and best beloved disciple of the Lord, John the Evangelist, not to

be cared for reverently and tenderly by all these fervent followers of the Master; so that the details of her latest life and of her blessed death must have been remembered and recorded by the first generations of Christians—her own spiritual children all of them—most of them her own countrymen, and many of them her blood-relations.

With these preliminary remarks we may confidently enter upon

our task—that of condensing into a few pages the Life of her who is the Second Eve, the Mother of the True Life, most dear to every one who holds Christ to be the Second Adam, the Messiah, the Restorer and Saviour of our race.

II.

The birth-place of Mary was that same town of Nazareth, in Lower Galilee, where was also the home of Joseph, and where, during the first thirty years of His life, the Word Incarnate was to live in obscurity and toil. S. Justin Martyr, himself a native of Palestine, who defended the faith by his writings and died for it, within fifty years after the death of S. John the Evangelist, says, that Mary was descended in a direct line from King David. Her father's name was Joachim. The Jewish writers give him also the name of Heli; the Arabic traditions of Palestine and the early commentators of the Koran call him Imram or Amram. His wife's name was Anna or Hanna, according to these same authorities. She was of the tribe of Levi.

Of these two venerable personages S. John Damascene writes as one who is only giving utterance to the living, uninterrupted testimony of the populations of Lower Galilee, when he eulogizes their virtues. This universal veneration, as soon as the Christian Religion was allowed to be professed openly, found its expression in the churches erected in the East under the invocation of S. Joachim and S. Anna. The Emperor Justinian, in 550, had one built in Constantinople, which bore the name of S. Anna down to the conquest of the city by the Turks. The reverence thus paid from the beginning of Christianity to the immediate ancestors of our Lord, is founded both on their own recorded holiness of life and on the exquisite jealousy with which the Christian conscience watched over everything nearly related to the great fact of the Incarnation. The early heretics denied its reality; asserted that the body born of the Virgin and nailed to the cross was only a shadowy body, but no substantial human flesh; in a word, that Christ was no true man, and only had the outward appearance of one. Hence the scrupulousness with which every circumstance was examined that bore on the all-important fact of His being in very deed, "bone of our bone, and flesh of our flesh," as well as "True God of True God."

The veneration paid to His Mother and her parents was reflected on Christ Himself, while it strengthened in the mind of the believer the faith in the God made Man. Hence the piety, borne witness to by Justinian at Constantinople and by S. John Chrysostom at Antioch, was the same that inspired the youthful Martin Luther, long ages afterward, to vow to S. Ann to embrace a monastic life. It was that which prompted the populations of Brittany to pay such devout homage to *Sainte Anne d'Auray*, and the first Canadian colonists to build, on the shore of the S. Lawrence, that famous chapel before which, departing and returning, every vessel cast anchor, in order that the crew might go thither to worship Jesus, born of the Virgin Mary, to beseech, on their journey across the deep, the protection of Mary's sainted mother, or to thank her for their delivery from storm and shipwreck. All this was natural to true believers.

It is said that the child Mary was sent, like Samuel to the pious Anna of the Old Testament, as a reward to ardent prayer after long sterility. The Moslem traditions, echoing those of the Galilean populations, affirm that the mother of the Blessed Virgin, when she first knew that her prayer was heard, knelt in thanksgiving, and said: "O Lord, I vow to consecrate to Thee the child which Thou hast given me: accept graciously my offering, O Thou to whom everything is known." And this same voice of Arab tradition, echoing the constant belief of the early Christians of Palestine,

attests also the privilege claimed for Mary by the Church, and solemnly decreed as an article of faith on December 8, 1854—that of having been, by a special application of the saving grace of her Son, preserved from the stain of original sin. This is what is called her "Immaculate Conception." It was most fitting that the Second Eve, the humble and self-sacrificing parent of our redeemed humanity, should have been, at the very instant when soul and body were united, as free from every stain of moral evil as the first Eve, when the Almighty hand formed her body from out the substance of sinless Adam, and poured the breath of life into it. Even the Jewish traditions, long before the coming of Christ, affirmed the current belief from the days of the Patriarchs and from the beginning, that the stain of Adam's sin was not to touch the Messiah or His Mother. Mohammed himself bore witness to the universal existence of this belief among the nations descended from Abraham, whether Christian or not.

Anna's blessed child was born on September 8, in the year of Rome 734, that is, twenty years before the Christian era. In the Koran (chapter iii.), it is said that when the babe was born, her mother said: "O God, I have brought into the world a daughter, and have named her Miriam (*Mary*). I place both her and her posterity under Thy protection; preserve them from the designs of Satan."

The solemn ceremony of naming a new-born babe was performed by the Jews on the eighth day after the birth. Hence it is that the solemnity of the Holy Name of Mary is celebrated by the Church on the Sunday within the Octave of the Nativity, or that following the 8th of September. When the child had attained her third year, her parents, in fulfilment of their vow to consecrate her to God, took her from Nazareth to Jerusalem, and gave her up to the priests to be educated within the vast precincts of the temple, where other children, similarly dedicated by vow to the life of Nazarites, were brought up together.

From the first age of Christianity a house was pointed out to pilgrims and visitors as the house of S. Ann. Over this spot, as over every other made sacred by memories connected with our Lord and His Mother, the faithful kept loving watch throughout the evil days of Moslem domination. And we should not forget that, inasmuch as S. Ann herself was held in great reverence by the followers of the Koran, so when Jerusalem fell into their hands, they hastened to change into a mosque or place of Mohammedan worship, the oratory built on the site by the Christians. So did they manifest their veneration for all other places held most dear by Christians; their special regard for burial-places forbidding them from appropriating to their own religious uses the church raised over the Holy Sepulchre by S. Helena. When the Crusaders conquered Jerusalem and established a kingdom in Palestine, their piety led them to build churches and monasteries at all spots in the Holy City and throughout the kingdom hallowed by the memory of our Lord, His Mother, and His ancestors. Thus they erected a monastery with a church on the traditional site of the house of S. Ann; when Jerusalem fell afterward into the hands of Saladin, the church and monastery became a mosque, held in very great respect by its new masters.

Even so near the splendid mosque of Omar (*El-Aksa*), which at this day occupies the site of the temple, is a smaller one, *Es-Sakhra* ("the Rock"), built on the spot where Mary and the other maidens, bound by Nazarite vows, lived during their seclusion. Thus, we have monumental records recalling the childhood and girlhood of our Lady.

The Crusaders converted the humble chapel which stood on this "Rock," into a splendid church, surmounted by a gilt cupola and a lofty cross. Here, then, was spent the life of the Blessed Virgin

from her third year upward. It was during the rule of Herod the Great, an Idumean, who had married Mariamne, a descendant of the Machabean line of princes, and thereby conciliated the favor of some of the most influential among the Jews. He restored the temple with the utmost magnificence, thus still further winning popular applause. He also built Cesarea on the sea-coast of the Mediterranean, naming it after the Emperor Augustus, together with other important cities here and there. But, to offset the service rendered to the national religion by the restoration and adornment of the temple, he erected in the cities, by him founded, magnificent houses of worship to the gods of Rome.

It was while this clever, but unscrupulous, prince was pushing forward the costly works on the temple, that Mary was being educated within its precincts. In what this education consisted we can only conjecture from the ascertained Jewish customs of that age, and from the fragmentary passages of Eastern fathers. The "Proto-Gospel of S. James," a work held in general esteem during the first centuries of the Christian era, describes Mary as seated before a spindle of wool dyed purple. The Jews had borrowed and inherited from their neighbors, the Phenicians, the art of giving to the fabrics they wove that exquisite purple dye so much prized in the ancient world. Besides this, S. Epiphanius says that the Blessed Virgin was skilled in embroidery, and in weaving wool, fine linen, and cloth of gold. Especially careful were the priests, after the Captivity, to teach these privileged maidens, and all the youth of the upper classes, the knowledge of the Hebrew Scriptures. What the study of these must have been to one "full of grace," like the future Mother of the Redeemer, we need only suggest to the intelligent reader.

In these peaceful studies and useful occupations, varied by the stirring scenes of the gorgeous Jewish worship, passed Mary's girlhood. Meanwhile, as tradition informs us, both her parents closed a holy life by the death of the saints. Her father died first, when his daughter was in her thirteenth year; and she returned to Nazareth to the house of her widowed mother. When the latter was also called to her reward, it became the duty of her nearest relatives to find her a protector and a husband among her own tribesmen, in accordance with the prescriptions of the Mosaic Law.

S. Gregory of Nyssa, who follows the best traditions of the

East, relates that the noble maiden was unwilling to be bound by the ties of matrimony, and besought her kinsfolk to allow her to return to the temple and continue there the secluded Virginal life which alone had a charm for her. To this they peremptorily refused to consent; and the orphan had, perforce, to choose the man who should be her husband and protector—one who, in the hidden councils of God, was to be the guardian of the Messiah and His Mother, their devoted companion and support—and, through all the Christian ages, the Protector, under God, of all those who believe in the Saviour.

Here come in the beautiful legends which have inspired Christian art, concerning the rivalry among the unwedded kinsmen of Mary for the honor of claiming her as bride. Among the descend-

ants of David assembled in Nazareth, or in Jerusalem, at the town-house of Joachim and Ann, was Joseph, who, impoverished, as were most of his kinsfolk, supported himself amid the hills and obscurity of Galilee, by following the trade of what the Gospels call "a carpenter," or what we would more properly call "a cabinet-maker." Among the many thriving cities and industrious populations of Galilee, the art of inlaying was much in demand. He too, like Mary, like the numerous bodies of Essenes, who practiced a life of self-imposed abstinence and seclusion, aiming at a moral perfection above the reach of the multitude—aspired to the Virginal life. By what inspiration, then, was he impelled to be a suitor for the hand of his kinswoman? Or were the names of all the persons eligible for that honor submitted to the Maiden in a list, permitting her to draw by lot from among the number? Having to be so intimately connected with the Saviour in His helpless infancy and childhood, Joseph was, of course, under a special providence; and our own



THE ANNUNCIATION..

Christian sense must divine and supply many links in the chain of facts that fill up his history.

S. Jerome, recalling the ancient tradition preserved in the narrative of the "Proto-Gospel of S. James," tells us that the suitors, after praying to Him in whose hand are our lots, brought each to the temple a rod of almond-tree, and left it over night before the altar. On the morrow, that which bore the name of Joseph had blossomed. It was a renewal of the miracle by which God in the Old Law had confirmed the sons of Aaron in the priestly office. This is the event referred to in

Raphael's first and pure master-piece, "The Marriage of the Blessed Virgin."

Mary, become the wife of the blameless and high-minded man thus selected by Providence, went to reside in her ancestral home at Nazareth. It is six months after the message delivered to Zachary in the temple—that he shall be given a son to be called John. He shall be great before the Lord . . . shall be filled with the Holy Ghost before his birth. He is the precursor of the Messiah, who shall herald the approach of the long-expected Saviour and point Him out, walking the earth in our flesh. The "fulness of time" has come. From before the throne of the Highest the same angelic messenger descends to announce the accomplishment of what is God's work above all others.

"The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was MARY. And the Angel being come in, said unto her: *Hail, full of grace, the Lord is with thee: Blessed art thou among women; who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.*"

"The lowly maiden, among the many graces with which her soul overflowed, above all, possessed humility. She was alarmed, not so much by the presence of the angel, as by the reverence with which he addressed her. The divine favors already lavished upon her have not begotten pride. It is a characteristic of Christian sanctity, that its possessors, while intensely grateful to the Divine Goodness for every favor in the natural and supernatural order, are still most painfully conscious of their own shortcomings. The nearer God lifts them to Himself the more exalted becomes their ideal of moral perfection, the more severely do they compare what they are at the present moment, with what they might and ought to be. But the dignity that awaits Mary, singular and incommunicable as it is, had never entered into the visions of attainable holiness presented to her mind by the Spirit of God.

"The Angel calms her fears by announcing the object of his mission. She is divinely chosen in the eternal counsels to be the mother of the long-promised Redeemer, JESUS. *He shall be great, and shall be called the Son of the Most High; and the Lord shall give to Him the throne of David, His father, and He shall reign in the house of Jacob forever; and of his kingdom there shall be no end.*"

"The youth of Mary, her voluntary or enforced poverty, and her having placed herself as an affianced bride under the protection of a kinsman, . . . have not deadened in her bosom the yearning for the appearance of 'the Orient from on High,' the longing for the restoration of her own royal house. Patriotism and religion were intended by God to be one undivided and absorbing sentiment in the breast of every Hebrew woman as well as man. The daughter of David, then, must have been thrilled by the Heaven-sent assurance of the resurrection of David's line, of the coming glory and eternity of the new kingdom. But that it should be through son of hers overwhelms her. Genuine humility is not littleness of soul: it merely gives the soul an intense feeling of the distance which exists between what our own will has made us, and what God wills us to be. It is, therefore, at bottom, a vivid sense of the deficiency of one's own will in conforming with the Divine. But when it becomes clearly known to the humble soul that God requires of her the sublimest efforts of self-sacrifice, her very humility being a supernatural and irresistible tendency toward accomplishing His purpose, she puts forth a strength and a magnanimity all divine in doing what is most heroic and most painful.

"Did the divine light which must have flooded that favored soul

on this occasion—unique in the whole economy of the supernatural government—enable Mary to perceive that, to become the Mother of the Second Adam she must fulfil the part of the Second Eve? that His triumph must be through suffering; that His diadem was to be a crown of thorns, and His death that of an executed criminal, the horror and abomination of His own and of all civilized peoples? If so, her acceptance of such motherhood meant a share in all this shame and torture of soul. Thus was humility satisfied; it should have its sublimest satisfaction in the cross, in her companionship with the Crucified.

"Light having been given her to understand the operations of the Divine Power, and the scruples both of her humility and her purity having been removed by the words of the Angel, she bows herself to the Divine Will, and accepts the awful responsibilities of Mother of the Redeemer. *Behold the handmaid of the Lord; be it done unto me according to thy word. And the Angel departed from her.*" (HEROIC WOMEN OF THE BIBLE AND THE CHURCH.)

She was related on her mother's side, at least, to Elizabeth and Zachary, the parents of the Baptist, whose approaching birth the Angel had revealed to her. Probably these noble relatives had been the comforters of Anna in her widowhood, and the consolers as well of Mary herself in the first period of her orphaned life. Her first thought is to visit their privileged home. It was a long journey to the southern extremity of Judæa, and over perilous roads. But the Spirit who henceforth is the very soul of that Blessed Mother's soul, is one of generosity; and Mary goes on her way rejoicing. She is the Ark of the New Covenant, bearing over the mountains and through the valleys of Judæa, not the manna put within the former ark by Moses together with the Tables of the Law. Here is He, who is the true Bread of Life, the Divine Law-Giver, the very "Angel of the Testament" Himself. And as Mary crosses the threshold of Elizabeth, John feels the presence of Jesus; at the approach of "the Bridegroom," His "Friend" is quickened with the pulses of a new life. His mother "cried out with a loud voice . . . Blessed art thou among women! . . . And whence is this to me that the Mother of my Lord should come to me?" . . .

Mary, unwilling to deny what has been revealed to her saintly kinswoman, only thinks of referring the homage paid to herself to Him from whom every perfect gift descendeth. The light of prophecy floods her soul, as the future ages are spread out before her, and she pours forth the strains of the sublime song, which has ever since been the hymn of Christian triumph and thanksgiving:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour!
Because He hath regarded the humility of His handmaid;
For behold from henceforth all nations shall call me Blessed.
For He that is Mighty hath done great things to me,
And Holy is His name."

"Three months did Mary abide with Elizabeth, not seeking the public eye, but both of them communing with God in prayer, in obedience to the Holy Spirit who filled them; and increasing in their own souls the zeal for His glory and for the salvation of His people. So entirely does Mary trust to the divine wisdom to disclose the secret of her heart, that, on her return to Nazareth, she makes no mention of it to Joseph. She is rewarded for her absolute trust: an angel is sent to this prudent and God-fearing man to apprise him of the Treasure lying hidden beneath his roof. He is thenceforth to be the faithful steward in God's family on earth, guarding and cherishing the two Beings in all creation the most precious in the sight of Heaven—that exalted Mother and her

babe. Joseph too, if not in very deed a Nazarite like John, received a portion above his brethren: Christ, during His helpless infancy and boyhood, was to be his sole care and portion. Christ and His Mother were to look up to him, under God's providence, as their head, guide and support. He could not but understand, once the Angel of the Lord had revealed to him Mary's secret, that of all just men whom Heaven had most favored till then, none were so privileged as himself. For beneath his lowly roof he now held the new Parents of restored humanity foreshown to Adam and Eve in the Garden. On his head were accumulated the blessings prophesied by Jacob to the first Joseph (Gen. xlix. 25, 26): 'the blessings of Heaven above, with the blessings of the deep that lieth beneath, until the desire of the everlasting hills shall come.' He has come; ere long Joseph shall look upon His face, and hold Him in his arms, and hear His voice uttering words of filial love and gratitude."—(HEROIC WOMEN OF THE BIBLE AND THE CHURCH.)

III.

The glory of our Second Eve is, that her life, from this period to the Ascension of her Son, will be identified with His; and that from His Ascension till her death at Ephesus, her sole care was to sustain and comfort the infant Church, so sorely tried in Palestine.

In Bethlehem Joseph was born, and to Bethlehem a mere accident compels Joseph and Mary to go, just as she is about to give birth to her child. They went thither in obedience to an Imperial Decree enjoining on all persons within the Roman empire to be registered in their native places. S. John the Evangelist, a near relative of the Blessed Virgin, and the disciple so dearly loved by her Son, says of the Incarnate Word, the Light of the World: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." Whatever may have been the circumstances that explain the fact—the fact is recorded by the Gospel, that in Bethlehem, the city of David, where Booz bestowed on Ruth, the Moabite, such kindly countenance and courteous hospitality, no one house was opened, at the hour of her sorest need, to the greatest of David's daughters, the gentle Mother of the Messiah. . . . They arrived, sore-footed and weary, at its gates, when night had already fallen. The town was full. "There was no room for them in the Inn." They sought, on the outskirts of the town, one of those natural caves, the shelter for the shepherd in stormy weather, the refuge of the poor way-farer at all times. "And she brought forth her first-born Son and wrapped Him up in swaddling clothes, and laid Him in a manger."

We do not deplore that it so befell both Mother and Babe. It was meet that He who came to "make all things new" in the world of morality, should have elected to be born in the most abject destitution. He had come to condemn the ill-uses of wealth, and to inculcate the blessedness of that spirit which despises riches in themselves, and sets store solely on the Eternal Kingdom and the supernatural virtues that lead to it. . . . So, she looks, first of all human beings, at that midnight hour, on the face of her Babe and her Saviour. What ecstasy filled her soul as the light of that countenance, that so many generations had vainly wished to behold, made all bright for her and for her saintly guardian, Joseph, in that hillside cavern! These two were the first worshippers, as they were to be the two inseparable companions and faithful Disciples of the Divine Master—the great Teacher of the Manger and the Cross. They were called "His Parents." And as such they are unspeakably dear to the Christian world.

Who are those who are first summoned to the presence of the

new-born King, the Day-Star of Israel, the Hope of the world? Shepherds guarding their flocks by night. "And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them: Fear not. For behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger."

To these poor folk, the first called to the knowledge of Christ and to the everlasting glories of His Kingdom, a foretaste is there given of the society which Christians are to share here and hereafter. "Suddenly there was with the Angel a multitude of the heavenly army, praising God and saying, *Glory to God in the highest, and on earth peace to men of good will.*" These first courtiers of the Saviour-King, as well as all His followers to the end of time, must accustom themselves to behold with the eyes of faith the splendors of that unseen world, in which Christ reigns, ministered to by myriads of these bright angelic spirits.

There is one sentence recorded of Mary, in the passage, which recounts the visit of the Shepherds to the new-born Babe. They had found "Mary and Joseph, and the Infant lying in the manger. And, seeing, they understood of the word that had been spoken to them concerning the Child. And all that heard wondered . . . *But Mary kept all these words, pondering in her heart.*" The sole study of this Mother of the incarnate God, was to know Him and His mysteries. Knowing Him, therefore, better than all others, she walked more closely in His footsteps, treading, not in the paths where honor and applause might reach her on His account, but in the ways of obscurity, deep enlightened love and heroic suffering.

The eighth day came, and the parents, following the guidance of the Holy Spirit, took the Child to the Priest to have Him circumcised, in conformity with the Law. In every particular both He and they wished to give an example of perfect obedience. He had taken to Himself the flesh of Adam, in order so to hallow it by the union, that it might be our ransom on the cross. In circumcision the redeeming blood begins to flow, and the divine humility that was to shine forth in His Passion, already manifests itself in Bethlehem. Then was He given the name of JESUS, by Joseph, in compliance with the injunction of the Angel.

Mary and Joseph were soon afterward gladdened by the coming of the Magi—the "Three Wise Men," or "Three Kings" from the East. It was a memorable event. Jerusalem, where the standards and eagles of Imperial Rome were displayed on the Antonia Tower, overlooking the temple, and where the Idumean Herod was acknowledged as king, knew that the "sceptre had passed out of Juda," and, therefore, that the promised Saviour must be nigh. He had already come, and Jerusalem and Judæa knew it not. They expected a mighty Prince, manifesting himself with more than the warlike genius of David and the far-reaching wisdom of Solomon. And lo! He lay hidden in a wayside cavern at Bethlehem, swathed with the clothes of infancy, and laid in a manger! This was not the Messiah who could challenge the acceptance and worship of the worldly-minded Jews.

But in the depths of the mysterious East, through which the Israelites had been scattered, God had ever had among the idolatrous nations men who cherished the universal belief in a future Redeemer and Restorer, and looked anxiously forward to His coming. This faith of the Patriarchs, preserved, though obscured, among the Gentiles, was confirmed by contact with the dispersed Israelites, and by the holy lives of such men as the elder Tobias

and his son and kinsfolk. Here are three of these noble watchers for the STAR that was to "rise out of Jacob," the "Sceptre" that was to "spring up from Israel." They had counted the years assigned by prophesy for His apparition; and God had rewarded their faith by an extraordinary light in the Heavens, while His Spirit spoke to their hearts. They had formed a holy companionship in faith and good works amid the surrounding unbelief and corruption; and now they are companions on the road to Christ.

The Gospel admirably tells their story up to their arrival in Bethlehem. What joy filled the hearts of Mary and Joseph at the sight of these kingly pilgrims from afar! Not on shepherds alone, then, had the Day-Star of Bethlehem arisen; not alone for the poor and lowly was His Kingdom; nor alone over the minds and hearts of the Israelites was His reign to extend. He was to gather all nations to Himself by the irresistible force of Truth and Charity.

Herod, alarmed by the coming of the noble Pilgrims, and the tidings that the King Messiah was born, only waited for their return to Jerusalem and the precise information expected from them, to pay his visit to Mother and Babe. We know what fell purpose he entertained.

The Three First Worshippers from among the Gentiles are gone as they came—in haste; their path lies not toward Jerusalem, where a dark and unsparing State-policy is plotting the destruction of the Prince of Peace, and their own as well; but God's Angel guides them safely towards their own people, whom they are to leaven with faith in the Redeemer.

"And after they were departed, behold, an angel of the Lord appeared in sleep to Joseph, saying, Arise, and take the Child and His Mother, and fly into Egypt; and be there until I shall tell thee . . . who arose, and took the Child and His Mother by night, and retired into Egypt; and he was there until the death of Herod." Instantly, in the dead of the night, without hesitation or murmur, and trusting themselves to the ever-watchful care of Providence, Joseph and Mary betook them to flight. Not a moment too soon. For the spies of Herod had warned him of the departure of the Wise Men, and his minions were already on their way to Bethlehem. The fugitives were yet amid the secret passes of Carmel, when the sword of the first persecutor "killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old, and under."

What route Joseph chose along the southern sea-coast we have no means of ascertaining. Doubtless he avoided the most frequented, because, while firmly relying on the angelic guidance in case of great need, he used all his own sagacity in avoiding every danger to his precious charge. Nor do we know with anything like an approach to certainty, in what city or village of Egypt the Holy Family fixed their abode while waiting for the order to return to Palestine. It is likely that Joseph, in his prudence, would shun the cities where he might find large colonies of his countrymen, and with them emissaries of Herod. A quiet country hamlet, where his skill in working wood could provide for the sustenance of the two beings he worshipped, would most naturally fix the choice of Christ's devoted Guardian. As the precise date of Herod's death is unknown, so also is the duration of the Holy Family's stay in Egypt.

If by any chance the Blessed Mother learned, while there, the cruel massacre of the innocents in Bethlehem and its neighborhood, how much more keenly her heart felt the wound made by the first mortal peril that threatened the life of her Babe! Already, even before Holy Simeon prophesied about the sword which was to pierce her on Calvary, she felt its point searching her soul. The Church, in after ages, called her the "Queen of Martyrs." She was in

reality such while yet in Egypt. For the babes so inhumanly slain in Bethlehem were only the first glorious band in that great army of Martyrs, who were to bear witness with their blood to the Divinity of the Lamb.

At length, the angelic messenger bade Joseph return to Judæa. "Arise, and take the Child and His Mother, and go into the land of Israel." With the same promptness and unquestioning simplicity Joseph executes the divine command. He is the head of God's family on earth; to him is the divine will intimated; and to him it belongs to see it executed, both the Word Incarnate and His Mother yielding implicit obedience to Joseph. In these last years, as the nineteenth century draws to its close, the Church has solemnly declared S. Joseph to be, under God, her protector and the guardian of all her interests. Why should he, who made of Christ and His interests, in infancy, childhood and youth, the one absorbing care of his life—not continue in Heaven to be the guardian and protector of all those who are dear to Christ?

And so, Joseph "arose and took the Child and His Mother, and came into the land of Israel. But hearing that Archelaus reigned in Judæa in the room of Herod his father, he was afraid to go thither; and, being warned in sleep, retired into the quarters of Galilee. And coming, he dwelt in a city called Nazareth."

The death of Herod, and the horror caused by the massacre of the innocents, produced a reaction in the public mind. People were naturally averse to blood and persecution. Moreover, the multitude who did not take pains to inquire minutely into the truth of things, fancied that the Babe mistaken for King Messiah by the Wise Men, must have perished in the wholesale butchery ordered by Herod. Mary, then, once restored with her infant to her obscure and peaceful abode in Nazareth, had no reason to delay the ceremony prescribed by the law, of presenting her Son in the temple of Jerusalem, and making the offering customary on this occasion. Joseph chose the opportune season, and guided the Blessed Mother on her way. They acted throughout in perfect conformity with the divine plan revealed to them, that they should conceal from the outer world the quality and mission of the Child they called their own. They left it to the Spirit of God to enlighten privileged individuals concerning the Messiah.

Mary, in presenting to the Lord in His temple, her own first-born, offered with Him a pair of turtle-doves. It was the offering of the poor; and she made no apology for it. The priests in attendance performed their function; no thought about the possibility of this child of poor parents being the Messiah, crossed their mind; no light from on high disclosed the Emmanuel . . . Two holy souls were there, however, to whom He revealed Himself—Simeon and Anna; the former, like the Three Wise Men in the East, yearning to look upon the face of his Redeemer before he closed his eyes; the latter, a saintly widow, now in her eighty-fourth year, "who departed not from the temple, by fastings and prayers serving night and day."

Simeon "came by the Spirit into the temple. And when His parents brought in the Child Jesus, . . . he also took Him in his arms, and blessed God, and said: *Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. Because my eyes have seen Thy salvation. . . .* And His father and mother were wondering at these things which were spoken concerning Him. And Simeon blessed them, and said to Mary His Mother: *Behold this Child is set for the fall and for the resurrection of many in Israel, for a sign which shall be contradicted. And thy own soul a sword shall pierce.*"

Anna also "at the same hour coming in, confessed to the Lord

and spoke of Him to all that looked for the redemption of Israel."

The ceremony of Purification and Presentation ended, Mary and Joseph were not tempted, by this extraordinary occurrence in the temple, to remain in Jerusalem, and expose their Treasure to new perils by attracting to Him the attention even of the devout among the citizens. They hastened back to Galilee, and buried themselves with all their hopes and fears beneath the roof which had sheltered Joachim and Anna. "And the Child grew, and waxed strong, full of wisdom; and the grace of God was in Him."

Of the life which the Holy Family led in their lowly home at Nazareth, from the Presentation of Christ up to His twelfth year, no other account is given in the Gospel, save only that "His parents went every year to Jerusalem at the solemn day of the Pasch." The privilege they had of possessing Him who was above the Law, from whom indeed the Law had come, never prevented them from fulfilling in letter and in spirit its injunctions. They were content to bide God's own appointed time for Christ's manifestation in Israel.

But the sword of which Simeon had prophesied daily probed the bosom of the anxious Mother. She knew that His blood was to redeem the world. The time and manner alone remained a secret hidden from her motherly heart. She naturally feared every year's appointed festivals calling them to Jerusalem, lest His visit there should verify Simeon's prediction. This throws a light on the next event recorded in the blended lives of Mother and Son.

"And when He was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the Temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His Mother said to Him: Son, why hast thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth; and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men."

In this most simple and beautiful narrative stand out conspicuously, the absorbing love of Mary and Joseph for the Boy-Saviour; their solicitude for His safety, their keen sorrow at not finding Him "among their kinsfolk and acquaintance;" the affectionate freedom with which they remonstrate with Him for having left their companion. This accords with what we have already written: *that the interests of Jesus are those of Joseph and Mary.* The Mother on missing her Divine Son, feels the sword already piercing her soul. Joseph's fatherly heart experiences a different, though scarcely less poignant sorrow, at the thought of his charge being possibly in the clutches of Herod's successor. We are also plainly taught that the Wisdom Incarnate, who astonished the doctors and their audience by His questions and His answers, had already been instructing Mary and Joseph about the supernatural purpose for which He was come down among men. "Did you not know that I must be about My Father's business?" The liberty which they allowed their

EMMANUEL to be about this "business," whenever the Spirit prompted Him, was one cause of His being separated from their company. He wished to show that, being the Messiah, He could at any time He thought fit enter upon His public mission, and shed abroad among men the light of His doctrine. Having thus, in the presence of all, and within the temple of which He was the Divinity, asserted His fulness of knowledge, His divine Sonship, and His independence, He at once goes with His parents, and resumes His former position of dutiful obedience in the household of Nazareth.

Another suggestion is made in the text. The Holy Family, on their way to and from Jerusalem, have for companions their "kinsfolk and acquaintance." Neither Mary nor Joseph, though of the house of David, are without dear and near relatives in Nazareth and the neighboring cities of Galilee. It was the time for the Evangelist to make mention of other children in the home of the carpenter. They only speak of "kinsfolk" or "brethren," as the Jewish custom denominated all blood relations.

And so, one brief and pregnant sentence describes the remaining years of the Master, till, in His thirtieth, He quitted His home in Nazareth to preach the "good tidings" to His countrymen. "He went down with them, and came to Nazareth, *and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men.*"

Thenceforward, till His thirtieth year, Christ continued to abide at Nazareth, passing, in the eyes of the people of the place, for the son of Joseph. The veil which covered His origin and dignity was never raised by either parent. . . . "We are apt to look upon this portion of His earthly life as lost, and disposed to blame either the influence exercised on Him by His Mother, or the poverty of Joseph; or, again, to criticize the divine economy for permitting these precious, teeming years of His boyhood and youth to be spent in a little country town. . . . We forget that these long years of obscurity, obedience, progress in wisdom, in every virtue which can grace manhood, and in patient, uncomplaining toil beneath the carpenter's roof, were destined by the Eternal Wisdom to serve as the most eloquent and effective lesson for the immense majority of men in every age and country.

The over-burdened children of toil, to-day as in the days of Christ, as every day till time shall be no more, need the teaching and example of Joseph the son of royal David, and of Jesus the Incarnate Word, to enable them to find obscurity sweet, and obedience easy, and the persevering toil of years tolerable.

"There is more than that: we are, not unfrequently, tempted to think and say that the life of His Mother, the Second Eve, the model of her sex wherever Christianity prevails, is one of comparative nullity. . . . Is she then less admirable, because her life at Nazareth is merged in that of her Son? Let every woman who reads these pages, and takes time to ponder what is here intended, lay this truth to heart, that the future of the world, the greatness and happiness of every country, *depend on the growth of true manhood within the obscurity and hallowed quiet of the Christian home.* Every natural and supernatural virtue that goes to make up the true man in the home of the laborer and mechanic, as well as in that of the rich, the learned, the noble, and the great, *is a fruit of the mother's sowing and ripening.* We, in our day and generation, are impatient of home-restraints, of slow and progressive culture: one such son as David or Samuel is glory enough for any mother. When Christ left His loved retreat at Nazareth, and filled Judæa with His name, it was said of Him: 'He hath done all things well.' What mother could desire sweeter praise for her life-labor, or a more complete eulogy on her dearest one? And since Christ's

life and examples have become an influence of every day and moment, during the past eighteen hundred years, how many mothers have found light and strength in the virtues which shine forth to the attentive eye within the lowly abode of Mary at Nazareth?"—(HEROIC WOMEN OF THE BIBLE AND THE CHURCH, pp. 235, 236.)

As to Joseph, the blessed head of that holy household of Nazareth, the Gospel makes no further mention of him. He lived to rear, to the first years of manhood, that Jesus who loved to call him father. He died, as became one privileged beyond all men, blessed and loved, tended and cheered by the two beings to whom he had given his life. No Christian man and woman can think of the holy and devoted foster-father of the Saviour, and of the virtues which shine forth in his conduct, without saying that he was as "blessed among men" as Mary, his beloved companion, was "blessed among women."

IV.

It was natural that our Lord, during the eighteen last years of His life at Nazareth, should prepare His Mother for the trials which awaited them both in the fulfilment of His public mission. All through these three years it is probable that Mary lived habitually either in her own home at Nazareth, or at Capharnaum among her near relatives, the two sisters, mothers, respectively, of the Apostles James and John, the sons of Zebedee, and of James the younger and Jude, the sons of Alpheus. As to her occupation during this period, a twofold testimony, that of Celsus, an enemy of the Christian name, and that of Tertullian, throws some light upon the matter. The former says that Mary was one who supported herself by manual labor; the latter affirms substantially the same fact. Like her husband, Joseph, like the Incarnate Word, her Son, Mary helped to elevate, in her own person, the condition of the laborer, to make of labor itself a something sacred and divine.

Her first appearance, in the public life of our Lord, was in connection with the Marriage Feast in Cana—a town situated a few miles westward of Nazareth. This marriage was the occasion of bringing together our Lord and His Mother with the first disciples, who had openly acknowledged Him as the Messiah: these were Peter and Andrew, two brothers, and Philip and Nathanael—Galileans all four of them—and the nucleus of that band of believers, recruited chiefly from Galilee, who were to be, under God, the founders of Christianity in the East and West.

The marriage at Cana took place a few months after the Baptism of our Lord by John, the solemn proclamation of His Mission by the Precursor to the crowd near the Jordan, and the public miracle by which the Father and the Holy Spirit manifested His Sonship and Divinity. Then He retired into the wild mountain tracts near the river to spend forty entire days and nights in solitude, prayer, and abstinence from all food—setting to all apostolic men to the end of time an example which they must follow, if they would continue His work with fruit. Christianity, the divinity of Christian life, the spread of God-like Christian holiness—all are based upon self-denial, self-sacrifice, and habitual prayer. PRAYER is the very soul of holiness.

It has been the sense of the Church from the days of the apostles to our own, that this first miracle of our Lord, performed at the urgent solicitation of His Mother, gave a new and solemn sanction to the institution of matrimony. The sanctity and happiness of family life, the unity and permanence of the tie which, in the Christian home, binds to each other the father and the mother, the parents and the children, is the foundation of Christian society, Christian civilization. Christ, by assisting with His Mother and His

disciples, at this marriage ceremony and feast, and by sanctioning them with a public and stupendous miracle, wished us—the Church teaches—to understand that He thereby raised the primitive matrimonial ordinance to the rank of a Sacrament—"a Great Sacrament," as S. Paul calls it—blessing the whole stream of human existence in its source, by infusing into it His own blood and the merits of His passion, and nourishing the souls of regenerated humanity with the spiritual energy divinely connected with His sacraments.

It is but the simple truth to say, that Mary by her presence at this Marriage Feast, and by her active part in obtaining the stupendous miracle performed on the occasion, showed herself to be the true Mother of the New Life, the Second Eve whose pleading with the Second Adam resulted, not in the ruin, but in the elevation and sanctification of the human family.

One word about the seeming rebuke which our Lord addressed on this occasion to her. The festivities, as usual in the country and in that age, had lasted several days, and to them all, the near relatives, at least, of the wedded pair and their families had been invited. The wine—the home-made, wholesome growth of each farm throughout the land—gave out. Mary's watchful eye detected this, and the secret prompting of the Holy Spirit urged her to say to her Son: "They have no wine." It was a womanly and motherly act. He, however, for the sake of His future fellow-workers there present, as well as for the instruction of us all, will have her understand that what He is going to do, what she evidently expects Him to do, belongs to the Divine Order, in which the claims or obligations of flesh and blood must never influence the dispensers of God's mysteries. "And Jesus saith to her: Woman (lady, rather), what is it to Me and to thee? My hour is not yet come. His Mother saith to the waiters: Whatsoever He shall say to you, do ye." The solemn hour, indeed, for proclaiming from the cross, at the very consummation of His mediatorial office, that she is His Mother and that He is her son, has not yet come. That was to be the hour of supreme love for both, of love united in the oblation and consummation of such suffering as the hearts of mother and son never endured before or since. It is clear that she does not take His answer for a rebuke. The eloquence of the miracle accomplished at her suggestion and entreaty should explain the "What is it to Me and to thee?" and do away with the obscurity or apparent harshness of the idiomatic expressions of a foreign language, or the style of address among a people so different in every way from ourselves.

On the other hand, the petition of the Blessed Mother has been held up as a model of the confidence and humility which should ever be found in prayer. She knows to Whom she pleads, she states in the simplest terms the need of her friends, and leaves the rest to the Almighty Goodness.

Such is also the way in which Martha and Mary represent the case of their brother Lazarus: "Lord, he whom Thou lovest is sick." In both cases, a miracle is asked for; in both it is granted; whereas it would have been refused, if the asking it had been deemed an unwarrantable interference with the power of the Man-God.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him. After this He went down to Capharnaum, He and His Mother, and His brethren, and His disciples; and they remained there not many days. And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem."

The miracle just performed naturally bound His own kinsfolk to the Master. Accompanied by these "His brethren," and by His

disciples, He takes His Mother with Him to Capharnaum, then the most important city of Galilee, and the centre of a thriving commerce, favorably situated on the Lake of Gennesareth. This city was to be the chief centre of our Lord's public labors in Galilee during the three ensuing years. He did not then, however, fix His abode there and that of His Mother. He intended to return and to preach in Nazareth the truth concerning Himself and His mission—only, when His own townfolk had rejected Him, would He seek a second home for His widowed Parent and Himself. Meanwhile, the celebration of the Pasch calls both Him and His Mother to Jerusalem. Hitherto, with the sole exception of His disputation with the doctors in His twelfth year, nothing had been done, or is recorded of Him as having been done, in Jerusalem, to assert His divine mission as the Messiah. On this memorable visit to the capital, He openly asserted His authority. He startled priests and people, indeed, the entire multitude of Jews from Palestine and other countries come to the Passover, by casting the traders out of the temple. To those who challenged His right to do such acts, He replied only by affirming that were the temple itself destroyed, He could rebuild it in three days. This, of course, was an obscure prophesy of His own return to life, three days after His death on the cross. His hearers did not understand Him, and only resolved to punish His temerity. He, however, must have pointed to His own body, the very Reality figured by the temple; for His disciples present on the occasion so understood His meaning, and remembered it three years afterward. But although He refused to perform a miracle to satisfy His enemies, S. John assures us that at this same Pasch in Jerusalem, "many believed in His name, seeing the signs which He did. But Jesus did not trust Himself unto them, for that He knew all men." Then also took place the secret interview with Nicodemus, as well as the discourse in which our Lord so emphatically asserted His mission and His divinity.

His Mother, who closely watched His every movement while in the capital, and who hung upon every word of His, could not help hearing the murmurs and threats of the Pharisees, as well as the praise of such as were drawn to Christ by His miracles and teaching. She returned with Him to Galilee as she had come, in the company of His disciples. He at once began, while yet in northern Judæa, near the Jordan, with them the work of teaching and baptizing (S. John iii. 22). At that very time John the Baptist was pursuing his holy labors on the banks of the Jordan, at Ennon (or Ænon), not far from the southern border of Galilee. The fame of Christ's teaching in the neighborhood, of His wondrous works, and of the many whom His disciples were baptizing, soon reached the ears of John. John's followers questioned him with regard to the authority which the Christ had for so doing. The answer of the Precursor contains the most solemn testimony in all the Gospel to the Mission of Christ and to His Divinity. "You yourselves do bear me witness, that I said *I am not CHRIST, but that I am sent before HIM*. He that hath the Bride, is the Bridegroom: but the friend of the Bridegroom, who standeth and heareth Him, rejoiceth with joy because of the Bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above, is above all. He that is of earth, of the earth he is, and of the earth he speaketh. He that cometh from Heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony, hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God doth not give the Spirit by measure [to Him]. The Father loveth

the Son; and He hath given all things into His hand. He that believeth in the Son hath life everlasting; but he that believeth not the Son, shall not see life, but the wrath of God abideth in him."

How consistent is the conduct of the holy son of Elizabeth with the prediction of the Archangel Gabriel, when he foretold his birth and his mission toward Christ! And how the echo of this glorious testimony, reaching the Blessed Virgin, who had not yet parted from Christ and His disciples, must have filled her soul with joy! "I am not [the] Christ. . . . I am sent before Him. . . . He must increase, but I must decrease." The small band of believers who now follow the Messiah must go on increasing, till the society they form fills Judæa and Galilee, till it spreads beyond Palestine and Asia, and fills the whole earth. "I must decrease;" my disciples are only prepared for the teaching of the Divine Master. He is the Heavenly Bridegroom to whom belongs the Bride, the Church to be redeemed by His blood and born anew of the baptism which typifies it. How can I, His friend and Precursor, not rejoice, when He is so near me, when the voice of His teaching and the fame of His miracles reach my ears? What am I, what are all the preceding prophets, compared to Him who "cometh from above," and "is above all?" "He that is of the earth, of the earth he is, and of the earth he speaketh." I am earth-born, a poor child of human parentage, like you all, with the feelings of human nature, and its limited knowledge and still more limited power. "But He that cometh from Heaven," the Word co-eternal with the Father, born of Him before the earth was, who testifieth among us only to what He hath seen in His Father's bosom and what He hath heard from Him who is the Essential Truth and Holiness, who sets the seal of divinity to His teaching by the miracles we behold—how is it that "no man receiveth His testimony?"

It is a tremendous condemnation of Jewish chicanery and incredulity.

From the neighborhood of Ennon our Lord with His company "returned in the power of the Spirit, into Galilee, and the fame of Him went out through the whole country. And He taught in their synagogues, and was magnified by all." So writes S. Luke. But S. Matthew, who was himself a Galilean, adds further particulars. "And coming into His own country, He taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and [these] miracles?" The miracles were the credentials, the seal of His mission, the attestation that His "wisdom" was not of earth but of Heaven. They were too earthly and grovelling to rise above their own low ideas and prejudices. But the Messiah wished to preach to the city in which He had spent childhood and youth, before He began the circuit of all Galilee. It is a great event in the History of His blessed Mother, as it seems to have severed her connection with her native place.

And He came to Nazareth, where He was brought up; and He went into the synagogue according to His custom, on the Sabbath day. And He rose up to read; and the book of Isaias the prophet was delivered unto Him. And as He unfolded the book, He found the place where it was written: *The Spirit of the Lord is upon Me; wherefore He hath anointed Me; to preach the Gospel to the poor He hath sent Me, to heal the contrite (broken) of heart; to preach deliverance to the captives, and sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of reward*. And when He had folded the book, He restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on Him. And He began to say to them: This day is fulfilled this Scripture in your ears. And all gave testimony to Him; and they wondered at the words of grace that proceeded

from His mouth, and they said: *Is not this the son of Joseph?* And He said to them: Doubtless you will say to Me this similitude, 'Physician, heal thyself:' as great things as we have heard [that you have] done in Capharnaum, do also here in Thy own country."

This is the same challenge to perform miracles before their eyes, which the Jews made to Him in Jerusalem. The speakers are animated only by a mixture of curiosity and envy. The well-attested miracles performed in their immediate neighborhood, at Cana, as well as in the city of Capharnaum, together with those which heralded His return to Galilee, should have disposed His own townsmen to listen to that "wisdom," and to bow to the authority of Him who challenged their belief in Him, as the Messiah described in Isaia's. And then comes the sudden ending of His work in their midst.

"Amen, I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when Heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust Him out of the city; and they brought Him to the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way." (S. Luke iv.)

The Blessed Mother was a witness of all this scene. Need we describe her agony of apprehension, while the blind and sacrilegious crowd dragged their Messiah to the cruel death they wished to inflict? or her grief at seeing her own people rejecting the Saviour, and closing to themselves every road to salvation?

From Nazareth our Lord directed His steps to Capharnaum, where His Mother and His disciples soon joined Him. There He recruited His apostles, Mary, meanwhile, finding a welcome in the family of her "sister" or near kinswoman, Mary the wife of Zebedee, whose two sons, James and John, attached themselves to our Lord.

How far Christ permitted, during His repeated missionary circuits through Galilee and its "hundred cities," His Mother to accompany Him, we cannot say from the Gospel narrative or from tradition. We know that a band of devoted Galilean women ministered to His wants and those of His disciples during the three years of His public life. It would be against all probability to suppose that His Blessed Mother should have had no share in these ministrations.

At any rate, she must have been with Him in Jerusalem during the celebration of the second Pasch, mentioned by S. John (v. 1-47). After this occurred the Sermon on the Mount, the healing of the Centurion's servant, and the resurrection of the widow's son at Naim, as well as Christ's second circuit of Galilee. The hatred of His enemies, the scribes and Pharisees, was becoming daily more open, and more threatening. Rumors circulated of serious peril to the Master's safety. John the Baptist had already been imprisoned by Herod Antipas, brother of Archelaus, and tetrarch of Galilee. So the Blessed Mother, alarmed by these flying rumors, hastened with some of her kinsfolk to the scene of our Lord's preaching. Then happened that incident from which non-Catholic readers of the Gospel draw an inference most injurious to Christ and to His Mother. The multitudes that surrounded Him night

and day, and the demands upon His time, were such that He had not even leisure "to eat bread." "And it was told Him: Thy Mother and Thy brethren stand without, desiring to see Thee. Who, answering, said to them, My Mother and My brethren are they who hear the word of God, and do it." We know, by His taking His Mother with Him to Capharnaum, after the Miracle of Cana, and by His appearing in the synagogue at Nazareth, proclaiming Himself the Messiah, without denying that Mary was His Mother—how far it was from the mind of our Lord, by word or act, to deny or to slight His Mother and her relatives. This would not be the act of a dutiful and loving son. But He was on His Messianic work; and He would have all understand, that its freedom and dignity required of all engaged in it to be above the cares and claims of family or relationship; just as elsewhere He says to the young man called to follow Him, and asking to go home and bury his father, "Allow the dead to bury their dead."

V.

It is in the last stage of His mortal career that we shall find His Mother by His side. She had heard of His utterance about His approaching death: "Behold we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of Man. For He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon." Every mother's heart is prophetic of coming sorrow: how much more so the Mother to whom Simeon had foretold suffering unutterable, incomprehensible?

She is not mentioned as having been present during His triumphant entry into Jerusalem; although it is most unlikely that she would not, with the pious women from Galilee and His other devoted disciples, have joined Him on His way to the capital on this last visit. But if Mary was anxious to shun the pageants in her Son's honor, she would be present when the hour of humiliation came.

We are never to forget that, in our Lord's Passion, the Godhead personally and inseparably united to our humanity in His Person, eclipsed Itself, as it were, and allowed the Man, as man, to suffer, to expiate, to atone for His brethren of the entire race of Adam. It was only at the supreme moment of desolation and agony that the Son was to be visibly sustained by His Mother. Tradition affirms, and the Church authorizes the tradition, that, on His way to Calvary, He met His Mother, as if she could not be withheld from acknowledging as her own Son, the Man of Sorrows whom they have been scourging, crowning with thorns, condemning, like the most abominable of criminals, to be crucified between two men, who were thieves and murderers.

During the memorable passage through the Red Sea, Moses had by his side Mary, the Deliverer, his heroic sister, the Mother of her people. When Jesus, the true Moses, was treading the streets of Jerusalem, bearing a portion of, at least, His own cross, when the multitude, athirst for His blood, divided on His way, mocking, deriding, cursing; His Mother, that Mary who is mother to us all, walked by His side, setting her foot firmly in every depth of shame and bitterness to which He had to descend.

And there she stands beneath the Cross on Calvary! "Now there stood by the Cross of Jesus, His Mother and His Mother's sister Mary [wife] of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciples standing, whom He loved, He said to His Mother, Woman, behold thy son. After that He saith to the disciple: Behold thy Mother. And from that hour the disciple took her to his own." Solicitude for her welfare is uppermost in the mind of the Divine Sufferer. Let us read it

the light of these words of His, the narrative of the Evangelists regarding the last three years of His life: is it likely that her welfare, her comfort, her happiness ever ceased to be His care?

Of course, to all who believed in Christ, and who, in these first years, risked everything by openly confessing Him, the Blessed Mother was an object of special and filial veneration. This was particularly true of the apostles, who felt like their disciples that in reverencing and honoring the Mother they were honoring and reverencing the Son. S. John was now privileged to hold Christ's place toward her. The last time she is mentioned by name in the New Testament is in the first chapter of the Acts of the Apostles, where we find her with her near relatives in the assembly which elected S. Matthias. So long as S. John remained in Jerusalem Mary was his charge, cherished and revered by that Virgin Apostle. When, at the dispersion of the apostles, John went to reside in Ephesus, thither also Mary went with him. It is probable, however, that as John, like the other apostles, traveled through Palestine and Asia Minor, preaching the Gospel, founding new churches, and confirming in the faith such as already existed, that his adopted mother did not separate from him. Not before the decade intervening between the years 60 and 70 of the present era, did the Beloved Disciple assume at Ephesus the government of all the churches of Anterior Asia. If our Blessed Lady died between these dates, she must have passed her eightieth year. Tradition in the Church always assigned the night of August 14-15 as the date of her passage to a happy immortality. On the 15th of August the Church has always celebrated her Assumption, that is, her being received into Heaven in body and soul. It was but proper that the body which had known nothing of sin or stain, the body of the Mother of our Ransom on the Cross, should not have been touched by the corruption of the grave. All the bitterness of death had passed over her soul on Calvary: her own death was all peace and sweetness and unspeakable anticipation of the eternal reunion with her Son, her Saviour, her God.

It must seem, to every candid and reflecting mind, both natural and logical, that Christians, from the day when Christ first began to have followers and worshippers, should have shown to His Mother a singular reverence. The Apostles, the early disciples, whose faith had never wavered, or had only been temporarily shaken, during the Saviour's brief but necessary period of suffering, must have felt their veneration for the heroic Mother very much increased by the preternatural courage she displayed in His hour of bitter and mortal trial.

The narrative of S. John is sublime in its simplicity and brevity. It is the tradition of the Eastern Church, derived from the first believers in Jerusalem—from the contemporaries and relatives of our Lord and His Mother, that "the coat without seam, woven from the top throughout," for which the Roman soldiers cast lots, while He, the wearer, was hanging in His death-agony overhead—was the fruit of her labor of love. Like the saintly mother of the child-prophet Samuel, Mary would allow no hands but her own to weave her Son His principal garment. It might be said to be His sole worldly wealth; and His executioners cast lots for it, while she was looking on, or within reach of their discussion. . . . "And the soldiers indeed did these things. Now there stood by the cross of Jesus, His Mother, and His Mother's sister, Mary (wife) of Cleophas, and Mary Magdalen. . . ." Then ensued the bequeathing to the Beloved Disciple of the dearest earthly treasure possessed by Jesus of Nazareth—His widowed and homeless Mother. She, however, had been too willing a learner in His school, too close an imitator of His divine examples, to repine at

her poverty and homelessness. Her sorest trial was her separation from Him.

When the short joys of the Forty Days' converse with Him after His resurrection, were ended—she had been too well enlightened by Him not to understand that the divinest work yet reserved to her by Providence, remained to be fulfilled. This was, that, as she had been the Mother of the Body given on the cross as the ransom for the entire race of man, as she had nursed that Body with more than a mother's devotion—so now she should devote the remaining years of her life to forming His mystic body, His church.

As the body of the faithful grew, first in Jerusalem and throughout Palestine, and next through all the countries of Asia, Africa, and Europe—the divinity of Christ was more openly, more solemnly, more courageously affirmed. Men and women everywhere bore witness to it by suffering imprisonment, stripes, and death. They honored their belief by leading God-like lives, even when these were not crowned by the glory of martyrdom.

It is the constant affirmation of Christian writers, that Christ's Blessed Mother, all through these trial-full years of the infant Church, was to Apostles, disciples, and believers of every class a model and a comforter, all that a mother and such a Mother, should be. We find, that when the Apostles returned to Jerusalem, after the Ascension, they went to where our Blessed Lady was staying—in the house of that saintly Mary, "the mother of John-Mark" (Acts xii. 12). This is the house, according to the most venerable traditions, in which our Lord celebrated the Last Supper, which was the first place of meeting and divine worship for believers in Jerusalem. It was the centre and nursery of Christianity in the great city all through this first period of persecution, loving labor, and wonderful growth. "And when they were come in (from Mount Olivet), they went up into an Upper Room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James and Alpheus and Simon Zelotes, and Jude (the brother) of James. All these were persevering with one mind in prayer with the women, and Mary the Mother of Jesus, and with His brethren."

In the election of S. Matthias, which is next recorded, and which evidently took place in the same spacious Upper Room, as well as in the assembly on the Day of Pentecost, the text indicates that she was also present. It was a matter of course, that *His* Mother should be the very soul of these meetings, although it was left to Peter and his brother-Apostles to regulate everything that pertained to the doctrine and discipline of the Christian society. All through the triumphs and trials which, alternately, awaited the Apostolic labors, Mary was present to cheer, encourage, and sustain. What joy filled her soul, when on that very day of Pentecost, after S. Peter's inspired address to the multitude, no less than "three thousand souls" were baptized and added to the body of the faithful! "And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem; and there was great fear in all. And all they that believed, were together, and had all things in common. Their possessions and goods they sold, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord increased daily together such as should be saved."

What a blessed and blissful family was that which daily increased around the Second Eve, the Mother of the New Life! Heroic

prayer, heroic poverty, heroic charity: one mind, one heart, one faith; brother sharing with brother earthly goods as well as divinest graces—and the supernatural fervor of all fed and sustained by that “Supersubstantial Bread,” the “communication” of which, like a heavenly fire kindled in the hearts of the receivers, made men and women the light of the world, and the Gift within them shed abroad, wherever they went, the sweet odor of Christ.

Surely the sons of the “Valiant Woman” were rising up before the nations and calling her “Blessed”—aye. “Blessed among women.”

VI.

It is usual with Protestants, in speaking of the Blessed Virgin Mary, to show a repugnance to calling her “the Mother of God.” In so doing, they are doing, unawares, what Nestorius and his master, Theodore (afterward Bishop of Mopsuestia), a teacher in the school of Antioch, openly taught people to do in the beginning of the fifth century. In the preceding centuries such men as Origen, S. Alexander of Alexandria, and S. Athanasius, only expressed the common belief and orthodox sense of Christians, by emphatically calling Mary “the Mother of God.”

Arianism and Nestorianism are the legitimate parents of modern Unitarianism. Arius denied the divinity of the Son of God, and therefore refused to Christ, the Incarnate Son, the title and quality of true God. Theodore and Nestorius, while admitting that the Son was God, denied that the man Christ, born of the Virgin Mary, was in any sense true God. “It is madness to say” (such are his words) “God was born of the Virgin; not God, but the temple in which God dwelt was born of Mary.” These false teachers affirmed that the Divine Word had His dwelling in every human soul; but in Christ He manifested extraordinary power. He participated of the glory of the Word and Son more than any other human being; but it was only, after all, a difference in degree. It was, according to them, an error to say “God was born of the Virgin Mary,” “God suffered, rose again from the tomb, and ascended into Heaven.” These things could only be affirmed of human nature.

The whole Nestorian controversy thus turned on the great dogma, or doctrinal fact, whether Mary was and should be called “the Mother of God.” On June 22d, 431, a general council assembled at Ephesus—the city in which Mary had spent the last years of her life, and which cherished toward her a deep and tender piety. The cathedral church in which the 160 bishops met, under the presidency of S. Cyril, Patriarch of Alexandria, who represented Pope S. Celestine I.—was named in honor of “the Mother of God.” The session lasted far into the night, and the doctrine of Nestorius and his school was solemnly condemned—the Blessed Virgin Mary was declared to be truly *θεοτόκος*, Mother of God.

The city, thereupon, was spontaneously illuminated, and the bishops, on issuing from the cathedral, were escorted to their lodgings by the joyous multitude, bearing lighted torches, and breaking forth into hymns of praise and thanksgiving.

It must not be forgotten that it was the Person of Christ Himself, at once both true God and true man, who thus triumphed in this solemn definition of faith. The heretics denied that the Son of the Virgin Mary was God; the bishops of the East and West assembled affirmed that He was, and that she was most truly Mother of God.

Her honor, therefore, was reflected on her Son. But, while He is very God, she is only a human being; she, the Mother of Christ, is only a creature—the most highly honored indeed of all created beings; while He is Creator.

In going back to the time of the Council of Ephesus, A. D. 431—two years before S. Patrick, sent by the same Pope Celestine I., landed in Pagan Ireland, we are amazed to find, in the writings of such men as S. Cyril of Alexandria, and in the authentic descriptions of popular manners among Eastern Christians, how deeply reverence for the Mother of God had penetrated all classes in the community. The great Christian writers of that and the preceding century—these saintly men whom we call the Fathers of the Church, speak of Mary, not only as the Mother of God, but as the “Second Eve.” Long before them, one whose doctrine was derived from the immediate disciples of the Apostles—S. Irenæus—draws out an elaborate parallel between Mary and the first Eve. “Mary, by her obedience, became both to herself and to all mankind the cause of salvation. . . . The knot of Eve’s disobedience was loosed by Mary’s obedience. . . . What the Virgin Eve bound by unbelief, that the Virgin Mary unbound by faith. . . . As by a Virgin the human race had been given over to death, so by a Virgin it is saved.”

It is also to be remarked here, that just as the title “Virgin Mother” was given to the Church by the early Fathers, so we find them applying the same prophetic passages of Scripture both to the Virgin Mother of Christ, and to His spouse the Church, who is the Virginal Mother of His children here below. Indeed, it is but natural to assume that she who is the Parent of Christ our Head, entertains all a parent’s affection for His members, and performs towards them throughout the ages, both in Heaven and on earth, all a Mother’s offices of love and watchfulness.

Hence, the constant application now to the Church, and now to the Immaculate Mother, of that passage in Apocalypse xii. 1: “And a great sign appeared in Heaven, a woman clothed with the sun and the moon under her feet, and on her head a crown of twelve stars. And being with child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in Heaven: and behold a great red dragon having seven heads and ten horns. . . . And the dragon stood before the woman, who was ready to be delivered, that, when she should be delivered, he might devour her son. . . . And her son was taken up to God and to His throne. And there was a great battle in Heaven; Michael and his angels fought with the dragon, and the dragon fought and his angels. . . . And that great dragon was cast out, that OLD SERPENT, who is called the Devil and Satan, who seduceth the whole world.”

It is only carrying out the idea of S. Irenæus, to see the conflict prophesied in Genesis iii. 14, 15, at the very beginning of Revealed History, described as it happened in the last half of the first century of Christianity, as it has continued down to our own day. The Second Eve is foretold to the First in the memorable passage: “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel. To the woman also He said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children. . . .”

The enemy of God and of mankind has never ceased from that day till now, to make war on God’s children here below; in the Old Law on the Church which God established through Moses—amid what “sorrows” did she bring forth sons to God! In the New Law, how the battle has gone on, between the Church of Christ and the seven-headed serpent of Heresy—ever watchful to devour each generation of Christians! It is surely IN SORROW, especially in our days, that the Church brings forth her children; and she needs the embattled hosts of Michael, invisibly aiding her, to cast out the Old Serpent, the Adversary.

WHAT GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER.



THIS CERTIFIES

That _____
of _____
and _____
of _____

WERE UNITED
BY ME IN THE

BONDS OF HOLY MARRIAGE

According to the rite of the Holy Roman Catholic Church

At _____ on the _____ day of

_____ in the year of our Lord 19 _____

In Presence of _____ Signed _____

BIRTHS.

DEUM S.

MEMORANDA

Handwriting practice lines consisting of 18 horizontal blue lines.

The Life and Writings of St. Peter,*

WITH NOTES BY THE REV. W. H. COLOGAN.

I. ST. PETER IN THE GOSPELS.

The Change of Name Foretold.



AND Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him: "We have found the Messias," which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said: "Thou art Simon the son of Jona: thou shalt be called Cephas,"† which is interpreted Peter.

Peter, the Chief.

St. Mark iii. 14-16. St. Matthew x. 2.

(*St. Mark.*) And He made that twelve should be with Him: and that He might send them to preach. And He gave them power to heal sick-

* In the narrative of the public life of Christ, Peter's words and acts receive a great deal more attention than those of any one else. St. John comes next to him in this respect: but St. John is mentioned altogether but thirty-three times, while St. Peter is spoken of twenty-three times by St. Matthew, eighteen times by St. Mark, twenty by St. Luke, and thirty by St. John: in all, ninety-one times.

Simon, the son of Jona and brother—probably younger brother—of Andrew, was a fisherman of Bethsaida, a small town on the bank of the Sea of Galilee. He and his brother were men of good and pious dispositions, and were disciples of St. John the Baptist.

† THOU SHALT BE CALLED CEPHAS. Of the names imposed by God some are prophetic and denote the office which the bearer of the name is to fulfil. Of this class are the names *Israel*, a prince before God; *Joshua*, a saviour; *Abraham*, the father of a multitude; *Jesus*, who "shall save His people from their sins;" *Cephas*, the rock, or foundation of the Church. It is, therefore, full of significance that our Blessed Lord on His first meeting with Simon should have solemnly promised him a new name, and that name one which had been applied to Himself in prophecy, and which very aptly denoted the prominent part which that humble fisherman was to play in the history of the Church, and the exalted office which he was to fulfil. St. Ambrose says: "Christ is the rock, but yet He did not deny the grace of this name to His disciple, that he should

ness and to cast out devils. And to Simon He gave the name Peter.

(*St. Matthew.*) The names of the Apostles are these: the first, Simon,‡ who is called Peter.

Peter's Call to the Apostleship.

St. Luke v. 1-11.

And it came to pass, that when the multitudes pressed upon Him to hear the word of God, He stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, He desired him to draw back a little from the land. And sitting He taught the multitudes out of the ship.

Now when He had ceased to speak, He said to Simon: "Launch out into the deep, and let down your nets for a draught." And Simon answering, said to Him: "Master, we have laboured all the

be Peter, because he has from the Rock, firm constancy, immovable faith."

‡ THE FIRST, SIMON. "The *first* of all and the chief of them," says St. Chrysostom. In each of the four lists of the Apostles given by St. Matthew, St. Mark, and St. Luke (vi. 14) and Acts (i. 13), St. Peter is named in the first place, Judas in the last; the other ten are not named in any special order. Origen, commenting on this, asks what should be thought the cause of this order? And he answers that it was because Peter was "more honoured than the rest." This order, too, is observed wherever Peter is mentioned together with any other of the Apostles: his name is always put in the place of honour; "Peter, James and John;" "Peter and John;" "Simon Peter, and Thomas, and Nathaniel and the two sons of Zebedee;" "Peter and the rest;" "Peter and the Apostles;" "Peter standing up with the eleven;" &c. Sometimes, indeed, the sense requires that the more important person should be named last; in such cases Peter's name is in the last place: "I indeed am of Paul; and I of Apollo; and I of Cephas (Peter); and I of Christ;" "the rest of the Apostles, and the brethren of the Lord, and Cephas."

night, and have taken nothing; but at Thy word I will let down the net."

And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: "Depart from me, for I am a sinful man, O Lord." For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so also were James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: "Fear not; from henceforth thou shalt catch men." And having brought their ships to land, leaving all things they followed Him.*

Healing of Peter's Wife's Mother.

St. Matthew viii. 14, 15.

And when He was come into Peter's house [at Capharnaum], He saw his wife's mother† lying, and sick of a fever; and He touched her hand and the fever left her, and she arose and ministered to them.

* THEY FOLLOWED HIM. When St. Peter first came to know our Blessed Lord and received the call to be His disciple, he obeyed, followed His divine Master, listened to His preaching, and frequently went with Him; but he still followed his calling of fisherman and spent much of his time with his boat and his net on the waters of Genesareth. But being called a second time in a more special manner and to a closer following of His Divine Master, "leaving all things," his trade and livelihood, and his home, he followed Him. Towards the close of our Lord's public life He was telling His disciples with what difficulty the rich would enter into the kingdom of Heaven, and "Peter, answering, said to Him: 'Behold we have left all things and have followed Thee; what, therefore, shall we have?' And Jesus said to them: 'Amen, I say to you, that you who have followed Me, in the regeneration, when the Son of Man shall sit upon the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel.'"

† HIS WIFE'S MOTHER. Of all the Apostles, Peter is the only one mentioned in the New Testament as having been married. Tradition tells us that on receiving the distinct call from our Lord, he "left all," even his wife, to follow him. St. Clement of Alexandria relates that the wife of Peter suffered martyrdom for the sake of Christ, her husband being present and exhorting her to fortitude.

Raising of the Daughter of Jairus.

St. Luke viii. 41-56.

And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching Him that He would come into his house: for he had an only daughter almost twelve years old, and she was dying.

And it happened, as He went, that He was thronged by the multitudes. And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any: she came behind Him, and touched the hem of His garment; and immediately the issue of her blood stopped. And Jesus said: "Who is it that touched Me?" And all denying, Peter and they that were with Him said: "Master, the multitudes throng and press Thee, and dost Thou say, Who touched Me?" And Jesus said: "Somebody hath touched Me: for I know that virtue is gone out from Me." And the woman, seeing that she was not hid, came trembling, and fell down before His feet, and declared before all the people for what cause she had touched Him, and how she was immediately healed. But He said to her: "Daughter, thy faith hath made thee whole; go thy way in peace."

As He was yet speaking, there cometh one to the ruler of the synagogue, saying to him: "Thy daughter is dead; trouble Him not." And Jesus, hearing this word, answered the father of the maid: "Fear not; believe only, and she shall be safe." And when He was come to the house, He suffered not any man to go in with Him but Peter, and James, and John,‡ and the father and mother of the maiden. And all wept and mourned for her. But He said: "Weep not; the maid is not dead, but sleepeth." And they laughed Him to scorn, knowing that she was dead. But He taking her by the hand, cried out, saying: "Maid, arise." And her spirit returned, and she rose immediately. And He bid them give her to eat. And her parents were astonished, whom He charged to tell no man what was done.

‡ PETER, JAMES AND JOHN, the three privileged Apostles who were frequently in His company when all others were excluded.

Peter Walks upon the Waters.

St. Matthew xiv. 23-33.

Jesus obliged His disciples to go up into the boat, and to go before Him over the water, till He dismissed the people. And having dismissed the multitude, He went up into a mountain alone to pray. And when it was evening, He was there alone. But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

And in the fourth watch of the night, He came to them walking upon the sea. And they, seeing Him walking upon the sea, were troubled, saying: "It is an apparition:" and they cried out for fear. And immediately Jesus spoke to them, saying: "Be of good heart: it is I, fear ye not." And Peter making answer, said: "Lord, if it be Thou, bid me come to Thee upon the waters." And He said: "Come." And Peter, going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: "Lord, save me." And immediately Jesus, stretching forth His hand, took hold of him, and said to him: "O thou of little faith, why didst thou doubt?" And when they were come up into the boat, the wind ceased. And they that were in the boat came and adored Him, saying: "Indeed Thou art the Son of God."

Peter's Faith.

St. John vi. 48-7c.

Jesus said: "I am the bread of life.* Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread, which came down from heaven: If any man eat of this bread, he shall live for ever: and the bread that I will give, is My flesh for the life of the world."

The Jews therefore strove among themselves,

* I AM THE BREAD OF LIFE. Our Lord is "the bread of life" for two reasons: first, because faith in Him is the root and foundation of holiness, and the beginning of supernatural life; secondly, because He nourishes and sustains that supernatural life by giving His Sacred Body and Blood to be the food of our soul, that as our bodies live the natural life by food and drink, so our soul may live the life of grace by being united with the Body and Blood of Christ: "My Flesh is meat indeed, and My Blood is drink indeed."

saying: "How can this man give us his flesh to eat?" Then Jesus said to them: "Amen, amen, I say unto you: Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever."

These things He said teaching in the synagogue, in Capharnaum. Many therefore of his disciples hearing it, said: "This saying is hard, and who can hear it?"

But Jesus, knowing in Himself that His disciples murmured at this, said to them: "Doth this scandalize you? If then you shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth: the flesh profiteth nothing.† The words that I have spoken to you, are spirit and life. But there are some of you that believe not." For Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him. And He said: "Therefore did I say to you, that no man can come to Me, unless it be given him by My Father."

After this many of His disciples went back, and walked no more with Him. Then Jesus said to the twelve: "Will you also go away?"‡ And

† THE FLESH PROFITETH NOTHING. This does not mean that the Flesh of Christ profiteth nothing; it would be blasphemy to say so. But when, in the Holy Scriptures, "the flesh" and "the spirit" are opposed to each other, the one means the mind of man unenlightened by grace, the other, "the spirit," is the mind so enlightened. Thus St. Paul says: "The wisdom of the flesh is death; the wisdom of the spirit is life and peace." Therefore the meaning of this passage is, that the doctrine of the Holy Eucharist, just taught by our Lord, is too deep a mystery to be received by man left to himself; it requires a strong act of faith with the grace of the Holy Spirit.

‡ WILL YOU ALSO GO AWAY? Our Lord addressed this question to the twelve. Simon Peter at once answered in the name of the others. Mr. Allies says: "It is the custom of the Evangelist, when they record anything which touches all the Apostles,

Simon Peter answered Him: "Lord, to whom shall we go?*" Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God."

St. Peter's Confession of Faith.

St. Matthew xvi. 13-19.

And Jesus came into the quarters of Cesarea Philippi: and He asked His disciples, saying: "Whom do men say that the Son of Man is?"

But they said: "Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets." Jesus saith to them: "But whom do you say that I am?" Simon Peter answered and said: "Thou art the Christ,† the Son of the living God." And Jesus answering, said to him: "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee: That thou art Peter;‡ and upon this rock I will

almost invariably to exhibit Peter as singly speaking for all, and representing all." After giving several instances, all of which are to be found in these pages, he continues: "A very remarkable occasion occurs where our Lord had been telling to His disciples the parable of the watchful servant, upon which Peter said to Him, 'Lord, dost Thou speak this parable to us, or likewise to all?' and the reply seems by anticipation to express the very office which Peter was to hold, 'Who, then, is the faithful and wise steward whom his Lord setteth over His family, to give them their measure of wheat in due season?' Now it looks not like an equal, but a superior, to anticipate the rest, to represent them, to speak and act for them. St. Chrysostom drew the conclusion long ago: 'What, then, says Peter, the mouth-piece of the Apostles? Everywhere, impetuous as he is, the leader of the bond of the Apostles, when a question is asked of all, he replies.'"

* LORD, TO WHOM SHALL WE GO? A very beautiful act of faith. The Jews had said, "How can this man give us his flesh to eat?" St. Peter also seems to have been puzzled; but note the difference—the Jews understood not, and went away; St. Peter also understood not, but yet he believed.

† THOU ART THE CHRIST. Our Lord had asked His disciples whom they believed Him to be. Peter answering, not of his own knowledge, but of a special revelation from God, made that splendid confession of faith, "Thou art the Christ," that is, the Anointed One, the long looked-for Saviour, "the Son of the living God."

‡ THOU ART PETER. This and the following passages form one of the great texts proving the primacy of St. Peter, his supreme authority, under Christ, over the Church. On first seeing Simon, even before he was called to be an Apostle, our Lord said to him, "Thou art Simon, thou shalt be called Peter." Now He again

build My church, and the gates of hell shall not

addresses him by the name he had received at his circumcision, "Blessed art thou, Simon Bar-Jona" (Simon, son of John). Then He makes the solemn change of name, "And I say to thee that thou art Peter." The word Peter (or *Cephas*) means a *rock*; why did our Lord call Simon "a rock?" He explains what He means: "And upon this rock (*i. e.*, upon you, Simon) I will build My Church, and the gates of hell shall not prevail against it."

Our Lord, in His address to Peter, is speaking of the spiritual Church made up of human beings, the society of true believers in Jesus Christ. To found this society He came upon earth; He acquired it, gained it, by His Precious Blood. To ensure that His Church should last for ever, He was going to raise it upon a firm and immovable foundation, against which the devil and all the powers of hell might rage with all their fury but should never be able to overcome it. And Simon, the first and chief of the Apostles, was to be to the Church of Christ what a firm foundation is to a building. The Church was to rest upon him, to be kept firmly together by him. This was to be through Simon's firmness in the faith, and through his supreme authority; guided and taught by him, the Church should never fall into error; ruled by him it should be kept in unity, because he had divinely-given authority over all.

St. Cyprian (A. D. 248) referring to this text says: "There is one Church founded by the Lord Christ upon Peter, for the origin and purpose of unity." St. Jerome (A. D. 290), writing against the heretic Jovinian, says: "Therefore is one chosen out of the twelve, that the occasion of schism might be taken away;" and in a letter to Pope Damasus the same holy Doctor writes: "I, following none as first except Christ, am joined in communion with your Holiness, that is, with the See of Peter; on this rock, I know, the Church is built." St. Augustine (A. D. 400) calls upon the Donatist schismatics to "Number up the Bishops from the very See of Peter, and in that order of Fathers see who succeeded to whom; this (the See of Peter) is the rock which the proud gates of hell overcome not." St. Gregory the Great (A. D. 604), the Apostle of England, writes: "Who is ignorant that the holy Church is established on the firmness of the chief of the Apostles? who in his name signified the firmness of his mind, being called Peter, from a rock."

Many of the Fathers do, indeed, understand the rock to mean the confession of Peter, or the faith confessed by Peter. But this interpretation is not in any way opposed to the one given above, viz: that *Peter* was the rock, and the Church was built on him. For the confession of Peter, or the faith confessed by Peter, could not exist without Peter himself: therefore, that the Church was built upon the confession of Peter is the same as saying that it was built on Peter confessing the faith, or on Peter because of his confession of Faith; and that this is the meaning of the Fathers referred to is clear from the fact that none of them exclude Peter, while many of them mention him together with the confession of faith.

prevail against it,* and to thee I will give the keys

Note, however, that Christ Himself is the rock in the *first* place, Peter only in the second place. The Church rests upon Christ chiefly. He is its Founder. He "acquired it with His blood." But as He has allowed others to share in His labours and has given them qualities and names which are strictly speaking His alone—for instance, Christ is the Chief Priest, yet He has made other priests to continue His ministry: He alone has the power of forgiving sins; but He has given to others that same power, to be used in His Name: so He is the chief corner-stone and the one foundation of the Church; but He has allowed others to share in this name and in this relation to the society which He has founded, that they may be the foundation of the Church in a secondary sense and after Him. So St. Paul reminds the Ephesians: "You are fellow-citizens with the saints and the domestics of God, built upon the foundations of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." But though the Church is built upon the Apostles and the Prophets, yet it is in special manner built upon Peter—after Christ *chiefly* upon Peter, for Christ called him, and him alone, not merely a foundation of the Church, but the *rock* of the Church. In this sense writes St. Ambrose (A.D. 340): "Great is the grace of Christ, who bestowed almost all His own names on His disciples. I, said He, am the light of the world, and yet He granted to His disciples the very name in which He exulted by the words, You are the light of the world. Christ is the Rock, but yet He did not deny the grace of this to his disciple, that he should be Peter, because he has from the Rock (Christ) firm constancy, immovable faith."

* THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. By the "gates of hell" is meant the devil and the wicked angels, and those who side with them and do their work; and these "shall not prevail against the Church." A magnificent promise resting on the word of Truth itself! And what does this promise mean? It means that in spite of the fiercest opposition and persecution the Church shall never be destroyed. More than this; Christ's promise is made not merely to the Church as *a* Church, but to the Church as *His* Church (for there is only one true Church). Later on, on the eve of His Passion, He promised to the pastors of His Church the Spirit of Truth Who should abide with them *for ever* and teach them all truth; and on Ascension Day He told them: "Behold I am with you" (by My assistance and protection) "all days, even to the consummation of the world." Now, if the Church were to fall away from the faith, it would no longer be the Church of Christ, it would no longer be taught by the Spirit of Truth, or have the special assistance and protection of its Divine Founder. Or if it were to become a wicked Church, it could no longer be the Church of Christ and His Spouse—it would have failed, fallen away, and the gates of hell would have conquered it. Therefore the Church can *never* be apostate, or heretic, or depraved. Portions of the Church may indeed fall away, as happened at the time of the so-called "Reformation" in the sixteenth century, but the Church as a whole, will ever be true to its Founder,

of the kingdom of heaven.† And whatsoever thou shall bind upon earth, it shall be bound also in

unshaken and unconquered by the countless persecutions, apostacies, heresies, schisms, which have been, or may hereafter be, raised up against her by the powers of hell. After nineteen centuries of storm it is still the "city seated upon a hill that cannot be hid;" and why? Because it has been founded upon the firm and immovable rock (Peter) and the gates of hell are not to prevail against it.

By this promise of our Lord the so-called "Reformation" is self-condemned. The motive of the Reformation was grounded (apart from the motives of policy and of gain) on a pretended necessity for reform. It was alleged by the "reformers" that the Church had fallen into idolatry and error, and had need of being reformed. If this were true then the gates of hell would have prevailed against the Church and Christ would not have been faithful to His promise.

† TO THEE WILL I GIVE THE KEYS OF THE KINGDOM OF HEAVEN. Another figure of speech, by which our Lord meant that He would give to Peter the chief power and authority in His Church. Our Lord by saying that He would give to St. Peter the keys of the kingdom of heaven meant that He would give him the same authority over the Church, which is Christ's kingdom upon earth, that the master of the house has over his household. Hence Peter is constantly called by the early Christian writers (the Fathers and Doctors of the Church) the "key-bearer," the "door-keeper" of the kingdom of heaven, etc.

St. Cyprian in his letter to Jubaianus, writes: "The Church, which is one, was founded by the voice of the Lord upon one (Peter) who also received the keys thereof." St. Hilary addresses St. Peter thus: "O blessed keeper of the gates of heaven, to whose disposal are delivered the keys of the entrance into eternity; whose judgment on earth is an authority prejudged in heaven." St. Cyril of Jerusalem (A.D. 363) calls Peter "The prince of the Apostles, and the key-bearer of the kingdom of heaven." St. Chrysostom writes: "He committed to the hands of a mortal man the authority over all things in heaven when He gave him the keys." St. Gregory the Great says: "To all who know the Gospels it is clear, that by the voice of the Lord the care of the whole Church was committed to holy Peter the prince of the Apostles. For to him it is said, 'Peter, dost thou love? Feed My sheep' To him it is said, 'Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it, and to thee I will give the keys of the kingdom of heaven.' Behold he receives the keys of the heavenly kingdom, the power of binding and loosing is given to him, and the care and government of the whole Church is committed to him." Our Venerable Bede (A.D. 700) says: "Blessed Peter in a special manner received the keys of the kingdom and the headship of judiciary power, that all believers throughout the world may understand that whoever in any way separate themselves from the unity of his faith and communion can neither be loosed from the chains of their sins nor enter the heavenly kingdom."

heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.”*

Peter is Rebuked by Our Lord.

St. Matthew xvi. 21-23.

From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. And Peter taking Him, began to rebuke Him, saying: “Lord, be it far from Thee, this shall not be unto Thee.” Who turning said to Peter: “Go behind Me, Satan,† thou art a scandal unto Me: because thou savourest not the things that are of God, but the things that are of men.”

Then Jesus said to His disciples: “If any man will come after Me, let him deny himself, and take up his cross and follow Me.”

Peter at the Transfiguration.

St. Matthew xvii. 1-3.

And after six days Jesus taketh unto Him Peter, and James, and John his brother, and bringeth them up into a high mountain apart. And He was transfigured before them. And His face did shine as the

* WHATSOEVER YOU SHALL LOOSE UPON EARTH, ETC. Here again is the same idea conveyed in different words: Peter is made the rock, he is given the power of the keys (to open and shut the gates of the kingdom of heaven,) and the power of loosing and binding, all signifying the supreme power and authority of Peter in ruling the Church. It is very true that our Lord not long afterwards gave to the other Apostles the power of loosing and binding, but the same power is here given in a special manner to Peter alone, and to him alone is the promise made that he should be the foundation of the Church, and have the power of the keys, he alone had his name changed, his new name denoting the office to which he was appointed; all this denoted special privileges and powers granted to Peter above those given to the other Apostles—he was the first and the chief, and they were subject to him. So St. Basil speaks of Peter as, “That blessed Peter who was preferred before all the disciples: who alone received a greater testimony and blessing than the rest, he to whom the keys of the kingdom of heaven were entrusted.” St. Optatus writes: “For the good of unity, blessed Peter both merited to be preferred before all the Apostles, and he alone received the keys of the kingdom of heaven that he might communicate them to others,” and Tertullian: “If thou thinkest heaven is closed, remember that the Lord left here the key thereof to Peter, *and through him* to the Church.”

† GO BEHIND ME, SATAN. St. Jerome says that St. Peter is here called Satan, an adversary, because he was so at that moment, when, out of human affection, he opposed Christ, Who desired to suffer and be crucified; but that he was appointed to

sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus: “Lord, it is good for us to be here: if Thou wilt, let us make three tabernacles,‡ one for Thee, and one for Moses, and one for Elias.”

And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: “This is My beloved Son, in whom I am well pleased: hear ye Him.” And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: “Arise, and fear not.” And they lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: “Tell the vision to no man, till the Son of Man be risen from the dead.”

The Payment of the Tribute-money.

St. Matthew, xvii. 23-26.

And when they were come to Capharnaum, they that received the didrachmas§ came to Peter,|| and said to him: “Doth not your master pay the didrachma?” He said: “Yes.”

And when he was come into the house, Jesus prevented him,¶ saying: “What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers?” And he said: “Of strangers.” Jesus said to him: “Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that and give it to them for Me and thee.”**

be a Rock in the future, that is, he was to be the foundation and head of the Church after the resurrection of Christ.

‡ LET US MAKE THREE TABERNACLES. St. Mark adds that Peter “knew not what he said, for they were struck with fear.”

§ THE DIDRACHMAS. A didrachma was a tax laid upon every one for the service of the Temple; its value was half a stater, about fifteen pence in English money.

|| CAME TO PETER. Why to Peter? St. Chrysostom says, “As Peter seemed to be the first of the disciples they go to him.”

¶ JESUS PREVENTED HIM. Our Lord knowing what had taken place, and that Peter was about to speak to Him of the tribute-money, forestalled him, and Himself brought up the subject before Peter had time to speak of it.

** FOR ME AND FOR THEE. Christ had just declared that being the Son of God by nature, not by adoption, He was free from

The Disciples' Dispute for Precedence.

St. Matthew xviii. 1-3.

At that hour* the disciples came to Jesus, saying: "Who, thinkest thou, is the greater in the kingdom of heaven?" And Jesus, calling unto Him a little child, set him in the midst of them, and said: "Amen I say unto you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven."

Peter's Question on the Forgiveness of Injuries.

St. Matthew xviii. 21, 22.

Then came Peter unto Him and said: "Lord, how often shall my brother offend against me, and I forgive him? till seven times?" Jesus saith to him: "I say not to thee till seven times; but till seventy times seven times."

The Barren Fig-tree.

St. Mark xi. 11-14; 19-24.

And He entered into Jerusalem, into the Temple: and having viewed all things round about, when now the eventide was come, He went out to Bethania with the twelve. And the next day when

the tribute paid to His Eternal Father; now, being willing to pay the tribute, He associates Peter with Himself, and by His miraculous power provides one coin to pay for both. "You see the greatness of the honor," exclaims St. Chrysostom: "in reward for his faith He connected him (Peter) with Himself in the payment of the tribute." And speaking of Peter's humility the holy writer continues, "Mark, the disciple of Peter, seems not to have recorded this incident, because it pointed out the great honour bestowed on him; but he did record his denial, while he was silent as to the points which made him conspicuous, his master perhaps begging him not to say great things about him."

* AT THAT HOUR. The dispute among the disciples as to which of them should be the greater seems to have arisen almost immediately after, and in consequence of, the honour paid to St. Peter: St. Mark, indeed says that "when they were in the house, he asked them: what did you treat of in the way? But they held their peace, for in the way they had disputed among themselves which of them should be the greatest." Cornelius à Lapide, following St. Chrysostom and others, states that the Apostles frequently had this contention among themselves on account of the preference shown sometimes to Peter alone, sometimes to Peter, James, and John; but the immediate occasion of the present dispute was that they saw Peter treated with special favour, inasmuch as Christ had paid the didrachma for him alone.

they came out from Bethania, He was hungry. And when He had seen afar off a fig-tree having leaves, He came if perhaps He might find anything on it. And when He was come to it, He found nothing but leaves, for it was not the time for figs. And answering He said to it: "May no man hereafter eat fruit of thee any more for ever." And His disciples heard it.

And when evening was come, He went forth out of the city. And when they passed by in the morning, they saw the fig-tree dried up from the roots. And Peter remembering, said to Him: "Rabbi, behold the fig-tree which Thou didst curse is withered away." And Jesus answering, saith to them: "Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, 'Be thou removed and be cast into the sea,' and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore, I say unto you, all things whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you."

Peter is Sent to Prepare the Pasch.

St. Luke xxii. 7-16.

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And He sent Peter and John,† saying: "Go and prepare for us the pasch, that we may eat." But they said: "Where wilt Thou that we prepare?" And He said to them: "Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in. And you shall say to the good man of the house: 'The Master saith to thee: Where is the guest-chamber, where I may eat the pasch with My disciples?' And he will show you a large dining-room furnished: and there prepare." And they going, found as He said to them, and made ready the pasch.

And when the hour was come, He sat down, and the twelve Apostles with Him. And He said to them: "With desire I have desired to eat this pasch with you before I suffer: for I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God."

† HE SENT PETER AND JOHN. Peter, the one who had been appointed the chief, John, the beloved disciple.

The Washing of the Feet.

St. John xiii. 3-11; 21-26.

[Jesus], knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God, He riseth from supper, and layeth aside His garments, and having taken a towel girded Himself. After that he putteth water into a basin, and began to wash the feet of His disciples, and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter.* And Peter said to Him: "Lord, dost Thou wash my feet?" Jesus answered and said to Him: "What I do thou knowest not now,† but thou shalt know hereafter." Peter said to Him: "Thou shalt never wash my feet." Jesus answered him: "If I wash thee not, thou shalt have no part with Me." Simon Peter saith to Him: "Lord, not only my feet, but also my hands and my head." Jesus saith to him: "He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all." For He knew who he was that would betray Him; therefore He said: "You are not all clean. . . ."

When Jesus had said these things, He was troubled in spirit: and He testified, and said: "Amen, amen, I say to you, one of you shall betray Me." The disciples therefore looked one upon another, doubting of whom He spoke. Now there was leaning on Jesus's bosom one of His disciples whom Jesus loved. Simon Peter therefore beckoned to him, and said to him: "Who is it of whom He speaketh?" He therefore leaning on the

* HE COMETH THEREFORE TO SIMON PETER. Cornelius à Lapide, the great commentator on the Holy Scriptures, writes on this text: "He comes to Peter that in the washing, as on other occasions, He may begin with him as the head and chief of the Apostles. For if he had come to the other Apostles first, they would certainly have declined, even as Peter did, so great and so unaccustomed a humiliation [on the part of our Lord]; but when they saw Peter reprov'd by Christ and submitting, they also submitted and suffered their feet to be washed by Christ." A Lapide says that this is the opinion of St. Augustine, the Venerable Bede, and others.

† THOU KNOWEST NOT NOW. The mystery implied by the action of our Lord and not understood by Peter was, first, a lesson of humility and charity to the Apostles, and to all Christians, especially to those in authority; and secondly, a lesson as to the cleanness of heart required of those who approach the Holy Eucharist.

breast of Jesus saith to Him: "Lord, who is it?" Jesus answered: "He it is to whom I shall reach bread dipped." And when He had dipped the bread, He gave it to Judas Iscariot, the son of Simon.

"Lord, Whither Goest Thou?"

St. John xiii. 33-38.

[Jesus said:] "Little children, yet a little while I am with you. You shall seek Me, and as I said to the Jews: Whither I go, you cannot come: so I say to you now. A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples if you have love for one another." Simon Peter saith to Him: "Lord, whither goest Thou?"‡ Jesus answered: "Whither I go, thou canst not follow Me now, but thou shalt follow hereafter." Peter saith to Him: "Why cannot I follow Thee now? I will lay down my life for Thee." Jesus answered him: "Wilt thou lay down thy life for Me? Amen, amen, I say to thee, the cock shall not crow, till thou deny Me thrice."

Peter, the Confirmer of his Brethren.

St. Luke xxii. 24-32.

And there was also a strife amongst them,§ which of them should seem to be greater. And He said to them: "The kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you not so: but he that is the greater|| amongst you, let him become as the

‡ WHITHER GOEST THOU? St. Peter did not understand that our Lord was speaking of His leaving the Apostles by His ascension into Heaven. St. Peter could not follow Him there now, but he could do so hereafter—after his own crucifixion for his Master's sake.

§ THERE WAS ALSO A STRIFE AMONGST THEM. As already stated, there was frequently a contention among the Apostles which of them should be the greatest. On the present occasion it probably arose from the knowledge that their Master was soon to be taken from them, and they contended who should take His place. True, our Lord had already pointed out one, but it must be borne in mind that the Apostles were, up to the present, dull, uneducated, unenlightened by the Holy Ghost, and they had been frequently reprov'd for their want of understanding; and their knowledge, or at least suspicion, of Peter's preference tended to make them jealous, unmindful of our Lord's frequent exhortations to humility.

|| HE THAT IS THE GREATER. The lesson was addressed to

younger: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table or he that serveth? Is it not he that sitteth at table? but I am in the midst of you as he that serveth. And you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom, that you may eat and drink at My table in My kingdom, and may sit upon thrones judging the twelve tribes of Israel." And the Lord said: "Simon, Simon, behold Satan hath desired to have you* that he may sift you as wheat. But I have prayed for thee,† that thy faith fail not: and thou being once converted, confirm thy brethren."

all: all of them were to avoid the overbearing lordship of the kings of the Gentiles. But a special lesson was given to the chief among them—he was to be as the younger and as the servant. Note our Lord's words "He that is the greater . . . he *that is* the leader," therefore there *was* a "greater," there *was* a "leader."

* SATAN HATH DESIRED TO HAVE YOU. The desire of Satan extended to all the Apostles: "to have *you*," "that he may sift *you* as wheat." He desired "to sift them as wheat," to shake them asunder and utterly destroy them as a body, that by so doing he might utterly destroy and bring to ruin the Church which Christ was founding. Our Lord had foreseen this fierce assault of Satan, and had promised that neither this attempt to destroy the Church, nor future attempts, should succeed—the *gates of hell shall not prevail against it*.

† I HAVE PRAYED FOR THEE. Satan's attack is directed against *all*: Christ prays for *one*, and by this prayer for one—for Christ's prayer is unfailing, He is heard for the reverence due to Him—Satan is defeated. Now what was Christ's prayer? "That thy faith fail not, and thou, being once converted, confirm thy brethren." Therefore Peter's faith was not to fail, and he was to confirm, that is to strengthen and keep together, even the Apostles. This is a repetition of the promise already made to Peter, viz., that he was to be the firm and immovable foundation on which the Church was to rest, but here it is distinctly stated, that even the pillars of the Church were to be kept firm by Peter.

St. Leo, writing in the fifth century and alluding to this passage, says: "The danger from the temptation of fear was common to all the Apostles, and all equally needed the Divine protection, since the devil desired to dismay all, to crush all; and yet a special care of Peter is undertaken by our Lord, and He prays especially for the faith of Peter, as if the state of the rest would be more sure if the mind of their chief were not conquered. In Peter therefore, the fortitude of all is protected, and the help of Divine grace is so ordered, that the firmness which through Christ is given to Peter, is conferred through Peter on the Apostles."

Peter's Presumption.

St. Matthew xxvi. 31-35.

Then Jesus saith to them: "And you shall be scandalized in Me this night. For it is written: *I will strike the shepherd, and the sheep of the flock shall be dispersed*. But after I shall be risen again, I will go before you into Galilee." And Peter answering said to Him: "Although all shall be scandalized in thee, I will never be scandalized." Jesus said to him: "Amen, I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice." Peter saith to Him: "Yea, though I should die with Thee,‡ I will not deny Thee." And in like manner said all the disciples.

Peter at Gethsemani.

St. Matthew xxvi. 36-50. St. John xviii. 10-12.

(*St. Matthew.*) Then Jesus came with them into a country place which is called Gethsemani. And He said to His disciples: "Sit you here, till I go yonder and pray." And taking with Him Peter § and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: "My soul is sorrowful even unto death: stay you here and watch with Me." And going a little further, He fell upon His face, praying, and saying: "My father, if it be possible, let this chalice pass from Me: nevertheless not as I will, but as Thou wilt."

And He cometh to His disciples, and findeth them asleep, and He saith to Peter: || "What? Could

St. Ambrose also writes to the same effect: "Peter, after being tempted by the devil, is set over the Church. The Lord therefore signified beforehand what that is, that He afterwards chose him to be Pastor of the Lord's flock. For to him He said, 'But thou, when thou art converted, confirm thy brethren.'"

‡ YEA, THOUGH I SHOULD DIE WITH THEE. St. Mark adds that after our Lord's warning, Peter "spoke the more vehemently." Peter committed herein a threefold sin—he persistently contradicted his divine Master, he preferred himself to the other Apostles, and he presumed upon his own strength.

§ TAKING WITH HIM PETER. Eight of the Apostles were left at the gate of the garden; the three privileged ones, Peter, and James and John (the two sons of Zebedee), were taken some distance into the garden, where they were stationed to watch and pray, our Lord Himself going a little further on.

|| HE SAITH TO PETER. Though speaking to Peter alone, He addressed him in the plural number "Could *you* not watch?" Because, as the members are praised or blamed in their head, so in reproving Peter, He was reproving all.

you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak." Again the second time, He went and prayed, saying: "My Father, if this chalice may not pass away, but I must drink it, Thy will be done." And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them He went again: and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: "Sleep ye now and take your rest: behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise let us go; behold he is at hand that will betray Me."

As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: "Whomsoever I shall kiss, that is He; hold Him fast." And forthwith coming to Jesus, he said: "Hail, Rabbi." And he kissed Him. And Jesus said to him: "Friend, whereto art thou come?" Then they came up, and laid hands on Jesus, and held Him.

(*St. John.*) Then Simon Peter having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear: and the name of the servant was Malchus. Jesus therefore said to Peter: "Put up thy sword into the scabbard: the chalice which My Father hath given Me, shall I not drink it?" Then the band and the tribune, and the servants of the Jews, took Jesus, and bound Him.

Peter's Fall.

St. John xviii. 13-16. St. Mark xiv. 66-72.

(*St. John.*) And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple.* And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest.

But Peter stood at the door without. The other disciple therefore who was known to the high-priest, went out, and spoke to the portress and brought in

Peter. The maid, therefore that was portress, saith to Peter: "Art not thou also one of this man's disciples?" He saith: "I am not." Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

(*St. Mark.*) Now when Peter was in the court below, there cometh one of the maid-servants† of the high-priest: and when she had seen Peter warming himself, looking on him she saith: "Thou also wast with Jesus of Nazareth." But he denied, saying: "I neither know nor understand what thou sayest." And he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers by: "This is one of them." But he denied again. And after a while they that stood by said again to Peter: "Surely thou art one of them; for thou art also a Galilean." But he began to curse and to swear, saying: "I know not this man of whom you speak."

(*St. Luke.*) And the Lord turning, looked on Peter.‡ And Peter remembered the word of the

† ONE OF THE MAID-SERVANTS. According to St. John it was "the maid that was portress" who first taxed Peter with being one of our Lord's disciples. Probably as she was letting him in, not seeing him clearly as it was dark, she asked him, "Art not thou also one of this man's disciples?" He said: "I am not." Then, soon after, as Peter was sitting by the fire with the servants, this same portress came, and looking at him earnestly by the light of the fire, spoke of him to another maid-servant, and perhaps to one or two of the bystanders, and they repeated the question, Peter again denying. Then, after about an hour's interval, "one of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him, Did I not see thee in the garden with him?" And on Peter's denying the bystanders took it up: "Thou art also a Galilean; even thy speech doth discover thee." Peter began to curse and to swear in his denial, and then the cock crew the second time—at day-break.

‡ THE LORD TURNING LOOKED ON PETER. Possibly at that moment our Lord was being conveyed from the hall of the high priest, the examination being over, to some other portion of the house where he was to remain till morning, and passing within view of Peter cast upon him His heart-searching glance: and Peter, coming to himself, going out, wept bitterly. Peter's bitter sorrow at the fault he had committed was accompanied by hope in God's mercy, and we know that he was pardoned; Judas also repented of his crime, but he despaired and was lost.

What was Peter's sin in denying his Lord? Was it a sin against faith? Rather it was a sin against the outward profession of faith. There was faith in his heart, he still believed in his

* ANOTHER DISCIPLE. This other disciple was St. John.

Lord, as He had said: "Before the cock crow, thou shalt deny Me thrice." And Peter going out wept bitterly.

Easter Day and St. Peter.

St. Mark xvi. 1-8. St. John xx. 2-9.

When the Sabbath was passed, Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: "Who shall roll us back the stone from the door of the sepulchre?" And looking they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: "Be not affrighted; you seek Jesus of Nazareth, Who was crucified: He is risen, He is not here, behold the place where they laid Him. But go, tell His disciples and Peter,* that He goeth before you into Galilee; there you shall see Him, as He told you." But they going out, fled from the sepulchre. For a trembling and fear had seized

Master and loved him, or why should he have followed Him into so dangerous a place? but he was lacking in moral courage (in spite of, or because of, his presumption at the supper) and so he was afraid to own Him. This fall of Peter is not unfrequently brought up as an argument against both the supremacy and the infallibility of St. Peter. The objectors say St. Peter denied his Master three times; how could he then be head of the Church or infallible? Such people confuse supremacy and infallibility with impeccability or sinlessness: but that St. Peter was impeccable or sinless is no part of Catholic teaching. Neither did his sin, such as it was, in any way concern his office; it was a private, individual act, not an official act.

Hence our reply to the objection is, that infallibility is not sinlessness; that Peter's sin was not a falling away from the faith, but from the outward profession of faith; and, whatever his fault was, it was not a public official act: whereas Catholics hold that St. Peter, and his successors the Bishops of Rome, are infallible, not in their private capacity, but only when as head of the Church, they define a doctrine concerning faith or morals to be held by the whole Church. It is further to be observed, that St. Peter at the time of his fall was not yet head of the Church and he was therefore not infallible. He had received the promise of the office but was not yet appointed because our Lord Himself was still the visible head.

* TELL HIS DISCIPLES AND PETER. The Angel makes a distinct mention of Peter as a mark of honour.

them: and they said nothing to any man; for they were afraid.

(*St. John.*) Mary Magdalen ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did out-run Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying: but yet he went not in.† Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw and believed. For as yet they knew not the Scripture,‡ that He must rise again from the dead.

Peter Made Shepherd of the Flock of Christ. Peter's Question Concerning John.

St. John xxi. 1-23.

After this Jesus showed Himself again to the disciples at the sea of Tiberias: and He showed

† HE WENT NOT IN. St. John being younger and more active got to the sepulchre first. He did not go in, but, contenting himself with stooping down and looking inside, he waited till St. Peter came up, giving him the precedence on so important an occasion. St. Peter, on arriving, at once went in.

‡ THEY UNDERSTOOD NOT THE SCRIPTURE. Although our Lord had frequently reminded them of the prophecies concerning Himself that He should be put to death and should rise again, yet they had not laid these truths to heart.

St. Paul in relating the appearances of the risen Saviour to the Apostles and others of the faithful, says, first, "that He was seen by Cephas." This implies a distinct manifestation of our Lord to Peter before He appeared to the other disciples. And that this actually took place is clear from the passage in the Gospel of St. Luke, which tells us how the two disciples, to whom our Lord had appeared at Emmaus, on their return to Jerusalem, "found the eleven gathered together, and those that were with them, saying, 'The Lord hath risen indeed, and hath appeared to Simon.'" And it is noticeable that while the word of these two disciples—who, as it would seem, told those of the faithful whom they met on the way from Emmaus to Jerusalem what they had seen—and of Mary Magdalen and the holy women, is not received, yet on Peter's word they say, "The Lord is risen indeed."

Himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them: "I go a-fishing." They say to him: "We also come with thee."* And they went forth and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus.

Jesus therefore said to them: "Children, have you any meat?" They answered Him: "No." He saith to them: "Cast the net on the right side of the ship; and you shall find." They cast therefore: and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter: "It is the Lord." Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: "Bring hither of the fishes which you have now caught." Simon Peter went up, and drew the net to land,† full of great fishes, one hundred and fifty-three: and although there were so many, the net was not broken.

Jesus saith to them: "Come, and dine." And none of them who were at meat durst ask Him: "Who art Thou?" knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.

When therefore they had dined, Jesus saith to

* I GO A-FISHING. As our Lord was no longer with them continuously and no special work had been enjoined to them, these Apostles returned to their former occupation.

† SIMON PETER WENT UP INTO THE BOAT AND DREW THE NET. Cornelius à Lapide, commenting on this text, says that throughout this fishing the primacy of Peter is suggested: Peter is the first to call the others to the fishing; he is the first to come to Christ on the shore; he draws the net to land, that thereby might be signified that all the faithful are to be brought to Christ, and governed by him.

Simon Peter:‡ "Simon, son of John, lovest thou Me more than these?"§ He saith to Him: "Yea, Lord, Thou knowest that I love Thee." He saith to him: "Feed My lambs."|| He saith to him

‡ JESUS SAITH TO SIMON PETER. Our Lord now addresses Himself to Peter alone. Twice He had promised Peter that he was to have a special relation to the Church, by being made its head and chief ruler. Now He fulfils His promise. This promise had not yet been fulfilled, because Christ Himself was the visible Head and Ruler of the Church; but now He was about to leave this earth, and, as a visible body requires a visible head, He appoints Peter to take His place.

§ LOVEST THOU ME MORE THAN THESE? Note the expression "more than these"—even more than the other apostles. More love was asked for from Peter because the charge committed to him was so great.

|| FEED MY LAMBS; FEED MY SHEEP. Under the figure of a shepherd feeding his sheep, our Lord makes St. Peter the ruler of the Church—gives him authority over all the faithful. We speak of the pastor of a diocese or of a parish, and thereby we mean the one who has spiritual authority, who is the ruler of a diocese or parish. When our Lord spoke of Himself as the Good Shepherd, when He said that there was to be "one fold and one Shepherd," the idea conveyed to us is connected with headship, authority and submission to authority.

In the first and second exhortation of our Lord to St. Peter, "Feed my lambs, . . . feed my lambs," the Greek word—and it must be borne in mind that St. John's Gospel was written originally in Greek—is *boske*, which means simply *feed* or *pasture*, and thereby St. Peter was exhorted to guide and teach the faithful. But in the third exhortation "feed my sheep" a different word is used—*poimaine*—which means *rule*. The same word is used in Psalm ii. in which the Eternal Father is represented as saying to Christ, "Thou shalt rule them with a rod of iron;" and of Bethlehem it was prophesied: "Out of thee shall come forth the leader who shall rule My people Israel." St. Paul again uses the same word when he tells the Bishops of Ephesus that they have been placed by the Holy Ghost "to rule the Church of God." And St. Peter exhorts the Bishops to "feed the flock of God which is among you, taking care of it not by constraint, but willingly as of God." In all these passages the Greek versions have the word *poimainein*—to rule.

St. Peter, therefore, was appointed to be Shepherd over, that is to guide and to rule, the flock of Christ, which is the Church. And see how widely his authority extends: "Feed My lambs; feed My sheep," our Lord tells him. Who are the lambs and sheep of Christ? Surely, all true believers, all true followers of Christ, all Christians. Nor is any exception made: high and low, lay and cleric, Bishops and even Apostles are of the flock of Christ, *all* are committed to Peter's care. The bishop is pastor over all in his diocese; Peter is pastor over the whole Church.

Hear what some of the Fathers say on the commission given to St. Peter:

again: "Simon son of John, lovest thou Me?" He saith to Him: "Yea, Lord, Thou knowest that I love Thee." He saith to him: "Feed My lambs." He said to him the third time: "Simon

St. Ambrose: "As He (Christ) is about to be raised up into heaven He is leaving him (Peter) to us, as it were the vicar of His love. For thus you have it: 'Simon, son of John, lovest thou Me? . . . Feed My sheep. . . .' Because he alone out of all makes this profession (of love) he is preferred before all . . . and now he is not ordered as at first, to *feed the lambs*, but His sheep, that the more perfect might govern the more perfect."

St. Chrysostom: "Why then passing by the others does He converse with Peter on those things? He was the chosen one of the Apostles, the mouth of the disciples, the leader of the choir. On this account Paul also went up on a certain occasion to see him rather than the others. And also, to show him that he must have confidence, as the denial was done away with, *He puts into his hands the presidency over his brethren*. And He brings not forward that denial, neither does He reproach him with the past, but says to him, 'if thou love Me, rule over the brethren.' And the third time He gives him the same injunction, showing at what a price He sets the presidency over His own sheep, and if any one should say, how then did James receive the throne [episcopal see] of Jerusalem?—we would answer that he appointed the former (Peter) teacher not of that throne, but of the world." Again: "Why, then did He shed His blood? That He might possess those sheep which He entrusted to Peter and to those after him."

St. Augustine, giving his reasons for being a Catholic, says: "The agreement of peoples and nations keeps me (in the bosom of the Catholic Church); an authority begun with miracles, nourished with hope, increased with charity, strengthened with antiquity, keeps me; the succession of bishops from the Chair itself of Peter, to whom the Lord after His Resurrection committed His sheep to be fed, down even to the present Bishop, keeps me." And in another place: "Justly, after His Resurrection, the Lord commended to Peter himself, His sheep to be fed. For not he alone among the disciples merited to feed the Lord's sheep; but when Christ speaks to one, unity is commended, and to Peter chiefly, because among the Apostles Peter is the first."

St. Leo: "To the blessed Apostle Peter, above the others, after the keys of the kingdom had been given, is the care of the Lord's fold committed." And: "Whereas Peter alone received many things, nothing passed unto any one (else) without his participation in it. Out of the whole world the one Peter is chosen to be set over both the calling of the nations, and over all the Apostles, and all the fathers of the Church; that although in the people of God, there be many priests and many shepherds, Peter may rule all, whom Christ also rules by supreme headship."

St. Gregory: "To all who know the Gospel it is clear that by the voice of the Lord the care of the whole Church was committed to holy Peter, prince of all the Apostles, for to him it is said, 'Peter lovest thou Me? Feed My sheep.'"

son of John, lovest thou Me?" Peter was grieved, because He had said to him the third time, "Lovest thou Me?" And he said to Him: "Lord, Thou knowest all things: Thou knowest that I love Thee." He said to him: "Feed My sheep. Amen, amen, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not." And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him: "Follow me." Peter turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said: "Lord, who is he that shall betray Thee?" Him therefore when Peter had seen, he saith to Jesus: "Lord, and what shall this man do?" Jesus saith to him: "So I will have him to remain till I come, what is it to thee? follow thou Me."

This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: he should not die; but, "So I will have him to remain till I come, what is it to thee?"

II. ST. PETER IN THE ACTS.*

The Election of Matthias.

Acts i. 12-26.

They returned to Jerusalem, from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey. And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the Mother of Jesus, and with His brethren.

* The "Acts of the Apostles" is a narrative, incomplete it is true, but still in some particulars very full, of the history of the Church for a period of about thirty years from the Ascension of our Lord. The Acts may be divided into two parts: the first part consisting of the first twelve chapters, relates the history of the Church during the first ten years of its existence; the second part is entirely occupied with the missionary labours of St. Paul, St. Luke, the inspired writer of the Acts, having been St. Paul's constant companion throughout his journeys. As in the Gospels

In those days Peter rising up in the midst of the brethren,* said: (now the number of persons together was about an hundred and twenty,) "Men, brethren, the Scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue *Haceldama*, that is to say, 'The field of blood.' For it is written in the book of Psalms: 'Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take.' Wherefore of these men who have accompanied with us, all the time that the Lord Jesus came in and went out amongst us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection." And they appointed two, Joseph, called

our Lord is the prominent figure, so in the first part of the Acts it is St. Peter who stands out before any other Apostle. His words, his doings, his miracles are told in detail; of the other Apostles very little is said. In fact this first part of the Acts might well be called a history of St. Peter.

St. Chrysostom points out this prominence of St. Peter: "Behold him making his rounds on every side, and the first to be found; when an Apostle was to be chosen, he was the first; when the Jews were to be told that they were not drunken; when the lame man was to be healed; when the multitude was to be addressed, he is before the rest; when they had to do with the rulers, it is he; when with Ananias, when healings took place from the shadow, still it is he. Where there was danger it is he, and when there was dispensation; but when all is tranquil they act in common. He sought not the greater honour. But, again, when miracles are to be worked, he comes forth before the rest."

* PETER RISING UP IN THE MIDST OF THE BRETHREN. He is the first to speak, says St. Chrysostom, "both as fervent and as one entrusted by Christ with the flock, and as the first of the choir" (of Apostles). Peter takes the initiative, opens the proceedings, tells the company what they are to do, and limits the election to the "men who accompanied with us . . . one of them must be made witness with us of His resurrection." "But might not Peter by himself have elected?" asks St. Chrysostom; "Certainly," he replies, "but he does not, so that he may not seem partial."

Barsabas, who was surnamed Justus, and Matthias. And praying they said: "Thou, Lord, Who knowest the hearts of all men, show whether of these two Thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place." And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

St. Peter on the Day of Pentecost.

Acts ii.

And when the days of the Pentecost were accomplished, they were altogether in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered saying: "Behold, are not all these that speak, Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God."

And they were all astonished, and wondered, saying one to another: "What meaneth this?" But others mocking said: "These men are full of new wine." But Peter, standing up with the eleven,†

† PETER STANDING UP WITH THE ELEVEN. The charge, "These men are full of new wine" is made against all the Apostles; it is Peter who comes forward and, in the name of all, refutes it. St. Chrysostom says on this passage: "What means with the eleven? They uttered a common voice and he was the mouthpiece of all. And the eleven stand beside him and bear witness to his words."

lifted up his voice and spoke to them: * "Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words: for these are not drunk, as you suppose, seeing it is but the third hour of the day: but this is that which was spoken of by the prophet Joel: 'And it shall all come to pass, in the last days, saith the Lord, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants indeed and upon My handmaids will I pour out in those days of My Spirit, and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath; blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.'

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by Him in the midst of you, as you also know: This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that He should be holden by it. For David saith concerning Him: 'I foresaw the Lord before my face: because He is at my right hand that I may not be moved. For this my heart hath been glad, and my tongue hath rejoiced; moreover my flesh also shall rest in hope. Because Thou wilt not leave my soul in hell, nor suffer Thy Holy One to see corruption. Thou hast made known to me the ways of life: Thou shalt make me full of joy with Thy countenance.'

"Ye men, brethren, let me freely speak to you of the patriarch David; that he died and was buried; and his sepulchre is with us to this present

day. Whereas therefore he was a prophet, and knew that 'God had sworn to him with an oath that of the fruit of his loins one should sit upon his throne;' foreseeing this, he spoke of the resurrection of Christ. For neither was He left in hell, neither did His flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this, which you see and hear. For David ascended not into heaven; but he himself said: 'The Lord said to my Lord, sit Thou on my right hand, until I make Thy enemies Thy footstool.' Therefore let all the house of Israel know most certainly that God hath made both Lord, and Christ, this same Jesus, Whom you have crucified."

Now when they had heard these things they had compunction in their heart, and said to Peter and to the rest of the Apostles: "What shall we do, men and brethren?"† But Peter said to them: "Do penance, and be baptised every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call." And with very many other words did he testify and exhort them, saying: "Save yourselves from this perverse generation." They therefore that received his word were baptised: and there were added in that day about three thousand souls. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all.

* SPOKE TO THEM. Peter was the first of the Apostles to fulfil the commission given to them *to teach, to be witnesses* to Christ; and here, before an excited crowd, he preaches the necessity of belief in Christ.

† WHAT SHALL WE DO, MEN AND BRETHREN? The Jews make this inquiry of all the Apostles, it is addressed to Peter as representing them. And "here again," St. Chrysostom says, "where all are asked he alone replies." "And here we see how fitting it was that Peter, whom Christ had set as the foundation and rock of the Church, should labor with all his might as the chief architect after Him to build up the structure. But what in the meantime of the other Apostles? Were not they also architects? Yes, but *with* Peter and *under* Peter, whom accordingly they attend and support."

The First Miracle.

Acts iii.

Now Peter and John went up into the Temple, at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the Temple, which is called Beautiful, that he might ask alms of them that went into the Temple. He, when he had seen Peter and John* about to go into the Temple, asked to receive an alms. But Peter with John fastening his eyes upon him said: "Look upon us." But he looked earnestly upon them, hoping that he should receive something of them. But Peter said:† "Silver and gold I have none; but what I have, I give thee: in the name of Jesus Christ of Nazareth, arise, and walk." And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up stood, and walked, and went in with them into the Temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the Temple; and they were filled with wonder and amazement at that which had happened to him.

And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering. But Peter seeing, made answer‡ to the people: "Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son Jesus, Whom you indeed delivered up and denied before the face of Pilate, when he judged He should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the author

* PETER AND JOHN. If any of the Apostles were in a higher position than Peter, or even on an equality with him, it would surely be St. John, yet whenever these two are associated in any work of importance, Peter is always mentioned first and takes the precedence.

† PETER SAID. It is Peter who works the miracle, John is silent.

‡ PETER SEEING, MADE ANSWER. Again Peter takes up the word and speaks for himself and John.

of life you killed, Whom God hath raised from the dead, of which we are witnesses. And in the faith of His Name, this man, whom you have seen and know, hath His Name strengthened; and the faith which is by Him, hath given this perfect soundness in the sight of you all.

"And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled. Be penitent, therefore, and be converted, that your sins may be blotted out. That when the times of refreshment shall come from the presence of the Lord, and He shall send Him Who hath been preached unto you, Jesus Christ, Whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of His holy prophets from the beginning of the world. For Moses said: 'A prophet shall the Lord your God raise up unto you of your brethren like unto me: Him you shall hear according to all things whatsoever He shall speak to you. And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.' And all the prophets from Samuel and afterwards, who have spoken have told of these ways. You are the children of the prophets and of the testament which God made to our fathers, saying to Abraham: 'And in thy seed shall all the kindreds of the earth be blessed.' To you, first, God raising up His Son, hath sent Him to bless you: that every one may convert himself from his wickedness."

Peter and John before the Council.

Acts iv. 1-23.

And as they were speaking to the people, the priests and the officer of the temple and the Sadducees came upon them, being grieved that they taught the people, and preached in Jesus the resurrection from the dead: and they laid hands upon them, and put them in hold, till the next day; for it was now evening. But many of them, who had heard the word, believed: and the number of the men was made five thousand.

And it came to pass on the morrow, that their princes, and ancients, and scribes were gathered together in Jerusalem; and Annas the high-priest,

and Caiphas, and John, and Alexander, and as many as were of the kindred of the high-priest. And setting them in the midst, they asked: "By what power, or by what name have you done this?" Then Peter, filled with the Holy Ghost,* said to them: "Ye princes of the people, and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is *the stone which was rejected by you the builders, which is become the head of the corner*: neither is there salvation to any other; for there is no other name under heaven given to men, whereby we must be saved."

Now seeing the constancy of Peter and of John, understanding that they were illiterate, and ignorant men, they wondered; and they knew them that they had been with Jesus. Seeing the man also who had been healed, standing with them, they could say nothing against it. But they commanded them to go aside out of the council: and they conferred among themselves, saying: "What shall we do to these men? for indeed a known miracle hath been done by them to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it. But that it may be no farther spread among the people, let us threaten them, that they speak no more in this Name to any man." And calling them, they charged them not to speak at all, nor teach in the name of Jesus. But Peter and John answering, said to them: "If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard."

But they threatening, sent them away, not finding how they might punish them, because of the people: for all men glorified what had been done, in that which had come to pass. For the man was

above forty years old, in whom that miraculous cure had been wrought. And being let go, they came to their own company, and related all that the chief priests and ancients had said to them.

The Punishment of Ananias and Saphira.

Acts iv. 32-37, v. 1-11.

And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed was his own, but all things were common unto them. And with great power did the Apostles give testimony of the resurrection of Jesus Christ our Lord: and great grace was in them all. For neither was there any one needy among them: for as many as were owners of lands or houses sold them, and brought the price of the things they sold, and laid it down before the feet of the Apostles: and distribution was made to every one, according as he had need. And Joseph, who by the Apostles was surnamed Barnabas (which is by interpretation, the son of consolation), a levite, a Cyprian born, having land, sold it, and brought the price, and laid it at the feet of the Apostles.

But a certain man named Ananias, with Saphira his wife, sold a piece of land, and by fraud kept back part of the price of land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the Apostles.

But Peter said: "Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land? Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God." And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. And the young men rising up, removed him, and carrying him out, buried him.

And it was about the space of three hours after, when his wife, not knowing what had happened, came in. And Peter said† to her: "Tell me,

* PETER FILLED WITH THE HOLY GHOST. Peter and John were present before the council, it was Peter who was inspired by the Holy Ghost to answer for both. "See," exclaims St. Chrysostom, "how John is on every occasion silent, while Peter defends him likewise."

† PETER SAID. Ananias and Saphira had laid the price of the land "at the feet of the Apostles," but it is Peter who uses the judicial power; he acts as the judge, though the other Apostles are present and sit in judgment with him; he questions Ananias

woman, whether you sold the land for so much?" And she said: "Yea, for so much." And Peter said unto her: "Why have you agreed together to tempt the Spirit of the Lord? Behold, the feet of them who have buried thy husband are at the door, and they shall carry thee out." Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead; and carried her out, and buried her by her husband. And there came great fear upon the whole church, and upon all that heard these things.

Peter's Shadow.

Acts v. 12-16.

And by the hands of the Apostles * were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto them; but the people magnified them. And the multitude of men and women who believed in the Lord was more increased: insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

and passes sentence upon him, and the sentence has immediate effect, "Ananias hearing these words fell down and gave up the ghost." So also with Saphira, Peter questions her, convicts her, and passes upon her the same sentence as he passed upon her husband. The conduct of Peter in this matter, acting as he did upon his own initiative, though the other Apostles were present, and inflicting the punishment of death for the violation of ecclesiastical law and the lie to the Holy Ghost, is a strong proof that he had a position of chief and head of the Apostles and that this position was admitted by them.

* BY THE HANDS OF THE APOSTLES. All the Apostles, or at least many of them, took part in the working of signs and wonders; but special mention is made of Peter's miracles, and some of these miracles were of a particular kind, worked even by his shadow passing over the sick in their beds. Peter's superiority over the other Apostles seems to have been well known, for people brought their sick and laid them in Peter's way, that *his* "shadow at the least might overshadow any of them, and they might be delivered from their infirmities." They knew his position and his power, and so sought him more than any other of the Apostles.

The Apostles Imprisoned.

Acts v. 17-42.

Then the high-priest rising up, and all they that were with him were filled with envy; and they laid hands on the Apostles, and put them in the common prison. But an Angel of the Lord, by night opening the doors of the prison, and leading them out, said: "Go, and standing, speak in the Temple to the people all the words of this life." Who having heard this, early in the morning entered into the Temple, and taught.

And the high-priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel: and they sent to the prison to have them brought. But when the ministers came, and opening the prison, found them not there, they returned and told, saying: "The prison indeed we found shut with all diligence, and the keepers standing before the doors: but opening it, we found no man within."

Now when the officer of the Temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass. But one came and told them: "Behold, the men whom you put in prison, are in the Temple, standing, and teaching the people." Then went the officer with the ministers, and brought them without violence: for they feared the people, lest they should be stoned.

And when they had brought them, they set them before the council. And the high-priest asked them, saying: "Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this Man upon us." But Peter and the Apostles† answering said: "We ought to obey God rather than men. The God of our fathers hath raised up Jesus, Whom you put to death, hanging Him upon a tree: Him hath God exalted with His right hand to be Prince and Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things, and the Holy Ghost, Whom God hath given to all that obey Him."

When they had heard these things, they were

† PETER AND THE APOSTLES. Peter acting as spokesman, his defence was theirs as well as his.

cut to the heart, and thought to put them to death. But one in the council rising up, a Pharisee named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while. And he said to them: "Ye men of Israel take heed to yourselves what you intend to do as touching these men. For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all that believed him were scattered and brought to nothing. After this man rose up Judas of Galilee, in the days of enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed. And now therefore I say to you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought. But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God."

And they consented to him. And calling in the Apostles, after they had scourged them, they charged them that they should not speak at all in the Name of Jesus, and they dismissed them. And they indeed went from the presence of the council rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus. And every day they ceased not, in the Temple, and from house to house, to teach and preach Christ Jesus.

Peter in Samaria.

Acts viii. 5-25.

And Philip, going down to the city of Samaria, preached Christ unto them. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice, went out; and many taken with the palsy and that were lame, were healed; there was therefore great joy in that city. Now there was a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one: to whom they all gave ear, from the least to the greatest, saying: "This man is the power of God, which is called great." And they were attentive to him, because for a long

time he had bewitched them with his magical practices. But when they had believed Philip preaching of the kingdom of God, in the Name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also; and being baptized, he stuck close to Philip, and being astonished, wondered to see the signs and exceeding great miracles which were done.

Now when the Apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John.* Who when they were come, prayed for them, that they might receive the Holy Ghost. For He was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

And when Simon saw that by the imposition of the hands of the Apostles the Holy Ghost was given, he offered them money, saying: "Give me also this power, that on whomsoever I shall lay my hands he may receive the Holy Ghost." But Peter said to him:† "Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter; for thy

* THEY SENT UNTO THEM PETER AND JOHN. Objectors to the primacy of St. Peter bring forward this passage to prove that St. Peter was not the chief of the Apostles. The sender, they say, must be greater than the person sent: as the Apostles sent Peter and John they were therefore their superiors and hence St. Peter was not the head of the Apostles. To this we reply that the sender is not necessarily greater than the person sent: for instance it is written that "God so loved the world as to send His Only-Begotten Son," but the Son is Himself God, equal to the Father, and the Holy Ghost; and of the Third Person of the Blessed Trinity our Lord says, "I will send Him from the Father," but the Holy Ghost is equal to the Father and to the Son. Again, Saul (Paul) and Barnabas were sent by the Church at Antioch to the work which the Holy Ghost had appointed for them, but St. Paul was at least not inferior to the Church of Antioch. In all these cases the person sent was himself one of the senders and the act of sending was done with his consent and authority. It is as if the ministerial cabinet, or government, were to send the prime minister on a mission of importance; no one would say that, because he was sent, the prime minister was therefore not at the head of the government.

† PETER SAID TO HIM. St. John also was present but Peter takes the lead, and gives the sharp reproof to Simon the magician.

heart is not right in the sight of God. Do penance therefore for this thy wickedness; and pray to God, if perhaps this thought of thy heart may be forgiven thee. For I see thou art in the gall of bitterness, and in the bonds of iniquity."

Then Simon answering, said: "Pray you for me to the Lord, that none of these things which you have spoken may come upon me."

And they indeed having testified and preached the word of the Lord: returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

Peter's Journey of Visitation; his Miracles.

Acts ix. 31-43.

Now the Church had peace throughout all Judea and Galilee and Samaria, and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost. And it came to pass that Peter, as he passed through visiting all,*

* HE PASSED THROUGH VISITING ALL. St. Peter as chief shepherd made his pastoral visitation everywhere. St. James presided over the Church of Jerusalem, other Apostles had taken their share in planting the faith—why then did Peter make this tour of inspection, "visiting all," if it were not that all were under his care? St. Chrysostom writes, on this text: "Like a general he went round surveying the ranks, seeing what portion was well massed together, what in order, what needed his presence. Behold him making his rounds in every direction."

Again St. Luke enters into detail in relating the miracles of St. Peter, though he tells us little or nothing of the miracles worked by the other Apostles. In like manner in the Gospels the miracles of our Lord are fully described, while those of His disciples are only spoken of in a general way. Our Lord is the prominent figure in the Gospels, St. Peter is the prominent figure in the Acts. Again note the similarity of St. Peter's miracles to those of our Lord. One instance has already been given; in this chapter the healing of Eneas reminds us of the healing of the man sick of the palsy, and the raising of Dorcas bears a very close resemblance to the raising of the daughter of Jairus.

Peter had been the first to preach to the Jews and to procure their admission into the Church. He was now to do the same for the Gentiles. But in order to understand the importance of this step, it must be borne in mind that the Jews looked upon themselves as the chosen people of God—as indeed they were up to the time of the promulgation of the Gospel—and considered that they alone were the possessors of the special favours of God. Consequently they held the Gentiles—those who were not Jews—in aversion, and would not associate with them or even eat with them. When this very strong feeling on the part of the Jews against the Gentiles is considered, it will be seen that

came to the saints who dwelt at Lydda. And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy. And Peter said to him: "Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed." And immediately he arose. And all that dwelt at Lydda and Saron saw him: who were converted to the Lord.

And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she did. And it came to pass in those days that she was sick and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them. And Peter rising up went with them.

And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and showing him the coats and garments which Dorcas made them. And they all being put forth, Peter, kneeling down, prayed, and turning to the body, he said: "Tabitha, arise." And she opened her eyes; and seeing Peter, she sat up: and giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive. And it was made known throughout all Joppe; and many believed in the Lord. And it came to pass that he abode many days in Joppe, with one Simon a tanner.

Peter Admits the First Gentiles into the Church.

Acts x., xi.

And there was a certain man in Cesarea, named Cornelius, a centurion of that which is called the Italian band, a religious man, and fearing God with all his house, giving much alms to the people, and always praying to God. This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him: "Cornelius." And he beholding him, being seized with fear, said: "What is it, Lord?" And

Peter's reception of Cornelius and his family into the Church was an act of the highest importance. Yet Peter received them on his own responsibility, acting indeed under a Divine inspiration, and without waiting to consult even the other Apostles.

he said to him: "Thy prayers and thy alms are ascended for a memorial in the sight of God. And now send men to Joppe, and call hither one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he will tell thee what thou must do." And when the angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him: to whom when he had related all, he sent them to Joppe.

And on the next day whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour. And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind: and he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet* let down by the four corners from heaven to the earth, wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air. And there came a voice to him: "Arise, Peter, kill and eat." But Peter said: "Far be it from me; for I never did eat anything that is common and unclean." And the voice spoke to him again the second time: "That which God hath cleansed,† do not thou call common." And this was done thrice: and presently the vessel was taken up into heaven.

Now whilst Peter was doubting within himself, what the vision that he had seen should mean: behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

* A GREAT LINEN SHEET. In this vision the great linen sheet signified the Christian Church. "The four-footed beasts, and creeping things of the earth, and fowls of the air" represented human beings,—the "clean" creatures representing the Jews, the "unclean," or "common," representing the Gentiles.

† THAT WHICH GOD HATH CLEANSSED. God was now about to call the Gentiles to the knowledge of Himself, and to be partners with the Jews in the blessings offered through the Incarnation and the Redemption. Hitherto the Jews had been the "chosen nation," God's "peculiar people;" and the Gentiles had been looked upon as outcast and unclean. Now the Gentiles were to be called into the Church, and the prophecy of Malachy was to be fulfilled: "From the rising of the sun even to the going down, My Name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My Name a clean oblation, for My Name is great among the Gentiles, saith the Lord of Hosts."

And when they had called, they asked if Simon, who is surnamed Peter, were lodged there? And as Peter was thinking of the vision, the Spirit said to him: "Behold, three men seek thee. Arise, therefore, get thee down, and go with them, doubting nothing: for I have sent them." Then Peter going down to the men, said: "Behold I am he whom you seek; what is the cause for which you are come?" Who said: "Cornelius, a centurion, a just man and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house and to hear words of thee." Then bringing them in, he lodged them.

And the day following he arose and went with them: and some of the brethren from Joppe accompanied him. And the morrow after he entered into Cesarea. And Cornelius waited for them, having called together his kinsmen and special friends. And it came to pass that when Peter was come in, Cornelius came to meet him, and falling at his feet adored. But Peter lifted him up, saying: "Arise, I myself also am a man." And talking with him, he went in, and found many that were come together. And he said to them: "You know how abominable it is for a man that is a Jew,‡ to keep company or to come unto one of another nation: but God hath showed to me to call no man common or unclean. For which cause, making no doubt, I came when I was sent for: I ask therefore, for what cause you have sent for me?" And Cornelius said: "Four days ago, unto this hour, I was praying in my house at the ninth hour, and behold a man stood before me in white apparel, and said: 'Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God. Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner by the seaside.' Immediately therefore I sent to thee; and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord."

‡ HOW ABOMINABLE IT IS FOR A MAN THAT IS A JEW. St. Peter here draws attention to the violent prejudice of the Jews against the Gentiles. They would not associate with them, much less would they communicate with them in matters of religion.

And Peter opening his mouth, said: "In very deed I perceive that God is not a respecter of persons: but in every nation, he that feareth him, and worketh justice, is acceptable to him. God sent the word to the children of Israel, preaching peace by Jesus Christ: (He is Lord of all.) You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached, Jesus of Nazareth: how God anointed Him with the Holy Ghost, and with power, Who went about doing good, and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews and in Jerusalem; Whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with Him after He arose again from the dead. And He commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead. To Him all the prophets give testimony, that by His name all receive remission of sins, who believe in Him."

While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God.

Then Peter answered: "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" And he commanded them to be baptised in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

And the Apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying: "Why didst thou go in to men uncircumcised, and didst eat with them?" But Peter began and declared to them * the matter

in order, saying: "I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision—a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me. Into which looking I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air: And I heard also a voice saying to me: 'Arise, Peter, kill and eat.' And I said: 'Not so, Lord; for nothing common or unclean hath ever entered into my mouth.' And the voice answered again from heaven; 'What God hath made clean, do not thou call common.' And this was done three times: and all were taken up again to heaven. And behold immediately there were three men come to the house wherein I was, sent to me from Cesarea. And the Spirit said to me that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house. And he told us, how he had seen an angel in his house, standing and saying to him: 'Send to Joppe, and call hither Simon, who is surnamed Peter, who shall speak to thee words whereby thou shalt be saved, and all thy house.' And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. And I remembered the word of the Lord, how that He said: 'John indeed baptized with water, but you shall be baptized with the Holy Ghost.' If then God gave them the same grace, as to us also who believed in the Lord Jesus Christ: who was I, that could withstand God?"

Having heard these things, they held their peace, and glorified God, saying: "God then hath also to the Gentiles given repentance unto life."

St. Peter might have answered the complaint of the Jewish Christians by an appeal to his authority, yet he chose to give an explanation of his conduct and win them by reasoning. St. Chrysostom says: "See how he defends himself and will not use his dignity as the Teacher, for he knew that the more gently he spoke with them, the surer he was to win them." St. Gregory writes: "If when blamed by the faithful, he had considered the authority which he held in holy Church, he might have answered that the sheep entrusted to the shepherd should not venture to censure him. But if, in the complaint of the faithful, he had said anything of his own power, he would not have been the teacher of meekness."

* PETER BEGAN AND DECLARED UNTO THEM. St. John Chrysostom and St. Gregory the Great draw attention to the fact that

St. Peter's Imprisonment and Deliverance.

Acts xii. 1-19.

At the same time Herod the king stretched forth his hands, to afflict some of the Church: and he killed James the brother of John* with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the Pasch to bring him forth to the people.

Peter therefore was kept in prison. But prayer was made without ceasing† by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: "Arise quickly." And the chains fell off from his hands. And the angel said to him: "Gird thyself, and put on thy sandals." And he did so. And he said to him: "Cast thy garment about thee, and follow me." And going out he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him. And Peter coming to himself, said: "Now I know in very deed that the Lord hath sent His angel, and hath

* HE KILLED JAMES THE BROTHER OF JOHN. This important event, the martyrdom of the first of the Apostles who shed his blood for Christ, is passed over by St. Luke in a few words. On the other hand the greater part of the chapter is devoted to the imprisonment and escape of St. Peter. This shows that the latter event was of greater importance to the Church, and therefore more worthy of a detailed record, because of the higher position of the person whose life was in danger.

† PRAYER WAS MADE WITHOUT CEASING. We do not read that when St. James was imprisoned that prayer was made without ceasing by the Church for him, though we cannot doubt that he was prayed for, nor is there any record of general prayer being made for St. Paul when he was arrested. As Mr. Allies rightly says, "James and Paul were most distinguished members, but Peter was more. This was an honour reserved to the head alone, as the life of the head was peculiarly precious to the whole body."

delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode. And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate. But they said to her: "Thou art mad." But she affirmed that it was so. Then said they: "It is his angel."

But Peter continued knocking. And when they had opened, they saw him, and were astonished. But he, beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: "Tell these things to James and to the brethren." And going out he went into another place.

Now when day was come, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, having examined the keepers, he commanded they should be put to death: and going down from Judea to Cesarea, he abode there.

The First General Council.

Acts xv. 1-30.

And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses,‡ you cannot be saved. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the Apostles and priests to Jerusalem, about this question. They therefore being brought on their way by the Church, passed through Phenice and Samaria, relating the conversion of the Gentiles: and they caused great joy to all the brethren. And when they were come to Jerusalem, they were received by the Church and by the Apostles and ancients, declaring how great things God had done with them: but there arose some of the sect of the Pharisees that believed, saying: "They must be circumcised, and be commanded to observe the law

‡ AFTER THE MANNER OF MOSES. The question was whether or not the Gentile converts were bound to be circumcised, and to observe the other precepts peculiar to the law of Moses.

of Moses." And the Apostles and ancients assembled to consider this matter.

And when there had been much disputing,* Peter, rising up, said to them: "Men, brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the Gospel,† and believe. And God, Who knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us, and put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt you God, to put a yoke upon the necks of the disciples which neither our fathers nor we have been able to bear? But by the grace of the Lord Jesus Christ we believe to be saved, in like manner as they also."

And all the multitude held their peace‡ and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying: "Men brethren, hear me. Simon hath related how God first visited to take of the Gentiles a people of his name. And to this agree the words of the prophets, as it is written: 'After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up: that the residue of men may seek after the Lord and all nations upon whom My Name is invoked, saith the Lord Who doth these things.' To the Lord was His own work known from the beginning of

the world. For which cause I judge§ that they, who from among the Gentiles are converted to God, are not to be disquieted. But that we write unto them that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath."

Then it pleased the Apostles and ancients with the whole Church to choose men of their own company, and to send to Antioch with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren, writing by their hands. "The Apostles and ancients brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia greeting. Forasmuch as we have heard that some going out from us have troubled you with words, subverting your souls, to whom we gave no commandment: it hath seemed good to us, being assembled together, to choose out men, and to send them unto you with our well-

§ I JUDGE (or *my sentence is*). The Greek word for this is *krino*, but neither the Greek verb nor the English necessarily imply a judicial sentence. When we say that *we judge* a thing to be this or that, we may mean that *in our opinion* it is so. And it would seem from the context that this was the meaning of St. James's words—in his opinion the converted Gentiles were not to be disquieted. But St. James and all the Apostles and elders present had a right to give their vote, and the decree was issued in the name of all: "It has seemed good to the Holy Ghost and to us." In every deliberative assembly each member has the right not only of expressing his opinion, but also of voting, and the act or decision, or decree, is that of the whole body. Nor are the rights of the members in any way in opposition to the authority of the head. A government, a parliament, a council, convocation, has its head vested with fitting authority, each member is however free to give his opinion and to vote for or against a measure.

Tertullian, a writer of the second century, speaking of Peter's action in this Council of Jerusalem, says: "In that discussion as to maintaining the law, Peter, first of all, instinct with the Spirit, and preluding with the vocation of the Gentiles, says, 'And now why tempt ye the Lord, by imposing a yoke on the brethren which neither we nor our fathers have been able to bear? But by the grace of Christ we believe that we shall be saved, as also they.' This sentence both loosed what was given up of the law, and kept binding what was reserved." St. Jerome writes that Peter "used his accustomed freedom and the Apostle James followed his sentence; all the ancients at once agreed to it, and the decree was drawn up upon his wording."

* WHEN THERE HAD BEEN MUCH DISPUTING. "See," says St. Chrysostom, "he first permits a discussion to arise and then he speaks."

† THAT BY MY MOUTH THE GENTILES SHOULD HEAR THE WORD OF THE GOSPEL. St. Peter rising up in the midst of the controversy appealed in settlement of the question, to his own conduct under Divine inspiration, as though this were sufficient to decide the question. Moreover, "God gave testimony, giving to them the Holy Ghost," thus giving His approval to the admission of the Gentiles into the Church. St. Peter continues with a stern reproof, much in the same terms as those in which he spoke to Ananias and Saphira: "Now, therefore, why tempt you God, to put a yoke upon the necks of the disciples."

‡ ALL THE MULTITUDE HELD THEIR PEACE. There had been "much disputing" before, but after St. Peter had spoken, all were quiet; and they listened to Barnabas and Paul who told them of the miracles which had been worked among the Gentiles.

beloved Barnabas and Paul, men that hath given their lives for the Name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also will by word of mouth tell you the same things. For it hath seemed good to the Holy Ghost and to us, to lay no farther burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication: from which things keeping yourselves you shall do well. Fare ye well."

They therefore, being dismissed, went down to Antioch: and gathering together the multitude, delivered the epistle. Which when they had read, they rejoiced for the consolation: but Judas and Silas, being prophets also themselves, with many words comforted the brethren, and confirmed them.

III. ST. PAUL'S INTERCOURSE WITH ST. PETER.

Galatians i. 11-24, ii. 1-15.

"I give you to understand, brethren,* that the Gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ. For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the Church of God, and wasted it. And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased Him, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the Apostles who were before me; but I went into Arabia, and again I returned to Damas-

* I GIVE YOU TO UNDERSTAND, BRETHREN. St. Paul in his epistle to the Christians of Galatia, a province of Asia Minor, is defending his authority against the attacks of some false brethren who asserted that he had not the same spiritual power as the Apostles had, and that his gospel or teaching was different from theirs. St. Paul here proves that he received his gospel directly from our Lord Jesus Christ by revelation, not from man; nevertheless before beginning his apostleship he went up to see Peter. Afterwards he again went to Jerusalem and conferred with Peter, James, and John, comparing his teaching with theirs, and they approved of what he had preached.

cus. Then, after three years, I went to Jerusalem to see Peter,† and I tarried with him fifteen days. But other of the Apostles I saw none; saving James the brother of the Lord. Now the things which I write to you; behold before God, I lie not.

"Afterwards I came into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea, which were in Christ. But they had heard only [that] he, who persecuted us in times past, doth now preach the faith which once he impugned. And they glorified God in me.

"Then after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up according to revelation, and conferred with them the Gospel which I preach among the Gentiles, but apart with them who seemed to be something:‡ lest perhaps I should run, or had run in vain. But neither Titus, who was with me, being a Gentile, was compelled to be circumcised. But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude. To whom we yielded not by subjection, no, not for an hour, that the truth of the Gospel might continue with you.

"But of them who seemed to be something, (what they were some time, it is nothing to me. God accepteth not the person of man,) for to me they that seemed to be something added nothing. But contrariwise, when they had seen that to me was

† TO SEE PETER. St. Chrysostom, commenting on this text says: "He went but for this alone, to see him and honour him by his presence. He says, I went up to visit Peter. He said not to see Peter, but to *visit* Peter, as they say in becoming acquainted with great and illustrious cities. So much pains he thought it worth only to see the man." In another place the same holy writer has as follows: "Peter was the one preferred among the Apostles, the mouthpiece of the disciples, and the head of the band; *therefore*, too, Paul then went up to visit him *rather than* the rest." St. Jerome writes: "Even in that he (St. Paul) seemed to go to Jerusalem in order that he might see the Apostle; it was not to learn, as having himself also the same author of his preaching, but to show honour to the first Apostle."

‡ LEST PERHAPS I SHOULD RUN, OR HAD RUN IN VAIN. St. Jerome quotes this passage as showing that St. Paul "had no security in preaching the Gospel, unless it were confirmed by the sentence of Peter and those who were with him."

committed the Gospel * of the uncircumcision, as to Peter was that of the circumcision: (for he who wrought in Peter to the apostleship of the circumcision † wrought in me also among the Gentiles.) And when they had known the grace that was given to me, James and Cephas and John, ‡ who seemed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they go unto the circumcision: only that we should be mindful of the poor: which same thing also I was careful to do.

“But when Cephas was come to Antioch, I withstood him to the face, § because he was to be blamed.

* TO ME WAS COMMITTED THE GOSPEL OF THE UNCIRCUMCISION.

Non-Catholic writers have tried to show from this text that there was a division of jurisdiction, St. Peter having authority over the Jews, St. Paul having authority over the Gentiles. But if the jurisdiction in the Christian Church was divided in this way between St. Peter and St. Paul, what jurisdiction had the other Apostles? The commission to go and teach all nations was given to all the Apostles; and we know that Peter preached to Gentiles as well as to Jews (he was the first to admit the Gentiles into the church), St. Paul preached to Jews as well as to Gentiles. It is however, true, that St. Peter's field of work lay chiefly among the Jews, while that of St. Paul was chiefly among the Gentiles. For this reason the one may well be called the “minister of the circumcision,” the other “the Apostle of the Gentiles.” But there is not a particle of proof for the opinion that there was a separate and independent jurisdiction.

† APOSTLESHIP OF THE CIRCUMCISION. It is remarkable that St. Paul gives to St. Peter the same title that he gives to Christ, who while He was sent out to the House of Israel, yet had power and authority over all.

‡ JAMES, AND CEPHAS, AND JOHN. James the Less, Bishop of Jerusalem, brother (*i.e.* cousin) to the Lord. St. Chrysostom and many of the Fathers, also some copies of the Scriptures, read Cephas and James and John putting Cephas (Peter) in the first place.

§ I WITHSTOOD HIM TO THE FACE BECAUSE HE WAS TO BE BLAMED. “If Peter was blamed,” says Tertullian, “certainly it was a fault of conduct, not of preaching:” and St. Cyprian, “Not even Peter, whom the Lord chose first, and upon whom He built His Church, when afterwards Paul disagreed with him respecting circumcision, claimed aught proudly or assumed aught arrogantly to himself, saying that he held the primacy, and that obedience rather was due to him by those younger and later. Nor did he despise Paul, but assented to the legitimate reasons which Paul vindicated, giving to us an example of unanimity and patience, that we may not with pertinacity love what is our own.”

Mr. Allies says: “As to the reprehension itself, it would

For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation. But when I saw that they walked not uprightly unto the truth of the Gospel, I said to Cephas before them all: ‘If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews? We by nature are Jews, and not of the Gentiles sinners.’”

IV. THE WRITINGS OF ST. PETER.

The First Epistle of St. Peter the Apostle.

CHAPTER I.

He gives thanks to God for the benefit of our being called to the true faith, and to eternal life, into which we are to enter by many tribulations. He exhorts to holiness of life, considering the holiness of God, and our redemption by the blood of Christ.

Peter, an Apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bythynia, elect, according to the foreknowledge of God the Father unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, “unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you,” who, by the power of God, are kept by faith unto salvation ready to be revealed in the last time. Wherein seem to have been not on a point of *doctrine* at all but of *conduct*. St. Peter had long ago both admitted the Gentiles into the Church, and declared that they were not bound to the Jewish law. But out of regard to the circumcised converts, he pursued a line of conduct at Antioch which they mistook to mean an approval of their error, and which needed therefore to be publicly explained. Accordingly, Peter's fault, if any there were, amounted to this, that having, with the best intention, done what was not forbidden, he had not sufficiently foreseen what others would thence infer contrary to his intention. Can this be esteemed a dogmatic error, or a proof of his not holding supreme authority? But the *event* being injurious, and contrary to the truth of the Gospel why should not Paul admonish Peter concerning it?” (St. Peter, ch. vi.)

you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honour at the appearing of Jesus Christ: Whom having not seen, you love: in Whom also now, though you see Him not, you believe: and believing, shall rejoice with joy unspeakable and glorified, receiving the end of your faith, even the salvation of your souls.

Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you, searching what or what manner of time the Spirit of Christ in them did signify, when it foretold those sufferings that are in Christ, and the glories that should follow. To whom it was revealed that, not to themselves but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on Whom the angels desire to look. Wherefore having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered to you in the revelation of Jesus Christ, as children of obedience, not conformed to the former desires of your ignorance: but according to Him that hath called you, Who is holy, be you also in all manner of conversation holy; because it is written: "You shall be holy because I am holy."

And if you invoke as Father Him Who, without respect of persons, judgeth according to every one's work: converse in fear during the time of your sojourning here. Knowing that you were not redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers: but with the precious blood of Christ, as of a lamb unspotted and undefiled: foreknown indeed before the foundation of the world, but manifested in the last times for you, who through Him are faithful in God, Who raised Him up from the dead, and hath given Him glory, that your faith and hope might be in God. Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly: being born again not of corruptible seed, but incorruptible, by the word of God Who liveth and remaineth for ever. "For all flesh is as grass: and

all the glory thereof as the flower of grass. The grass is withered, and the flower thereof falleth away." But the word of the Lord endureth for ever, and this is the word which by the Gospel hath been preached unto you.

CHAPTER II.

We are to lay aside all guile, and go to Christ the living stone: and as being now His people walk worthily of Him, with submission to superiors, and patience under sufferings.

Wherefore—laying away all malice, and all guile, and dissimulations, and envies, and all detractions—as new-born babes, desire the rational milk without guile, that thereby you may grow unto salvation. If so be you have tasted that the Lord is sweet; unto Whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore it is said in the Scripture: "Behold I lay in Sion a chief corner-stone, elect, precious. And he that shall believe in Him, shall not be confounded." To you therefore, that believe, He is honour; but to them that believe not, "the stone which the builders rejected, the same is made the head of the corner;" and a stone of stumbling, and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, Who hath called you out of darkness into His marvellous light, "who in time past were not a people, but are now a people of God: who had not obtained mercy, but now have obtained mercy."

Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil-doers, they may by the good works, which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him for the punishment of evil-doers, and for the praise of the good: for so is the

will of God, that by doing well, you may put to silence the ignorance of foolish men : as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanks-worthy, if the conscience towards God a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin and being buffeted for it you endure ? But if doing well you suffer patiently ; this is thanks-worthy before God. For unto this are you called : because Christ also suffered for us, leaving you an example that you should follow His steps. " Who did no sin, neither was guile found in His mouth." Who, when He was reviled, did not revile : when He suffered, He threatened not : but delivered Himself to him that judged Him unjustly. Who His own self bore our sins in His body upon the tree ; that we being dead to sins, should live to justice : by Whose stripes you were healed. For you were as sheep going astray ; but you are now converted to the Shepherd and Bishop of your souls.

CHAPTER III.

How wives are to behave to their husbands : what ornaments they are to seek. Exhortations to divers virtues.

In like manner also let wives be subject to their husbands : that if any believe not the word, they may be won without the word, by the conversation of the wives, considering your chaste conversation with fear. Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel : but the hidden man of the heart in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God. For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands : as Sara obeyed Abraham, calling him lord : whose daughters you are, doing well, and not fearing any disturbance.

Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life : that your prayers be not hindered. And in fine be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merci-

ful, modest, humble : not rendering evil for evil, nor railing for railing, but contrariwise blessing : for unto this are you called, that you may inherit a blessing. " For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good : let him seek after peace, and pursue it. Because the eyes of the Lord are upon the just, and His ears unto their prayers : but the countenance of the Lord [is] upon them that do evil things."

And who is he that can hurt you, if you be zealous of good ? But if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you. But with modesty and fear, having a good conscience : that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ. For it is better doing well (if such be the will of God) to suffer than doing ill. Because Christ also died once for our sins, the just for the unjust : that He might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit. In which also coming He preached to those spirits that were in prison : which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building : wherein a few, that is, eight souls were saved by water. Whereunto baptism being of the like form, now saveth you also : not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ. Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting : being gone into heaven, the angels and powers and virtues being made subject to Him.

CHAPTER IV.

Exhortations to cease from sin ; to mutual charity ; to do all for the glory of God ; to be willing to suffer for Christ.

Christ therefore having suffered in the flesh, be you also armed with the same thought : for he that hath suffered in the flesh, hath ceased from sins : that now he may live the rest of his time in the

CHAPTER V.

He exhorts both priests and laity to their respective duties, and recommends to all humility and watchfulness.

flesh, not after the desires of men, but according to the will of God. For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols. Wherein they think it strange that you run not with them into the same confusion of riotousness, speaking evil of you. Who shall render account to Him, Who is ready to judge the living and the dead. For, this cause was the Gospel preached also to the dead, that they might be judged indeed, according to men in the flesh; but may live according to God in the Spirit. But the end of all is at hand. Be prudent therefore and watch in prayers.

But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honoured through Jesus Christ: to Whom is glory and empire for ever and ever. Amen.

Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you. But if you partake of the suffering of Christ, rejoice that when His glory shall be revealed you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory and power of God, and that which is His Spirit, resteth upon you.

But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed, but let him glorify God in this name. For the time is that judgment should begin at the house of God: and if first at us, what shall be the end of them that believe not the Gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness to the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake, but voluntarily: neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory.

In like manner, ye young men, be subject to the ancients. And do ye all insinuate humility one to another, "for God resisteth the proud, but to the humble He giveth grace." Be you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation: casting all your care upon Him, for He hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is the true grace of God wherein you stand. The Church that is in Babylon,* elected

* THE CHURCH THAT IS IN BABYLON. Dr. Ellicott (Anglican Bishop of Gloucester and Bristol) says: "It may be called the established interpretation that the place here meant is *Rome*. We never hear of Peter being in the East and the thing itself is improbable, whereas nothing but Protestant prejudice can stand against the historical evidence that St. Peter sojourned and died in Rome." *The Speakers' Commentary*, in a note on this text, says: "We have to remark (1) that the city of Babylon was certainly not the seat of a Christian community; (2) that no ancient record has the slightest trace of St. Peter's work or presence in Chaldæa; (3) that all ancient authorities are unanimous in the assertion that the latter year or years of his life

together with you, saluteth you: and so doth my son Mark. Salute one another with a holy kiss. Grace be to all you who are in Christ Jesus. Amen.

The Second Epistle of St. Peter the Apostle.

CHAPTER I.

He exhorts them to join all other virtues with their faith, in order so secure their salvation.

Simon Peter, servant and Apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ. Grace to you and peace be accomplished in the knowledge of God, and of Christ Jesus our Lord.

As all things of His divine power, which appertain to life and godliness, are given us, through the knowledge of Him who hath called us by His own proper glory and virtue. By whom He hath given us most great and precious promises, that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence

were passed in the West of the Roman Empire. On the other hand, Babylon was well known in Asia Minor during the lifetime of St. John as the symbolical designation of Rome, and, as was before pointed out, the whole place has a symbolical form or tone. Accordingly we find an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome."

The Abbé Fouard says that the fact of St. Peter's having resided at Rome "is hardly ever disputed now-a-days: for although no contemporary writer makes any allusion to that event, we have a series of witnesses in testimony of it, from the third century back to apostolic times, together casting a continuous light on this turning point of history."

That St. Peter not only resided in Rome, but also was the first Bishop of that see, is likewise attested by innumerable witnesses of the first five centuries, while not a single early writer can be cited against this truth, nor has the See of Rome, ever been assigned to any other Apostles, though the name of St. Paul is frequently joined to that of St. Peter, as though he were founder with St. Peter of Christianity in Rome. St. Irenæus, Bishop of Lyons, whose youth was spent in the company of St. Polycarp, a disciple of St. John the Apostle, speaks of Rome as "the greatest, most ancient and illustrious Church, the one founded and constituted at Rome by the two most glorious Apostles, Peter and Paul." Tertullian writes: "The Church of the Romans recounts that Clement was ordained by Peter." St. Cyprian (A.D. 250) calls Rome "the Chair of Peter and the ruling Church, whence the Unity of the priesthood has its source." For full treatment of this subject the reader is referred to *Was St. Peter Bishop of Rome?* by C. F. B. Allnat; (Catholic Truth Society, price 2d.)

which is in the world. And you, employing all care, minister in your faith, virtue: and in virtue, knowledge: and in knowledge, abstinence: and in abstinence, patience: and in patience, godliness: and in godliness, love of brotherhood: and in love of brotherhood, charity. For if these things be with you, and abound, they will make you to be neither empty nor untruthful in the knowledge of our Lord Jesus Christ. For he that hath not these things with him is blind, and groping, having forgotten that he was purged from his old sins.

Wherefore, brethren, labour the more, that by good works you may make sure your calling and election. For doing these things, you shall not sin at any time. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord Jesus Christ. For which cause I will begin to put you always in remembrance of these things though indeed you know them, and are confirmed in the present truth. But I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance. Being assured that the laying away of this my tabernacle is at hand,* according as our Lord Jesus Christ also hath signified to me. And I will do my endeavour, that after my decease also, you may often have whereby you may keep a memory of these things. For we have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ: but having been made eye-witness of His majesty. For, He received from God the Father, honour and glory; this voice coming down to Him from the excellent glory, "This is My beloved Son in Whom I have pleased Myself, hear ye Him." And this voice we heard brought from heaven when we were with Him in the holy mount.

And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the

* THE LAYING AWAY OF THIS MY TABERNACLE IS AT HAND. Our Blessed Lord, had already foretold to St. Peter, that he should glorify God by martyrdom. It is the generally received opinion that St. Peter suffered at Rome, being crucified with his head downwards. The 29th June, A.D. 67, is assigned as the date of his death, and there are strong reasons for believing that St. Paul was beheaded on the same day, also at Rome.

day-star arise in your hearts: understanding this first, that no prophecy of Scripture is made by private interpretation.* For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost.

CHAPTER II.

He warns them against false teachers, and foretells their punishment.

But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord Who bought them: bringing upon themselves swift destruction. And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not.

For if God spared not the angels that sinned: but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment: and spared not the original world, but preserved Noe the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly; And reducing the cities of the Sodomites and of the Gomorrhites into ashes, condemned them to be overthrown, making them an example to those that should after act wickedly; and delivered just Lot, oppressed by the injustice and lewd conversation of the wicked; for in sight and hearing he was just: dwelling among them, who from day to day vexed the just soul with unjust works. The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented: and especially them

* NO PROPHECY OF SCRIPTURE IS MADE BY PRIVATE INTERPRETATION. In these two verses, St. Peter gives us the true idea of Holy Scripture, *i. e.*, that it is the word of God Himself. The prophets and other sacred writers spoke not of themselves but as they were inspired by the Holy Spirit Who spake in them. Hence their words must be interpreted by the help of the same Divine Spirit, not by the judgment of mere men. Thus our own St. Bede says on this passage, "Wherefore as the prophets wrote not their own words but the words of God, so their reader cannot use his own interpretation lest he wander from the meaning of the truth, but he should in every wise observe how He that wrote wished His words to be understood."

who walk after the flesh in the lust of uncleanness, and despise government; audacious, self-willed, they fear not to bring in sects, blaspheming.

Whereas angels who are greater in strength and power, bring not against themselves a railing judgment. But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption, receiving the reward of their injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you, having eyes full of adultery and of sin that ceaseth not: alluring unstable souls, having their heart exercised with covetousness, children of malediction: leaving the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity, but had a check of his madness, the dumb beast used to the yoke, which speaking with man's voice, forbade the folly of the prophet.

These are fountains without water and clouds tossed with whirlwinds, to whom the mist of darkness is reserved. For, speaking proud words of vanity, they allure by the desires of fleshly riotousness, those who for a little while escape, such as converse in error: promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave. For if, flying from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them. For that of the true proverb has happened to them: The dog is returned to his vomit, and the sow that was washed to her wallowing in the mire.

CHAPTER III.

Against scoffers, denying the second coming of Christ, he declares the sudden dissolution of this world, and exhorts to holiness of life.

Behold this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind: that you may be mindful

of those words which I told you before from the holy prophets, and of your Apostles, of the precepts of the Lord and Saviour. Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts, saying: "Where is His promise or His coming? for since the time that the fathers slept, all things continue as they were from the beginning of the creation." For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water, and through water, consisting by the word of God. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord delayeth not His promise, as some imagine: but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance. But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it shall be burnt up.

Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness; looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat. But we look for new heavens and a new earth according to His promises, in which justice dwelleth.

Wherefore, dearly beloved, seeing that you look for these things, be diligent that ye may be found undefiled and unspotted to Him in peace. And account the long-suffering of our Lord salvation, as also our most dear brother Paul, according to the wisdom given him, hath written to you: as also in

all his epistles, speaking in them of these things; in which are certain things hard to be understood,* which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and unto the day of eternity. Amen.

A Prayer to St. Peter.

Ant. Thou art the Shepherd of the sheep, O Prince of the Apostles; to thee were given the keys of the kingdom of Heaven.

V. Thou art Peter.

R. And upon this Rock I will build My Church.

Let us pray.

Raise us up, we beseech Thee, O Lord, by the apostolic might of Thy blessed Apostle, Peter; that the weaker we are in ourselves, the more powerful may be the assistance whereby we are strengthened through his intercession, that thus, ever fortified by the protection of Thine Apostle, we may never yield to sin, nor be overwhelmed by adversity. Through Christ our Lord. Amen.

* CERTAIN THINGS HARD TO BE UNDERSTOOD. As in Chap. i. 20, 21, St. Peter tells us what the Scripture is and how it must be interpreted; so here he ranks the Epistles of St. Paul with the other sacred writings, and condemns certain erroneous private interpretations which were already put forward in the Apostle's lifetime. The words "speaking in them of these things" are referred by some to the exhortation immediately preceding them. Others, with good reason, understand them of the whole passage concerning "the day of the Lord." According to the reading of the best Greek MSS., the words "in which" may be connected with the words "all his epistles." St. Augustine considers that certain texts of St. Paul concerning faith and the works of the law are among the passages of which St. Peter is here speaking. Certainly those words have since been misunderstood by many and wrested by the unstable to their own destruction.



The

Lord's

PRAYER



Our Father

who art in heaven, hallowed
be thy name; thy kingdom come;
thy will be done on earth, as
it is in heaven. Give us this
day our daily bread; and forgive
us our trespasses as we forgive
those who trespass against us;
and lead us not into temp-
tation, but deliver us from evil.

AMEN

THE
Grounds of the Catholic Doctrine,
CONTAINED IN THE
PROFESSION OF FAITH

PUBLISHED BY POPE PIUS IV., BY WAY OF QUESTION AND ANSWER.

TO WHICH ARE ADDED

REASONS WHY A ROMAN CATHOLIC CANNOT CONFORM TO THE PROTESTANT RELIGION.

"Be ready always to give an answer to every one that asketh you a reason of the hope that is in you."—*1. Peter*, iii. 15.

A Profession of the Catholic Faith.

I, *N. N.*, with a firm faith, believe and profess all and every one of those things which are contained in the Creed which the holy Roman Church maketh use of; to wit: I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible;—and in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate; he suffered and was buried, and the third day he rose again, according to the Scriptures: he ascended into heaven; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead, of whose kingdom there shall be no end;—and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the Prophets;—and (I believe) One, Holy, Catholic, and Apostolic Church; I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.

I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

I also admit the Holy Scripture according to

that sense which our holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments.

I embrace and receive all and every one of the things, which have been defined and declared in the holy council of Trent, concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic

Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be held in veneration.

I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all churches; and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized.

I, *N. N.*, do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.

The Grounds of the Catholic Doctrine Contained in the Profession of Faith of Pius IV.

CHAPTER I.

OF THE CHURCH.

Q. What is your profession as to the article of the Church?

A. It is contained in those words of the Nicene Creed, "I believe One, Holy, Catholic and Apostolic Church."

Q. What do you gather from these words?

A. 1. That Jesus Christ has always a true Church

upon earth. 2. That this Church is always one, by the union of all her members in one faith and communion. 3. That she is always pure and holy in her doctrine and terms of communion, and consequently always free from pernicious errors. 4. That she is Catholic,—that is, universal,—by being the Church of all ages, and more or less of all nations. 5. That this Church must have in her a succession from the Apostles, and a lawful mission derived from them. 6. (Which follows from all the rest) that this true Church of Christ cannot be any of the Protestant sects, but must be the ancient Church, communicating with the Pope, or Bishop of Rome.

SECTION I.

That Christ has always a True Church upon Earth.

Q. How do you prove that Christ has always a true Church upon earth?

A. From many plain texts of Scripture, in which it is promised, or foretold, that the Church, or kingdom established by Christ, should stand until the end of the world. (Matthew 16, v. 18.) "Thou art Peter," (*i. e.*, a rock,) "and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (Matthew 28, v. 19, 20.) "Going, therefore, teach all nations, baptizing them," etc.; "teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (Ps. 71, v. 5, 7.) "And He shall continue with the sun and before the moon, throughout all generations." "In His days," (that is, after the coming of Christ,) "shall justice spring up, and abundance of peace, till the moon be taken away." (Daniel 2, v. 44.) "In the days of those kingdoms the God of heaven will set up a kingdom," (the Church, or kingdom of Christ,) "that shall never be destroyed; and itself shall stand forever."

Q. What other proof have you for the perpetual continuance of the Church of Christ?

A. The Creed, in which we profess to believe the Holy Catholic Church; for the Creed, and every article thereof, must be always true; and therefore there must always be a Holy, Catholic Church.

Q. Can you prove that Christ's Church upon earth is always visible?

A. Yes, from many texts of Scripture, as Isaiah

2, v. 1, 2, 3, etc., and Mich. 4, v. 1, 2, where the Church of Christ is described as "a mountain upon the top of mountains, exposed to the view of all nations flowing into it." And Daniel 2, v. 35, as "a great mountain, filling the whole earth." Matt. 5, v. 14, as "a city on a mountain which cannot be hid." (Isaias 60, v. 11, 12.) As "a city whose gates shall be open continually, and shall not be shut day nor night, that men may bring thither the forces of the Gentiles, and that their kings may be brought." "Upon the walls of which city God has set watchmen, all the day and all the night," (Isaias 62, v. 6,) "which shall never hold their peace."

SECTION II.

That Christ's Church upon Earth is always One.

Q. How do you prove that Christ's Church upon earth is always one?

A. From many texts of Scripture. Canticle of Canticles 6, v. 9, 10. "My dove, My undefiled, is but one—fair as the moon, bright as the sun, terrible as an army set in array." (John 10, v. 16.) "Other sheep I have, which are not of this fold," (viz., the Gentiles, who were then divided from the Jews,) "them also I must bring, and they shall hear My voice, and there shall be one fold, and one shepherd." (Ephes. 4, v. 4, 5.) "There is one body and one spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism." In fine, as we have seen already, the Church of Christ is a kingdom which shall stand forever, and therefore must be always one; for "every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand." (Matt. 12, v. 25.)

Q. May not persons be saved in any religion?

A. No, certainly; St. Paul tells us, (Heb. 11, v. 6,) that "without faith it is impossible to please God." And St. Peter assures us, (Acts 4, v. 12,) that "there is no other name under heaven given to men by which we may be saved, but by the name of Jesus." And Christ Himself tells us, (Mark 16, v. 16,) "He that believeth not shall be condemned." So that it is manifest from the Holy Scripture, that true faith is necessary to salvation. Now, true faith, in order to please God and save our souls, must be entire; that is to say, we must

believe without exception all such articles as are revealed by God and proposed by His Church to be believed; and he who voluntarily and obstinately disbelieveth any one of these articles, is no less void of true saving faith than he who disbelieves them all. As St. James tells us with regard to practical duties, (chap. 2, v. 10,) "Whosoever shall keep the whole law, but offend in one point, is become guilty of all." Hence St. Paul, (Gal. 5, v. 20,) reckons heresies (that is, false religions) amongst those works of the flesh of which he pronounces that "they who do such things shall not obtain the kingdom of God." And God Himself (Isaias 60, v. 12) tells His Church, "The nation and kingdom that will not serve thee shall perish."

Q. Can any one be out of the way of salvation without the guilt of mortal sin?

A. No; only all such, as through obstinacy, negligence, or indifference in matters of religion, will not hear the true Church and her pastors, are guilty of mortal sin against faith. (Matt. 11, v. 18.) "If he neglect to hear the Church, let him be to thee as a heathen and a publican." (Luke 10, v. 16.) "He that heareth you (the pastors of the Church) heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me."

Q. But what do you think of those whose conscience persuades them they are in the true Church?

A. If this error of theirs proceeds from invincible ignorance, they may be excused from the sin of heresy; provided that, in the sincere disposition of their hearts, they would gladly embrace the truth, if they could find it out, in spite of all opposition of interest, passion, etc. But if this error of their conscience be not invincible, but such as they might discover if they were in earnest in matter of so great consequence, their conscience will not excuse them, no more than St. Paul's, whilst out of blind zeal he persecuted the Church; or the mistaken conscience of the Jews, when, putting the disciples of Christ to death, they thought they did a service to God. (John 16, v. 2.) "For there is a way that seemeth to a man right, and the end thereof leads to death." (Proverbs 16, v. 25.)

Q. But does not the Scripture somewhere say, *that a remnant of all religions shall be saved?*

A. No: though I have often heard such words alleged by Protestants, they are not anywhere to be found in Scripture, from the beginning of Genesis to the end of Revelation. I suppose what has given occasion to their mistake must have been the words of St. Paul, (Romans 9, v. 27,) where, quoting Isa. 10, v. 22, he tells us, "Though the number of the children of Israel be as the sand of the sea, a remnant" (*i. e.*, a small part of them only) "shall be saved." Which remnant the Apostle himself explains (Rom. 11, v. 5) of such of the Jewish nation as at that time, by entering into the Church, were saved by God's grace. But what is this to a salvation of a remnant of all religions?—a doctrine so visibly contradicting the Scripture, that even the English Protestant Church herself, in the eighteenth of her Thirty-nine Articles, has declared them to be *accursed* who presume to maintain it.

SECTION III.

That the Church of Christ is always Holy in her Doctrine and Terms of Communion, and always free from Pernicious Errors.

Q. How do you prove this?

A. 1st. Because, as we have seen above from Matt. 16, v. 18, our Lord Jesus Christ, Who cannot tell us a lie, has promised that "His Church should be built upon a rock," proof against all floods and storms, like the house of the wise builder, of whom He speaks, (Matt. 7, v. 25,) and that the gates of hell—that is, the powers of darkness—should never prevail against it. Therefore the Church of Christ could never cease to be holy in her doctrine, could never fall into idolatry, superstition, or any heretical errors whatsoever.

2dly. Because Christ, Who is the way, the truth, and the life, (John 14, v. 6,) has promised, (Matt. 28, v. 19, 20,) to the pastors and teachers of His Church, to be "with them always, even to the end of the world." Therefore they could never go astray by pernicious errors. For how could they go out of the right way of truth and life, who are assured to have always in their company, for their guide, Him who is the way, the truth, and the life?

3dly. Because our Lord has promised to the same teachers, (John 14, v. 16, 17,) "I will ask the Father, and He shall give you another Paraclete,

that He may abide with you forever—the Spirit of Truth." And (v. 26,) He assures them that this Spirit of Truth "will teach them all things;" and, (chap. 16, v. 13,) that He "shall teach them all truth." How then could it be possible that the whole body of these pastors and teachers of the Church, who, by virtue of these promises, were to be forever guided into all the truth by the Spirit of Truth, should at any time fall from the truth by errors in faith?

4thly. Because (Isa. 59, v. 20, 21,) God has made a solemn covenant, that, after the coming of our Redeemer, His Spirit and His words—that is, the whole doctrine which this Redeemer was to teach—should be forever maintained by His Church through all generations. "The Redeemer shall come to Zion," etc. "This is My covenant with them, saith the Lord; "My Spirit that is in thee, and My words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

5thly. Because the Church of Christ is represented (Isa. 35, v. 8) as a highway, a way of holiness, a way so plain and secure that even "fools shall not err therein." How then could it ever be possible that the Church itself would err?

6thly. Because pernicious errors in faith and morals must needs be such as to provoke God's indignation. Now, God Almighty has promised to His Church, (Isa. 54, v. 9, 10,) "As I have sworn that the waters of Noah should no more go over the earth, so have I sworn not to be angry with thee, and not to rebuke thee. For the mountains shall be moved, and the hills shall tremble; but My mercy shall not depart from thee, and the covenant of My peace shall not be moved, saith the Lord, that hath mercy on thee." So that, as we are assured that there shall not be a second flood, so we are that the Church of Christ shall never draw upon herself the wrath of God, by teaching errors contrary to faith.

In fine, the Church is called by St. Paul (1 Tim. 3, v. 15) "the pillar and ground of the truth;" therefore she cannot uphold pernicious errors. From all which it is manifest, that the Church of Christ is infallible in all matters relating to faith,

so that she can neither add nor retrench from what Christ taught.

SECTION IV.

That the Church of Christ is Catholic, or Universal.

Q. What do you understand by this?

A. Not only that the Church of Christ shall always be known by the name of Catholic,—by which she is called in the Creed’—but that she shall also be truly Catholic, or universal, by being the Church of all ages and of all nations.

Q. How do you prove that the true Church of Christ must be the Church of all ages?

A. Because the true Church of Christ must be that which had its beginning from Christ, and as He promised, was to continue until the end of the world. (See sects. 1 and 3.)

Q. How do you prove that the true Church of Christ must be the Church of all nations?

A. From many texts of Scripture, in which the true Church of Christ is always represented as a numerous congregation spread through the world. (Genesis 22, v. 18.) “In thy seed shall all the nations of the earth be blessed.” (Psalm 2, v. 8.) “Ask of Me, and I will give thee the Gentiles for thine inheritance, and the utmost parts of the earth for thy possession.” (Psalm 21, v. 28.) “And all the ends of the earth shall remember, and shall be converted to the Lord, and all the kindreds of the Gentiles shall adore in His sight.” (Isa. 49, v. 6.) “It is a small thing that thou shouldst be My servant to raise up the tribes of Jacob. Behold I have given thee to be the light of the Gentiles, that thou mayst be My salvation even to the farthest part of the earth.” (Isa. 54, v. 1, 2, 3,) “Give praise, O thou barren that bearest not; sing forth praise, and make a joyful noise, that thou didst not travail with child; for many are the children of the desolate, more than of her that hath a husband, saith the Lord. Enlarge the place of thy tent, and stretch out the skins of thy tabernacles. Spare not; lengthen thy cords and strengthen thy stakes. For thou shalt pass on to the right hand and to the left; and thy seed shall inherit the Gentiles,” etc. (Malachy 1, v. 11.) “From the rising of the sun even to the going down, My name is great among the Gentiles.” (See Isa. 2, v. 2, 3; Mich. 4, v. 1, 2; Dan. 2, v. 21, etc.)

SECTION V.

That the Church of Christ must be Apostolical by a Succession of her Pastors, and a lawful Mission derived from the Apostles.

Q. How do you prove this?

A. 1st. Because only those that can derive their lineage from the Apostles are the heirs of the Apostles; and consequently, they alone can claim a right to the Scriptures, to the administrations of the sacraments, or any share in the pastoral ministry. It is their proper inheritance, which they have received from the Apostles, and the Apostles from Christ. “As the Father hath sent me, also I send you.” (John 20, v. 21.)

2dly. Because Christ promised to the Apostles and their successors, that “He would be with them always, even to the end of the world.” (Matt. 28, v. 20.) “And that the Holy Ghost, the Spirit of truth, should abide with them forever.” (John 14, v. 16, 17.)

SECTION VI.

That the Catholic Church, and not the Protestant Church, is the true Church of Christ.

Q. How do you prove that the Catholic Church, in communion with Rome, is the true Church of Christ, rather than Protestants or other sectaries?

A. From what has been already said in the foregoing sections. 1st. The true Church of Christ can be no other than that which has always had a visible being in the world ever since Christ’s time; as we have seen, section 1. She was founded by Christ Himself, with express promises that “the gates of hell shall not prevail against her.” (Matt. 16, v. 18.) She is “the kingdom of Christ, which shall never be destroyed.” (Dan. 2, v. 44.) Therefore the true Church of Christ can be no other than the Catholic Church, which alone has always had a visible being in the world ever since Christ’s time; not the Protestants, nor any other modern sect. which only came into the world since the year 1500. For those sects that came into the world 1500 years after Christ, came into the world 1500 years too late to be the religion or Church of Christ.

2dly. The true Church of Christ, in virtue of the promises both of the Old and New Testament, was to continue pure and holy in her doctrine and terms of communion in all ages, even to the end of the world, as we have seen, section 3, and, conse-

quently, could never stand in need of a Protestant "reformation." Therefore, that which was of old the true Church of Christ must still be so; and it is in vain to seek for the true Church amongst any of the sects or pretenders to "reformation;" because they all build upon a wrong foundation, that is, upon the supposition that the Church of Christ was for many ages gone astray.

3dly. The true Church of Church must be Catholic, or universal. She must not only be the Church of all ages, but also more or less the Church of all nations, as we also have seen, section 4. She must be apostolical, by a succession and mission derived from the Apostles, as we have also seen, section 5. Now these characters cannot agree to any of our modern sects, but only to the old religion, which alone is the Church of all ages, and more or less of all nations; and which descends in an uninterrupted succession, continued in the same communion, from the Apostles, down to these our days. Therefore the old religion alone is the true Church of Christ, which can be but one, and in one communion, as we have seen, section 2.

CHAPTER II.

OF SCRIPTURE AND TRADITION.

Q. What is your belief concerning the Scripture?

A. That it is to be received by the Christian as the infallible word of God.

Q. Do you look upon the Scripture to be clear and plain in all points necessary; that is, in all such points wherein our salvation is so far concerned, that the misunderstanding and misinterpreting of it may endanger our eternal welfare?

A. No; because St. Peter assures us (2 Pet. 3, v. 15) that "in St. Paul's Epistles there are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

Q. How then is this danger to be avoided?

A. By taking the meaning and interpretation of the Scripture from the same hand from which we received the book itself, that is, from the Church.

Q. Why may not every particular Christian have liberty to interpret the Scripture according to his own private judgment, without regard to the interpretation of the Church?

A. 1st. Because, "No prophecy of the Scripture is made by private interpretation." (2 Pet. 1, v. 20.) 2dly. Because, as men's judgments are as different as their faces, such liberty as this must needs produce as many religions almost as men. 3dly. Because Christ has left His Church and her pastors and teachers to be our guides in all controversies relating to religion, and consequently in the understanding of Holy Writ. (Eph. 4, v. 11, 12, etc.) "Some, indeed, He gave to the Apostles; and some, prophets; and others, evangelists; and others, pastors and teachers. For the perfecting of the saints, for the work of the ministry, unto the edifying of the body of Christ. Till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. But, performing the truth in charity, we may in all things grow up in Him who is the head, Christ." Hence, St. John, in his First Epistle, (chap. 4, v. 6,) gives us this rule for the trying of spirits: "He that knoweth God, heareth us" (the pastors of the Church). "He that is not of God, heareth not us. By this we know the spirit of truth, and the spirit of error."

Q. Why does the Church, in her profession of faith, oblige her children never to take or interpret the Scripture otherwise than according to the unanimous consent of the holy fathers?

A. To arm them against the danger of novelty and error. (Proverbs 22, v. 28.) "Remove not the ancient landmark, which thy fathers have set."

SECTION I.

Of Apostolical and Ecclesiastical Traditions.

Q. What do you mean by apostolical traditions?

A. All such points of faith, or Church discipline, which were taught or established by the Apostles, and have carefully been preserved in the Church ever since.

Q. What difference is there between apostolical and ecclesiastical traditions?

A. The difference is this, that apostolical traditions are those which had their origin or institution from the Apostles, such as infants' baptism, the

Lord's day, receiving the sacrament, fasting, etc. Ecclesiastical traditions are such as had their institution from the Church, as holy days and fasts ordained by the Church.

Q. How are we to know what traditions are truly apostolical, and what are not?

A. In the same manner, and by the same authority, by which we know what Scriptures are apostolical, and what are not; that is, by the authority of the apostolical Church, guided by the unerring Spirit of God.

Q. But why should not the Scripture alone be the rule of our faith, without having recourse to apostolical traditions?

A. Because, without the help of apostolical tradition, we cannot so much as tell what is Scripture, and what not. 2. Because infants' baptism, and several other necessary articles, are either not all contained in Scripture, or, at least, are not plain in Scripture without the help of tradition.

Q. What Scripture can you bring in favor of traditions?

A. "Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word or by our epistle." (2 Thes. 2, v. 14.) "Ask thy Father, and he will show thee; thy elders, and they will tell thee." (Deut. 32, v. 7.) (See Psalm 19, v. 5, 6, 7; 1 Cor. 11, v. 2; 2 Thes. 2, v. 6; 2 Tim. 1, v. 13. C. 2, v. 2; C. 3, v. 14.)

SECTION II.

Of the Ordinances and Constitutions of the Church.

Q. Why do you make profession of admitting and embracing all the ordinances and constitutions of the Church?

A. Because Christ has commanded, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." (Luke 10, v. 16.) "As My Father hath sent Me, even so I send you." (John 20, v. 21.) Hence, St. Paul (Heb. 13, v. 17,) tells us, "Obey your prelates, and be subject to them."

Q. Why does the Church command so many holy days to be kept? Is it not enough to keep the Sunday holy?

A. God, in the old law, did not ordain it enough to appoint the weekly Sabbath, which was the Saturday; but also ordained several other festivals,—as that of the Passover, in memory of the delivery

of His people from the Egyptian bondage, that of the weeks, or Pentecost, that of the Tabernacles, etc.; and the Church has done the same in the new law, to celebrate the memory of the chief mysteries of our redemption, and to bless God in His saints. And in this Protestants seem to agree with us, by appointing almost all the same holy days in their Common Prayer-Book.

Q. Is it not said in the law, (Exodus 20, v. 9,) "Six days shalt thou labor, and do all thy work?" etc. Why then should the Church derogate from this part of the commandment?

A. This was to be understood in case no holy day came in the week; otherwise the law would contradict itself, when in the 23d chapter of Leviticus, it appoints so many other holy days besides the Sabbath, with command to abstain from all servile works on them.

Q. As to fasting days, do you look upon it sinful to eat meat on these days without necessity?

A. Yes; because it is a sin to disobey the Church. "If he neglect to hear the Church, let him be to thee as a heathen and a publican." (Matt. 18, v. 17.)

Q. Does not Christ say, (Matt. 15, v. 11,) "That which goeth into the mouth does not defile a man?"

A. True; it is not any uncleanness in the meat, (as many ancient heretics imagined,) or any dirt or dust which may stick to it, by eating it without first washing the hands, (of which case our Lord speaks in the texts here quoted,) which can defile the soul; for every creature of God is good, and whatsoever corporal filth enters in at the mouth is cast forth into the draught; but that which defiles the soul, when a person eats meat on a fasting-day, is the disobedience of the heart, in transgressing the precept of the Church of God. In like manner, when Adam ate of the forbidden fruit, it was not the apple which entered in by the mouth, but the disobedience to the law of God which defiled him.

CHAPTER III.

OF THE SACRAMENTS.

Q. What do you mean by a sacrament?

A. An institution of Christ, consisting in some outward sign or ceremony, by which grace is given to the soul of the worthy receiver.

Q. How many such sacraments do you find in Scripture?

A. These seven: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, (or the anointing of the sick,) Holy Orders, and Matrimony.

Q. What Scripture have you for *Baptism*?

A. John 3, v. 5. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (Matt. 28, v. 19.) "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. How do you prove that this commission given to the Apostles of baptizing Christians is to be understood of baptism administered in water?

A. From the belief and practice of the Church of Christ in all ages, and of the Apostles themselves, who administered baptism in water. (Acts 8, v. 36, 38.) "See, here is water," said the eunuch to St. Philip; "what doth hinder me from being baptized? And they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 10, v. 47, 48.) "Can any man forbid water," said St. Peter, "that these should not be baptized, who have received the Holy Ghost as well we? And he commanded them to be baptized in the name of the Lord."

Q. What do you mean by *Confirmation*?

A. Confirmation is a sacrament, wherein, by the invocation of the Holy Ghost, and imposition of the bishop's hands, with unction of holy chrism, a person receives the grace of the Holy Ghost, and a strength in order to the professing of his faith.

Q. What Scripture have you for Confirmation?

A. Acts 8, v. 15, 16, where Peter and John confirmed the Samaritans. "They prayed for them that they might receive the Holy Ghost; then they laid their hands upon them, and they received the Holy Ghost."

Q. What Scripture have you for the *Eucharist*, or Supper of the Lord?

A. We have the history of its institution set down at large, (Matt. 26; Mark 14; Luke 22; 1 Cor. 11,) and that this sacrament was to be continued in the Church till the Lord comes, that is, till the day of judgment, as we learn from St. Paul, 1 Cor. 11, v. 26.

Q. What do you mean by the sacrament of *Penance*?

A. The confession of sins, with a sincere repentance, and the priest's absolution.

Q. What Scripture have you to prove that the bishops and priests of the Church have power to absolve the sinner that confesses his sins with a sincere repentance?

A. John 20, v. 22, 23. "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (Matt. 18, v. 18.) "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." Which texts Protestants seem to understand in the same manner as we, since in their "*Common Prayer-Book*," in the order for the visitation of the sick we find this rubric: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority, committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q. How do you prove from the texts above quoted, of John 20, v. 22, 23, and Matt. 18, v. 18, the necessity of the faithful confessing their sins to the pastors of the Church, in order to obtain the absolution and remission of them?

A. Because in the text above quoted, Christ has made the pastors of His Church His judges in the court of conscience, with commission and authority to bind or loose, to forgive or retain sins, according to the merits of the cause and the disposition of the penitents. Now, as no judge can pass sentence without having a full knowledge of the cause,—which cannot be had in this kind of causes, which regards men's consciences, but by their own confession,—it clearly follows, that He Who has made the pastors of His Church the judges of men's

consciences, has also laid an obligation upon the faithful to lay open the state of their consciences to them, if they hope to have their sins remitted. Nor would our Lord have given to His Church the power of retaining sins, much less the keys of the kingdom of heaven, (Matt. 16, v. 19,) if such sins as exclude men from the kingdom of heaven might be remitted independently of the keys of the Church.

Q. Have you any other texts of Scripture which favor the Catholic doctrine and practice of confession?

A. Yes; we find in the old law—which was a figure of the law of Christ—that such as were infected with the leprosy—which was a figure of sin—were obliged to show themselves to the priests, and subject themselves to their judgment. (See Lev. 13 and 14, and Matt. 8, v. 4.) Which, according to the holy fathers, was an emblem of the confession of sins in the sacrament of penance. And in the same law, a special confession of sins was expressly prescribed. (Numb. 5, v. 6, 7.) “When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin.” The same is prescribed in the New Testament. (James 5, v. 16.) “Confess, therefore, your sins one to another;” that is, to the priests or elders of the Church, whom the Apostles ordered to be called for. (v. 14.) And this was evidently the practice of the first Christians. (Acts 19, v. 18.) “Many that believed, came and confessing, and declaring their deeds.”

Q. What do you mean by *Extreme Unction*?

A. You have both the full description and proof of it (James 5, v. 14, 15). “Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and, if he be in sins, they shall be forgiven him.”

Q. What is *Holy Orders*?

A. A sacrament instituted by Christ, by which bishops, priests, etc., are consecrated to their respective functions, and receive grace to discharge them well.

Q. When did Christ institute the sacrament of *Holy Orders*?

A. At His last supper, when He made His Apostles priests, by giving them the power of consecrating the bread and wine into His body and blood. (Luke 22, v. 19.) “Do this for a commemoration of Me.” To which He added, after His resurrection, the power of forgiving the sins of the penitent. (John 20, v. 22, 23.)

Q. What Scripture proof have you that Holy Orders give grace to those that receive them worthily?

A. The words of St. Paul to Timothy, whom he had ordained priest by imposition of hands, 2 Tim. 1, v. 6. “Stir up the grace of God, which is in thee by the imposition of my hands;” and 1 Tim. 4, v. 14. “Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.”

Q. When was *Matrimony* instituted?

A. It was first instituted by God Almighty in Paradise between our first parents; and this institution was confirmed by Christ in the new law (Matt. 19, v. 4, 5, 6), where he concludes, “What God hath joined together let no man put asunder.”

Q. How do you prove that *Matrimony* is a sacrament?

A. Because it is a conjunction made and sanctified by God Himself, and not to be dissolved by any power of man; as being a sacred sign or mysterious representation of the indissoluble union of Christ and His Church. (Ephes. 5, v. 31, 32.) “For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church.”

Q. Why does not the Church allow of the marriage of the clergy?

A. Because, upon their entering into holy orders, they make a vow or solemn promise to God and the Church to live continently. Now the breach of such a vow as this would be a great sin; witness St. Paul, (1 Tim. 5, v. 11, 12,) where, speaking of widows that are for marrying after having made such a vow as this, he says, they “have damnation, because they have cast off their first faith;” that is, their solemn engagement made to God.

Q. But why does the Church receive none to Holy Orders but those that make this vow?

A. Because she does not think it proper that they who, by their office and function, ought to be wholly devoted to the service of God and the care of souls, should be diverted from these duties by the distractions of a married life. (1 Cor. 7, v. 32, 33.) "He that is without a wife is solicitous for the things that belong to the Lord, how he may please the Lord. But he that is with a wife, careth for the things that are of the world, how he may please his wife.

Q. Why does the Church make use of so many ceremonies in the administering of the sacraments?

A. To stir up devotion in the people, and reverence to the sacred mysteries; to instruct the faithful concerning the effects and grace given by the sacraments; and to perform things relating to God's honor and the salvation of souls, with a becoming decency.

Q. Have you any warrant from Scripture for the use of such ceremonies?

A. Yes; we have the example of Christ, Who frequently used the like ceremonies. For instance, in curing the man that was deaf and dumb. (Mark 7, v. 33, 34.) In curing him that was born blind. (John 9, v. 6, 7.) In breathing upon His Apostles, when He gave them the Holy Ghost. (John 20, v. 22, etc.)

CHAPTER IV.

OF THE REAL PRESENCE AND TRANSUBSTANTIATION.

Q. What is the doctrine of the Catholic Church in relation to this article?

A. We believe and profess, "that in the most holy sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ. And that there is a conversion (or change) of the whole substance of the bread into His body, and of the whole substance of the wine into His blood; which conversion (or change) the Catholic Church calls Transubstantiation.

Q. What proofs have you for this?

A. 1st. (Matt. 26, v. 26.) "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said, Take ye and eat; this is My body. And taking the chalice,

He gave thanks, and gave to them, saying, Drink ye all of this; for this is My blood of the New Testament, which shall be shed for many for the remission of sins." (Mark 14, v. 22, 24.) "Take ye; this is My body. This is My blood of the New Testament, which shall be shed for many." (Luke 22, v. 19.) "This is My body which is given for you: do this for a commemoration of Me. This cup is shed for you." (1 Cor. 11, v. 24, 25.) "Take ye, and eat; this is My body, which shall be delivered for you. This chalice is the New Testament in My blood;" which words of Christ, repeated in so many places, cannot be verified, without offering violence to the text, any other way than by a real change of the bread and wine into His body and blood.

2dly. (1 Cor. 10, v. 16.) "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?" Which interrogation of the Apostle is certainly an equivalent to an affirmation, and evidently declares that, in the blessed sacrament, we really receive the body and blood of Christ.

3dly. (1 Cor. 11, v. 27, 29.) "Whosoever shall eat this bread or drink the cup of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." Now, how should a person be guilty of the body and blood of the Lord by receiving unworthily, if what he received were only bread and wine, and not the body and blood of the Lord? Or where should be the crime of not discerning the body of the Lord, if the body of the Lord were not there?

4thly. (John 6, v. 51, etc.) "The bread that I will give is My flesh, for the life of the world. The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life, and I will raise him up at the last day. For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh,

and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread shall live forever."

Hence the Protestants, in the catechism in the *Common Prayer-Book*, are forced to acknowledge that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." Now, how that can be verily and indeed taken and received which is not verily and indeed there, is a greater mystery than Transubstantiation.

"The literal sense is hard to flesh and blood;
But nonsense never can be understood."

DRYDEN'S HIND AND PANTHER.

Q. Are we not commanded (Luke 22, v. 19) to receive the sacrament in commemoration of Christ?

A. Yes, we are; and St. Paul (1 Cor. 11, v. 26) lets us know what it is that is to be the object of our remembrance when we receive, when he tells us, "you shall show" (or show forth) "the death of the Lord until He come." But this remembrance is no way opposite to the real presence of Christ's body and blood. On the contrary, what better remembrance than to receive, under the sacramental veil, the same body and blood in which He suffered for us?

Q. Why do you blame Protestants for taking this sacrament in remembrance of Christ?

A. We do not blame them for taking it in remembrance of Him; but we blame them for taking it as a bare remembrance, so as to exclude the reality of His body and blood. That is, we blame them for taking the remembrance and leaving out the substance; whereas the words of Christ require that they should acknowledge both.

Q. But how is it possible that the sacrament should contain the real body and blood of Christ?

A. Because nothing is impossible to the Almighty; and it is the highest rashness, not to say blasphemy, for poor worms of the earth to dispute the power of God.

CHAPTER V.

OF COMMUNION IN ONE KIND.

Q. What is the doctrine of the Church as to this point?

A. We profess, "that under either kind alone Christ is received whole and entire, and a true sacrament."

Q. What proof have you for this?

A. Because, as we have seen in the foregoing chapter, the bread, by consecration, is truly and really changed into the body of Christ, and the wine into the blood. Now, both faith and reason tell us that the living body of the Son of God cannot be without His blood, nor His blood without His body, nor His body and blood without His soul and divinity. It is true He shed His blood for us in His passion, and His soul, at His death, was parted from His body; but now He is risen from the dead, immortal and impassible, and can shed His blood no more, nor die any more. "Christ rising again from the dead," says the Apostle (Rom. 6, v. 9), "dieth now no more; death shall no more have dominion over Him." Therefore whosoever receives the body of Christ, receives Christ Himself whole and entire; there is no receiving Him by parts.

Q. But does not Christ say, (John 6, v. 34,) "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you?"

A. True; but according to the Catholic doctrine we do this, though we receive under one kind alone, because, under either kind, we receive both the body and blood of Christ; whereas our adversaries that make this objection receive neither one nor the other, but only a little bread and wine. Besides, this objection does not sound well in the mouth of Protestants, because they say those words of Christ were not spoken of the sacrament, but only of faith.

Q. Are not all Christians commanded to drink of the cup? (Matt. 26, v. 27.) "Drink ye all of this."

A. No; that command was only addressed to the twelve Apostles, who were all that were then present, and they all drank of it. (Mark 14, v. 23.)

Q. How do you prove that those words are not to be understood as a command directed to all Christians?

A. Because the Church of Christ, which is the best interpreter of His word, never understood them so; and therefore, from the very beginning, on many occasions, she gave the holy communion in one kind; for instance, to children, to the sick, to the faithful in time of persecution, to be carried home with them, etc., as appears from the most certain monuments of antiquity.

Q. But are not the faithful thus deprived of a great part of the grace of the sacrament?

A. No; because under one kind they receive the same, as they would do under both; insomuch as they receive Christ Himself whole and entire, the author and fountain of all graces.

Q. Why, then, should the priest in the Mass receive in both kinds, any more than the rest of the faithful?

A. Because, the Mass being a sacrifice, in which, by the institution of our Lord, the shedding of His blood and His death were to be in a lively manner represented, it is requisite that the priest, who, as the minister of Christ, offers this sacrifice, should, for the more lively representing of the separation of Christ's blood from his body, consecrate and receive in both kinds, as often as he says Mass; whereas, at other times, neither priest, nor bishops, nor the Pope himself, even upon their death-bed, receive any otherwise than the rest of the faithful, viz., in one kind only.

Q. Have you any texts of Scripture that favor communion in one kind?

A. Yes. 1st. All such texts as promise everlasting life to them that receive, though but in one kind; as, (John 6, v. 51,) "The bread that I will give is My flesh, for the life the world." (v. 57.) "He that eateth My flesh and drinketh My blood, abideth in Me, and I in him." (v. 58.) "He that eateth Me, the same also shall live by Me."

2dly. All such texts as make mention of the faithful receiving the holy communion under the name of breaking of bread without any mention of the cup; as, (Acts 2, v. 42,) "They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers." (v. 46.) "Continuing daily with one accord in the temple, and breaking bread from

house to house." (Acts 20, v. 7.) "And on the first day of the week, when we assembled to break bread." (Luke 24, v. 30, 31.) "He took bread, blessed, and brake, and gave to them. And their eyes are opened, and they knew Him; and He vanished out of their sight." (1 Cor. 10, v. 17.) "We, being many, are one bread, one body, who all partake of one bread."

3dly. 1 Cor. 11, v. 27; where the Apostle declares that whosoever receives under either kind unworthily, is guilty both of the body and blood of Christ. "Whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Where the Protestant translators have evidently corrupted the text by putting in "*and* drink," instead of "*or* drink," as it is in the original.

Q. What are the reasons why the Church does not give communion to all her children in both kinds?

A. 1st. Because of the danger of spilling the blood of Christ, which could hardly be avoided, if all were to receive the cup. 2dly. Because, considering how soon wine decays, the sacrament could not well be kept for the sick in both kinds. 3dly. Because some constitutions can neither endure the taste nor smell of wine. 4thly. Because true wine in some countries is very hard to be met with. 5thly. In fine, in opposition to those heretics that deny that Christ is received whole and entire under either kind.

CHAPTER VI.

OF THE MASS.

Q. What is the Catholic doctrine as to the Mass?

A. That in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

Q. What do you mean by the Mass?

A. The consecration and oblation of the body and blood of Christ under the sacramental veils or appearances of bread and wine; so that the Mass was instituted by Christ Himself at His last supper. Christ Himself said the first Mass, and ordained that His Apostles and their successors should do the like. "Do this for a commemoration of Me." (Luke 22.)

Q. What do you mean by a propitiatory sacrifice?

A. A sacrifice for obtaining mercy, or by which God is moved to mercy.

Q. How do you prove that the Mass is such a sacrifice?

A. Because in the Mass, Christ Himself, as we have seen, (chap. 4,) is really present, and, by virtue of the consecration, is there exhibited and presented to the eternal Father under the sacramental veils, which by their separate consecration represent His death. Now, what can more move God to mercy than the oblation of His only Son, there really present, and under this figure of death representing to His Father that death which He suffered for us?

Q. What Scripture do you bring for this?

A. The words of consecration as they are related by St. Luke, chap. 22, v. 19, 20. "This is my body, which is given for you." "This is the chalice, the New Testament in My blood, which shall be shed for you." If the cup be shed for us, that is, for our sins, it must needs be a propitiatory, at least by applying to us the fruits of the bloody sacrifice of the cross.

Q. What other text of the Scripture do the fathers apply to the sacrifice of the Mass?

A. The words of God in the first chapter of the prophet Malachi, (v. 10, 11,) where, rejecting the Jewish sacrifices, He declares his acceptance of that sacrifice, or pure offering, which should be made to Him in every place among the Gentiles. 2dly. Those words of the Psalmist, (Ps. 109, v. 4,) "Thou art a priest forever according to the order of Melchisedech." Why according to the order of Melchisedech, say the holy fathers, but by reason of the sacrifice of the Eucharist prefigured by that bread and wine offered by Melchisedech? (Gen. 14, v. 18.)

Q. Why does the Church celebrate the Mass in the Latin tongue, which the people for the most part do not understand?

A. 1st. Because it is the ancient language of the Church, used in the public liturgy in all ages, in the western parts of the world. 2dly. For a greater uniformity in the public worship; that so a Christian, in whatsoever country he chances to be, may still find the liturgy performed in the same manner and in the same language to which he is accustomed at home. 3dly. To avoid the changes which

all vulgar languages are daily exposed to. 4thly. Because the Mass being a sacrifice, which the priest, as minister of Christ, is to offer, and the prayers of the Mass being mostly suited to this end, it is enough that they be in a language which he understands. Nor is this any way injurious to the people, who are instructed to accompany him in every part of the sacrifice, by prayers accommodated to their devotion, which they have in their ordinary prayer-books.

Q. What is the best method of hearing Mass?

A. The Mass being instituted for a standing memorial of Christ's Death and Passion, and being in substance the same sacrifice as that which Christ offered upon the cross,—because both the priest and the victim is the same Jesus Christ,—there can be no better manner of hearing Mass, than by meditating on the Death and Passion of Christ, there represented; and putting one's self in the same dispositions of faith, hope, charity, repentance, etc., as we should have endeavored to excite in ourselves had we been present at His Passion and Death on Mount Calvary.

Q. What are the ends for which this sacrifice is offered to God?

A. Principally these four, which both priests and people ought to have in view. 1. For God's Own honor and glory. 2. In thanksgiving for all His blessings, conferred on us through Jesus Christ our Lord. 3. In satisfaction for our sins through His blood. 4. For obtaining grace and all necessary blessings from God.

CHAPTER VII.

OF PURGATORY.

Q. What is the doctrine of the Church as to this point?

A. We constantly hold that there is a Purgatory; and that the souls therein detained are helped by the suffrages of the faithful. That is, by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass.

Q. What do you mean by Purgatory?

A. A middle state of souls, who depart this life in God's grace, yet not without some lesser stains of guilt or punishment, which retard them from entering heaven. But as to the particular place where

these souls suffer, or the quality of the torments which they suffer, the Church has decided nothing.

Q. What sort of Christians then go to Purgatory?

A. 1st. Such as die guilty of lesser sins, which we commonly call venial; as many Christians do, who, either by sudden death or otherwise, are taken out of this life before they have repented for these ordinary failings. 2dly. Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to divine justice.

Q. Why do you say that those who die guilty of lesser sins go to Purgatory?

A. Because such as depart this life before they have repented of these venial frailties and imperfections; cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they are guilty are but small, which even God's best servants are more or less liable to. Nor can they go straight to heaven in this state, because the Scripture assures us, (Apocalypse 21, v. 27,) "There shall not enter into it anything defiled."

Now every sin, be it ever so small, certainly defileth the soul: hence our Saviour assures us that we are to render an account even for every idle word. (Matt. 12, v. 6.)

Q. Upon what, then, do you ground your belief of Purgatory?

A. Upon Scripture, tradition, and reason.

Q. How upon Scripture?

A. Because the Scripture in many places assures us that "God will render to every one according to his works." (Ps. 62, v. 12; Matt. 16, v. 27; Rom. 2, v. 6; Apoc. 22, v. 12.) Now, this would not be true, if there was no such thing as Purgatory; for how would God render to every one according to his works, if such as die in the guilt of any, even the least sin, which they have not taken care to blot out by repentance, would nevertheless go straight to heaven?

Q. Have you any other text which the fathers and ecclesiastical writers interpret of Purgatory?

A. Yes, 1 Cor. 3, v. 13, 14, 15. "Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon [that is, upon the foundation which

is Jesus Christ, v. 11,] he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." From which text it appears, that such as in their faith, and in the practice of their lives, have stuck to the foundation, which is Christ Jesus, so as not to forfeit His grace by mortal sin; though they have otherwise been guilty of great imperfection, by building wood, hay, and stubble, (v. 12,) upon this foundation,—it appears, I say, that such as these, according to the Apostle, must pass through a fiery trial at the time that every man's work shall be made manifest; which is not until the next life; and that they shall be saved indeed, yet so as by fire, that is, by passing first through Purgatory.

2dly. Matt. 5, v. 25, 26. "Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, Thou shalt not go out from thence till thou repay the last farthing." Which text St. Cyprian, one of the most ancient fathers, understands of the prison of Purgatory. (Epis. 52, ad Antonium.)

3dly. Matt. 12, v. 32. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." Which last words plainly imply that some sins which are not forgiven in this world may be forgiven in the world to come; otherwise why our Saviour make any mention of forgiveness in the world to come? Now, if there may be any forgiveness of sins in the world to come, there must be a Purgatory; for in hell there is no forgiveness, and in heaven no sin.

Besides, a middle place is also implied, (1 Pet. 3, v. 18, 19, 20,) where Christ is said by His Spirit to have gone and preached to the spirits in prison, which sometimes were disobedient, etc. Which prison could be no other than Purgatory; for, as to the spirits that were in the prison of hell, Christ certainly did not preach to them.

Q. How do you ground the belief of Purgatory upon tradition?

A. Because, both the Jewish Church long before our Saviour's coming, and the Christian Church, from the very beginning, in all ages and in all

nations, offered prayers and sacrifice for the repose and relief of the faithful departed; as appears in regard to the Jews, from 2 Macchab. 12, where this practice is approved of, which books of Macchabees, the Church, says St. Augustine, (L. 18, de Div. Dei, c.) accounts canonical, though the Jews do not. And in regard of the Christian Church, the same is evident from the fathers and the most ancient liturgies. Now, such prayers as these evidently imply the belief of a Purgatory, for souls in heaven stand in no need of prayers, and those in hell cannot be bettered by them.

Q. How do you ground the belief of Purgatory upon reason?

A. Because reason clearly teaches these two things: 1st. That all and every sin, how small soever, deserves punishment. 2dly. That some sins are so small, either through the levity of the matter, or for want of full deliberation in the action, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell, there must be also a place of temporal punishment for such as die with little sins, and this we call Purgatory.

CHAPTER VIII.

OF THE VENERATION AND INVOCATION OF SAINTS.

Q. What is the Catholic doctrine touching the veneration and invocation of saints?

A. We are taught, 1st. That there is an honor and veneration due to the angels and saints. 2dly. That they offer up prayers to God for us. 3dly. That it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers. 4thly. That their relics are to be held in veneration.

SECTION I.

Of the Veneration of the Angels and Saints.

Q. How do you prove that there is an honor and veneration due to the angels and saints?

A. Because they are God's angels and saints, that is to say, most faithful servants and messengers, and favorites of the King of kings, who, having highly honored Him, are now highly honored by Him, as He has promised, 1 Sam. 2, v. 30. "Them that glorify Me I will glorify."

2dly. Because they have received from their Lord most eminent and supernatural gifts of grace and

glory, which make them truly worthy of our honor and veneration, and therefore we give it to them as their due, according to that of the Apostle, (Rom. 13, v. 7,) "Honor to whom honor is due."

3dly. Because the angels of God are our guardians, tutors, and governors; as appears from many texts of Scripture. (Ps. 90, v. 11, 12.) "He shall give His angels charge over thee to keep thee in all thy ways; in their hands they shall bear thee up, lest thou dash thy foot against a stone." (Matt. 18, v. 10.) "See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of My Father Who is in heaven." (Heb. 1, 14.) "Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" It is therefore evidently the will of God that we should have a religious veneration for these heavenly guardians. (Exodus 23, v. 20, 21.) "Behold I will send an angel before thee to keep thee in thy journey, and to bring thee into the place that I have prepared; take notice of him, and hear his voice, and do not think him one that is to be contemned, for My name is in him."

4thly. Because God has promised to His saints a power over all nations. (Apoc. 2, v. 26, 27.) "He that shall overcome and keep My words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron. As I received of My Father." (Apoc. 5, v. 10.) "Thou hast made us unto our God a kingdom and priest, and we shall reign on the earth." Therefore all nations ought to honor the saints, as having received from God this kingly power over them.

5thly. Because we have instances in Scripture of honor and veneration paid to the angels by the servants of God. (See Joshua 5, v. 14, 15.)

6thly. Because the Church in all ages has paid this honor and veneration to the saints by erecting churches and keeping holy days in their memory; a practice which the English Protestants have also retained.

Q. Do you then worship the angels and saints as God, or give them the honor that belongs to God alone?

A. No: God forbid. For this would be high treason against His Divine Majesty.

Q. What is the difference between that honor which you give to God, and that which you give to the saints?

A. There is no comparison between the one and the other. We honor God with a sovereign honor, as the Supreme Lord and Creator of all things, as our first beginning and our last end; we believe in Him alone; we hope in Him alone; we love Him above all things; to Him alone we pay our homage of adoration, praise, and sacrifice. But as for the saints and angels, we only reverence them with relative honors, as belonging to Him, for His sake, and upon account of the gifts which they had received from Him.

Q. Do you not give a particular honor to the Virgin Mary?

A. Yes, we do, by reason of her eminent dignity of mother of God, for which "all generations shall call her blessed." (Luke 1, v. 48.) As also by reason of that fulness of grace which she enjoyed in this life, and the sublime degree of glory to which she is raised in heaven. But still even this honor which we give to her is infinitely inferior to that which we pay to God, to Whom she is indebted for all her dignity, grace, and glory.

SECTION II.

That the Saints and Angels pray to God for us.

Q. How do you prove this?

A. 1st. From Zacharias, (ch. 1, v. 12,) where the prophet heard an angel praying for Jerusalem and the cities of Judah. "The angel of the Lord answered, and said, O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, with which Thou hast been angry? This is now the seventieth year."

2dly. (From Apoc. 5, v. 8.) "The four and twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odor, which are the prayers of the saints." And, (Apoc. 8, v. 4,) "The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel." From which texts, it is evident that both the saints and angels offer up to God the prayers of the saints, that is, of the faithful upon earth.

3dly. Because we profess in the creed the communion of saints; and St. Paul, (Heb. 12, 22,)

speaking of the children of the Church of Christ, tells them that they have a fellowship with the saints in heaven. "You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator," etc. Therefore the children of the Church of Christ upon earth are fellow-members with the saints in heaven, of the same body, under the same head, which is Christ Jesus. Hence, the same Apostle (Galat. 4, v. 29) calls the heavenly Jerusalem our mother, and (Ephes. 2, v. 19) tells us that we are fellow-citizens with the saints. Therefore the saints in heaven have a care and solicitude for us, as being members of the same body, it being the property of the members of the same body to be solicitous for one another. (1 Cor. 12, v. 25, 26.) Consequently, the saints in heaven pray for us.

4thly. Because, according to the doctrine of the Apostle, (1 Cor. 13, v. 8,) it is the property of the virtue of charity not to be lost in heaven, as faith and hope are there lost. "*Charity*," saith St. Paul, "*never faileth*." On the contrary, this heavenly virtue is perfected in heaven, where, by seeing God face to face, the soul is inflamed with a most ardent love for God, and for his sake loves exceedingly his children, her brethren here below. How then can the saints in heaven, having so perfect a charity for us, not pray for us, since the very first thing that charity prompts a person to do, is to seek, to succor, and assist those whom he loves?

5thly. Because we find (Luke 16, v. 27, 28) the rich glutton in hell petitioning in favor of his five brethren here upon earth; how much more are we to believe, that the saints in heaven intercede for the brethren here!

6thly. Because (Apoc. 6, v. 10) the souls of the martyrs pray for justice against their persecutors who had put them to death; how much more do they pray for mercy for the faithful children of the Church!

7thly. In fine, because our Lord (Luke 16, v. 9) tells us, "Make to yourselves friends of the mammon of iniquity; that, when you shall fail, they may receive you into everlasting dwellings."

Where He gives us to understand that the servants of God, whom we have helped by our alms, after they themselves have got to heaven, help and assist us to enter into that everlasting kingdom.

SECTION III.

Of the Invocation of Saints.

Q. What do you mean by the invocation of saints?

A. I mean such petitions or requests as are made to desire their prayers and intercession for us.

Q. Do Catholics pray to saints?

A. If, by praying to saints, you mean addressing ourselves to them, as to the authors or disposers of grace and glory, or in such manner as to suppose they have any power to help us independently of God's good will and pleasure, we do not pray to them; but if, by praying to saints, you mean no more than desiring them to pray to God for us, in this sense we hold it both good and profitable to pray to the saints.

Q. How do you prove that it is good and profitable to pray to the saints and angels in heaven to pray to God for us?

A. Because it is good and profitable to desire the servants of God here upon earth to pray for us; for "the prayer of the righteous man availeth much." (James 5, v. 16.) Moses by his prayers obtained mercy for the children of Israel. (Exodus 32, v. 11, 14.) And Samuel by his prayers defeated the Philistines. (1 Samuel 7, v. 8, 9, 10.) Hence St. Paul, in almost all his Epistles, desires the faithful to pray for him. (Romans 15, v. 30; Ephesians 6, v. 18, 19; 1 Thes. 5, v. 25; Hebrews 13, v. 13.) And God Himself (Job 42, v. 8) commanded Eliphaz and his two friends to go to Job, that Job should pray for them, promising to accept of his prayers. Now, if it be acceptable to God, and good and profitable to ourselves, to seek the prayers and intercession of God's servants here on earth, must it not be much more so to seek the prayers and intercession of the saints in heaven; since both their charity for us and their intercession with God are much greater now than when they were here upon earth?

Q. But does it not argue a want of confidence in the infinite goodness of God and the superabounding merits of Jesus Christ our Redeemer, to address

ourselves to the saints for their prayers and intercession?

A. No more than to address ourselves to our brethren here below, as Protestants do when they desire the prayers of the congregation; since we desire no more of the saints than what we desire of our brethren here below, viz., that they would pray for us, and with us, to the infinite goodness of God, who is both our Father and their Father, our Lord and their Lord, by the merits of his Son Jesus Christ, who is both our Mediator and their Mediator. For, though the goodness of God and the merits of Christ be infinite, yet as this is not to exempt us from frequent prayer for ourselves, so much recommended in Scripture, so it is no reason for our being backward in seeking the prayers of others, whether in heaven or earth, that so God may have the honor, and we the benefit, of so many more prayers.

Q. But is there no danger, by acting thus, of giving to the saints the honor that belongs to God alone?

A. No; it is evident that to desire the prayers and intercession of the saints is by no means giving them an honor which belongs to God alone; so far from it, that it would even be a blasphemy to beg of God to pray for us; because whosoever desires any one to pray for him, for the obtaining of a grace or blessing, supposes the persons to whom he thus addresses himself to be inferior and dependent on some other, by whom this grace or blessing is to be bestowed.

Q. Have you any reason to think that the saints and angels have any knowledge of your addresses or petitions made to them?

A. Yes, we have. 1st. Because our Lord assures us, (Luke 15, v. 10,) "There shall be joy before the angels of God, upon one sinner doing penance." For if they rejoice at our repentance, consequently they have a knowledge of our repentance; and, if they have a knowledge of our repentance, what reason can we have to doubt of their knowing our petitions also? What is said of the angels is also to be understood of the saints, of whom our Lord tells us (Luke 20, v. 35) that "they are equal to the angels."

2dly. Because the angels of God who are always

amongst us, and therefore cannot be ignorant of our requests; especially since, as we have seen from Apoc. 5, v. 8, and 8, v. 4, both angels and saints offer up our prayers before the throne of God, and therefore must needs know them.

3dly. Because it appears from Apoc. 11, v. 15, and Apoc. 19, v. 1 and 2, that the inhabitants of heaven know what passeth upon earth. Hence, St. Paul, (1 Cor. 4, v. 9,) speaking of himself and his fellow-Apostles, saith, "We are made a spectacle to the world, and to angels, and to men."

4thly. We cannot suppose that the saints and angels, who enjoy the light of glory, can be ignorant of such things as the prophets and servants of God in this world have often known by the light of grace, and even the very devils by the light of nature alone; since the light of glory is so much more perfect than the light of grace or nature, according to the Apostle (1 Cor. 13, v. 12): "For we see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known;" that is, by a most perfect knowledge. Hence, (1 John 3, v. 2,) it is written, "We shall be like Him," (God,) "for we shall see Him as He is." Now it is certain that the servants of God in this world, by a special light of grace, have often known things that passed at a great distance, as Elisha (2 Kings 5) knew what passed between Naaman and his servant Gehazi, and (2 Kings 6) what was done in the King of Syria's private chamber. It is also certain that the devils, by the mere light of nature, know what passes amongst us, as appears in many places in the Book of Job, and by their being our accusers. (Apoc. 12, v. 10.) Therefore we cannot reasonably question, but that the saints in heaven know the petitions that we address unto them.

5thly. In fine, because it is weak reasoning to argue from our corporeal hearing (the object of which being sound, that is, a motion or undulation of the air, cannot reach beyond a certain distance) concerning the hearing of spirits, which is independent of sound, and, consequently, independent of distance; though the manner of it be hard to explicate to those who know no other hearing but that of the corporeal ear.

Q. Have you any other warrant in Scripture for the invocation of angels and saints?

A. Yes; we have the example of God's best servants. Thus Jacob (Gen. 48, v. 15, 16) begs the blessing of his angel guardian for his two grandsons, Ephraim and Manasseh. "God in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day—the angel that delivered me from all evils bless these boys." The same Jacob (Osee 12, v. 4) "wept and made supplication to an angel;" and St. John, (Apoc. 1, v. 4,) writing to the Seven Churches of Asia, petitions for the intercession of the seven angels in their favor. "Grace be unto you, and peace from Him, Who is, and Who was, and Who is to come; and from the seven spirits which are before His throne."

SECTION IV.

Of Relics.

Q. What do you mean by relics?

A. The bodies or bones of saints, or anything else that has belonged to them.

Q. What grounds have you for paying a veneration to the relics of the saints?

A. Besides the ancient tradition and practice of the first ages, attested by the best monuments of antiquity, we have been warranted to do so by many illustrious miracles done at the tombs, and by the relics of the saints, (see St. Augustine, L. 22, Of the City of God, chap. 8,) which God, who is truth and sanctity itself, would never have effected, if this honor paid to the precious remnant of his servants was not agreeable to him.

Q. Have you any instances in Scripture of miracles done by relics?

A. Yes; we read (2 Kings 13, v. 21) of a dead man raised to life by the bones of the prophet Elisha; and (Acts 19, v. 12,) "from the body of Paul were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them."

CHAPTER IX.

OF IMAGES.

Q. What is your doctrine as to images?

A. We hold that the images of pictures of Christ, of his blessed mother ever virgin, and of other

saints, are to be had and retained; and that due honor and veneration are to be given to them.

Q. Do you not worship images?

A. No, by no means, if by worship you mean divine honor; for this we do not give the highest angel or saint, not even to the Virgin Mary, much less to images.

Q. Do you not pray to images?

A. No, we do not, because, as both our catechism and common sense teach us, they can neither see, nor hear, nor help us.

Q. Why then do you pray before an image or crucifix?

A. Because the sight of a good picture or image, for example, of Christ upon the cross, helps to enkindle devotion in our hearts towards Him that has loved us to that excess as to lay down His life for the love of us.

Q. Are you taught to put your trust and confidence in images as the heathens did in their idols, as if there were a certain virtue, power, or divinity residing in them?

A. No; we are expressly taught the contrary by the Council of Trent, Session 25.

Q. How do you prove that it is lawful to make or keep images of Christ and His saints?

A. Because God Himself commanded Moses (Exod. 25, v. 18, 19, 20, 21) to make two cherubims, of beaten gold, and place them at the two ends of the mercy seat, over the ark of the covenant, in the very sanctuary. "Thence," says He, (v. 22,) "will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee." God also commanded (Numb. 21, v. 8, 9) "a serpent of brass to be made, for the healing of those who were bit by the fiery serpents; which serpent was an emblem of Christ." (John 3, v. 14, 15.)

Q. Is it not forbidden, (Exod. 20, v. 4,) "to make the likeness of anything in heaven above, or in the earth beneath, or in the waters under the earth?"

A. It is forbidden to make to ourselves any such image or likeness; that is to say, to make it our God, or put our trust in it, or give it the honor which belongs to God; which is explained by the

following words: "Thou shalt not adore them, (for so both the Septuagint and the Vulgate translate it,) nor serve them." Otherwise, if all likenesses were forbid by this commandment, we should be obliged to fling down our sign-posts and deface the king's coin.

Q. What kind of honor do Catholics give to the image of Christ and His saints?

A. A relative honor.

Q. What do you mean by a relative honor?

A. By a relative honor, I mean an honor which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else; as when the courtiers bow to the chair of state, or Christians to the name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. Have you any instances of this relative honor allowed by Protestants?

A. Yes; in the honor they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the sacrament. Such, also, was the honor which the Jews gave to the ark and cherubims, and which Moses and Joshua gave to the land on which they stood, as being holy ground. (Exod. 3, v. 5; Josh. 5, v. 15, etc.)

Q. How do you prove that there is a relative honor due to images or pictures of Christ and His saints?

A. From the dictates of common sense and reason, as well as of piety and religion, which teach us to express our love and esteem for the persons whom we honor by setting a value upon all things that belong to them, or have any relation to them; thus, a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father, or friend; and those who make no scruple of abusing the image of Christ, would severely punish the man that would abuse the image of their king.

Q. Does your Church allow images of God the Father, or of the Blessed Trinity?

A. Our profession of faith makes no mention of such images as these; yet we do not think them unlawful, provided that they be not understood to

bear any likeness or resemblance of the Divinity, which cannot be expressed in colors or represented by any human workmanship. For, as Protestants make no difficulty in painting the Holy Ghost under the figure of a dove, because He appeared so when Christ was baptized, (Matt. 3, v. 16,) so we make no difficulty of painting God the Father under the figure of a venerable old man, because he appeared in that manner to the prophet Daniel, chap. 7, v. 9.

CHAPTER X.

OF INDULGENCES.

Q. What do you mean by indulgences?

A. Not leave to commit sin, nor pardon for sins to come; but only a releasing, by the power of the keys committed to the Church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to the guilt and *eternal punishment*, have been already remitted by contrition, confession, and absolution.

Q. Can you prove from Scripture that there is a punishment often due upon account of our sins, after the sins themselves have been remitted?

A. Yes; this evidently appears in the case of King David, (2 Kings 12,) where, although the prophet Nathan, upon his repentance, tells him, (v. 13,) "the Lord hath taken away thy sin," yet he denounces unto him many terrible punishments, (v. 10, 11, 12, 14,) which should be inflicted by reason of this sin, which accordingly afterwards ensued.

Q. What is the faith of your Church touching indulgences?

A. It is comprised in these words of our Profession of Faith: I affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

Q. Upon what Scripture do you ground this?

A. The power of granting indulgences was left by Christ to the Church. (Matt. 16, v. 19.) "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven." And we have an instance in Scripture of St. Paul's granting indulgence to the Corinthian

whom he had put under penance for incest. (2 Cor. 2, v. 10.) "To whom you have pardoned anything." (he speaks of the incestuous sinner whom he had desired them now to receive,) "I pardon also; for what I have pardoned anything for your sakes, I have pardoned it in the person of Christ;" that is, by the power and authority received from Him.

CHAPTER XI.

OF THE SUPREMACY OF ST. PETER AND HIS SUCCESSORS.

Q. What is the Catholic doctrine as to the Pope's supremacy?

A. It is comprised in these two articles: 1st, that St. Peter, by divine commission, was head of the Church under Christ; 2dly, that the Pope, or Bishop of Rome, as successor to St. Peter, is at present head of the Church, and Christ's vicar upon earth.

Q. How do you prove St. Peter's supremacy?

A. 1st. From the very name of Peter, or Cephas, which signifies a *rock*, which name our Lord, Who does nothing without reason, gave to him, who before was called Simon, to signify that he should be as the rock or foundation upon which He would build His Church, according to what He Himself declared, (Matt. 16, v. 18,) when He told him, "Thou art Peter," (that is, a rock,) "and upon this rock I will build My Church, and the gates of hell shall not prevail against it."

2dly. From the following words (Matt. 16, v. 19): "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven." Where, under the figure of the keys of the kingdom of heaven, our Lord insured to Peter the chief authority in His Church; as when a king gives to one of his officers the keys of a city, he thereby declares that he makes him governor of that city.

3dly. From Luke 22, v. 31, 32. "The Lord said, Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren." In which text our Lord not only declared His particular concern for Peter in praying for him that

his faith might not fail, but also committed to him the care of his brethren, the other Apostles, in charging him to confirm or strengthen them.

4thly. From John 21, v. 15, etc. "Jesus said to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed My lambs. He saith to him again, the second time, Simon, son of John, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith unto him a third time, Simon, son of John, lovest thou Me? Peter was grieved because He said unto him a third time, Lovest thou Me? and he said unto Him, Lord, Thou knowest all things, Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep." In which text, our Lord, in a most solemn manner, thrice committed to Peter the care of His whole flock, of all His sheep without exception, that is, of His whole Church.

Q. How do you prove that this commission given to Peter descends to the Pope, or Bishop of Rome?

A. Because, by the unanimous consent of the fathers and the tradition of the Church in all ages, the Bishops of Rome are the successors of St. Peter, who translated his chair from Antioch to Rome, and died Bishop of Rome. Hence, the See of Rome, in all ages, was called the "See of Peter," the "chair of Peter," and, absolutely, the "See apostolic;" and in that quality has, from the beginning, exercised jurisdiction over all other churches, as appears from the best records of church history.

Besides, supposing the supremacy of St. Peter, which we have proved above from plain Scripture, it must, consequently, be allowed that this supremacy, which Christ established for the better government of His Church, and maintaining of unity, was not to die with Peter no more than the Church, which He promised should stand forever. For how can any Christian imagine that Christ should appoint a head for the government of His Church and maintaining of unity during the Apostles' time, and design another kind of government for succeeding ages, when there was likely to be so much more need of a head? Therefore we must

grant that St. Peter's supremacy was by succession to descend to somebody. Now I would willingly know who has so fair a title to this succession as the Bishop of Rome.

Q. Why do you call the Roman Church the mother and mistress of all churches?

A. Because, as we have already seen, her bishop is St. Peter's successor and Christ's vicar upon earth, and consequently the father and pastor of all the faithful; and, therefore, this Church, as being St. Peter's See, is the mother and mistress of all churches.

CONCLUSION.

Q. Have you anything more to add in confirmation of these tenets, contained in your Profession of Faith?

A. I shall add no more than this, that having already proved, in the first chapter, that the Church in communion with Rome is the true and only Church of Christ, and, consequently, her councils and pastors the guides of divine appointment, which Christ has established to be our conductors in the way to a happy eternity, it follows, that we should, without further hesitation, believe and profess what this Church and her pastors believe and profess, and condemn and reject what they condemn and reject; assuring ourselves that, by doing this, we shall be secure, since we shall follow those guides which Christ Himself has appointed, with whom He has promised to abide to the end of the world.

Q. Why do you in your Profession of Faith make a declaration of receiving in particular the doctrine of the Council of Trent?

A. Because this was the last general council, called in opposition to the new doctrines of Luther and Calvin; and therefore we particularly declare our assent to the decrees of this council, as being levelled against those heresies which have been most prevalent in these two last ages.

May the God of unity, peace, and truth, by His infinite mercy, conduct all Christians to unity, peace, and truth. *Amen. Amen.*

AN APPENDIX,

In which are briefly proposed the motives, or rational inducements to the Catholic faith, which, according to Dr. Jeremy Taylor, a learned Protestant

prelate, (*Lib. of Proph.* sect. 20, pp. 249, 250,) "may very easily persuade persons of much reason and more piety to retain that which they know to be the religion of their forefathers, and which had actual possession and seizure of men's understanding before the opposite profession had a name," p. 251.

1. "I consider," says he, (p. 249,) "that those doctrines that had long continuance and possession in the Church cannot easily be supposed in the present professors to be a design, since they received them from so many ages. Long prescription is a prejudice often so irresistible, that it cannot, with any argument, be retrenched, as relying upon these grounds, that truth is more ancient than falsehood; that God would not for so many ages forsake His Church, and leave her in an error; that whatsoever is new is not only suspicious, but false; which are suppositions pious and plausible enough." We have proved them to be not only pious and plausible suppositions, but the plain doctrine of the Word of God. (Chap. I., sects. 1 and 3.) He adds for other motives:

2. "The beauty and splendor of their church; the pompous services; the stateliness and solemnity of their hierarchy."

3. "Their name of Catholic, which they suppose their own due." They have certainly reason to suppose so, if the possession or prescription of eighteen ages can make it their due. "I am sure it has fixed it so strongly upon them, that even their adversaries cannot help giving it them on many occasions."

4. "The antiquity of many of their doctrines." He should have said all; but this could not be expected from a Protestant.

5. "The continual succession of their bishops; their immediate derivation from the Apostles."

6. "Their title to succeed St. Peter, the supposal and pretence of his personal prerogatives." Grounded upon plain Scripture, as we have seen, (chap. 11,) and therefore no vain pretence.

7. "The multitude and variety of people which are of their persuasion."

8. "Apparent consent with antiquity, in many ceremonials which other churches have rejected; and a pretended, and sometimes an apparent consent

with some elder ages in many matters doctrinal." Here he minces the matter for fear of allowing too much, yet cannot dissemble that venerable antiquity is apparently on the Catholic side.

9. "The great consent of one part with another, in that which most of them affirm to be of faith; the great difference commenced among their adversaries." Whose first fathers and teachers, from the very beginning of their pretended reformation, went quite different ways, even unto an utter breach of communion, which never since could be repaired.

10. "Their happiness of being instruments in converting divers nations." Whereas none of the reformed churches have ever yet converted one.

11. "The piety and the austerity of their religious orders of men and women; the single life of their priests and bishops; the severity of their fasts and their exterior observances." All which the good-natured "reformation" has laid aside.

12. "The great reputation of their first bishops for faith and sanctity; the known holiness of some of those persons whose institutes the religious persons pretend to imitate."

13. "Their miracles, true or false," says the doctor; true, say I, if any faith may be given to the most certain records of all ages and of all nations.

14. "The casualties and accidents that have happened to their adversaries." I suppose he means such as Luther's sudden death after a plentiful supper; Zuinglius's falling in battle defending his reformed gospel sword in hand; Æcolampadius being found dead in his bed, oppressed, as Luther will have it, (*L. de Miss. Privata & Unct. Sac. t. 7, Wit. fol. 230,*) by the devil; Calvin's dying of a strange complication of distempers, consumed alive by vermin, etc.

15. "The oblique arts and indirect proceedings of some of those who departed from them." In manifestly corrupting the Scripture, as the first Protestants did in all their translations, to make it chime with their errors; in quoting falsely the fathers and ecclesiastical writers; in perpetually misrepresenting, in their sermons and writings, the Catholic Church and her doctrine—a fault from which the doctor himself is not exempt—etc.

I have passed over some other things of less

weight, which he alleges in the same place, and shall only desire the reader to compare the motives which, by the concession of this prelate, so much esteemed by all Protestants, may retain Catholics at present in the religion of their forefathers, with those motives which St. Augustine alleged, 1400 years ago, against the heretics of his time, and by which he declares himself to have been retained in the Catholic Church, *L. contra Epistolam Fund. c. 4*. "Not to speak," says he, "of that true wisdom which you do not believe to be in the Catholic Church, there are many other things which must justly hold me in her communion. 1. The agreement of people and nations. 2. Her authority, begun by miracles, nourished by hope, increased by charity, and confirmed by antiquity. 3. A succession of prelates, descending from Peter the Apostle, to whom Christ after His resurrection committed His flock, to the present bishop. Lastly, the very name of *Catholic*, of which this Church alone has, not without reason, in such manner kept the possession, that, although all heretics desire to be called Catholics, yet, if a stranger ask them where the Catholics go to church, none of them all has the face to point out his own church or meeting-house." These were St. Augustine's motives for being a Catholic, and these are ours.

Besides, we cannot dissemble that there were many shocking circumstances in the whole management of the pretended reformation, which deter us from embracing it, whatever temporal inconveniences we are forced to sustain by this resusancy.

1. The first "reformer," Martin Luther, had nothing of extraordinary edification in his life and conversation. On the contrary, all his works declare him to have been a man of an implacable nature, rigidly self-willed, impatient of contradiction, and rough and violent in his declamations against all those, of what quality soever, who dissented in the least from him. But what was the most scandalous in this pretended restorer of the purity of religion was his marrying a nun after the most solemn vows by which both he and she had consecrated themselves to God, in the state of perpetual continency, in which he was imitated by a great part of the first "reformed" ministers.

2. He and his first associates were certainly

schismatics, because they separated themselves from all churches, pure or impure, true or false, that were then upon earth, and stood *alone* upon their own bottom. Therefore, if there were any such thing then in the world as the true Church of Christ, (as there must always be, if the Scripture and creed be true,) Luther and his fellows, separating from all churches, must have separated from the true Church, and consequently must have been schismatics. "At first," says Luther, in the preface to his works, "I was alone." Which is confirmed by Dr. Tillotson, (Serm. 49, p. 588,) and Mr. Collier, in his Historical Dictionary, under "Martin Luther," where he praises his magnanimity in having opposed himself alone to the whole earth.

3. It appears from his book *de Massa Privata & Unct. Sac.* (t. 7, Wit. fol. 288, etc.) that he learned no small part of his "reformation" from the father of lies, in a nocturnal conference, of which he there gives his readers an account.

4. Those that were most busy in promoting the "reformation" here at home were, for the most part, men of most wretched characters, such as King Henry VIII., and the leading men in the government during the minority of Edward VI., not to speak of the ministry of Queen Elizabeth, the most wicked, says a late Protestant historian, (Short View of Eng. Hist., p. 273,) that ever was known in any reign.

5. The foundation of the "reformation" of England was laid by manifold sacrileges, in pulling down monasteries and other houses consecrated to God, rifling and pillaging churches, alienating church lands, etc., as may be seen in "The History of the Reformation," by Dr. Heylin.

6. The "reformation" was everywhere introduced by lay authority, and, for the most part, in direct opposition to, and contempt of the bishops, the Church guides of divine appointment; a proceeding manifestly irregular and unjustifiable, that, in Church matters, the laity, with a few of the inferior clergy, and those under the ecclesiastical censures, should take upon them to direct those whom Christ appointed to be their directors.

7. England herself, which glories most in the regularity of her "reformation," compared to the

tumultuous proceedings of "reformers" abroad, owes her present establishment of the church to the lay authority of Queen Elizabeth and her Parliament, in opposition to all the bishops then sitting, (who were all but one displaced for their non-conformity,) to the whole convocation, and both the universities; that is, in a word, to the whole clergy of the kingdom, as appears from Fuller, (L. 9,) and Dr. Heylin, *Hist. of the Ref.*, pp. 285, 286.

8. Wheresoever the "reformed" gospel was preached, it brought forth seditions, tumults, rebellions, etc., as appears from all the histories of those times. Insomuch that in France alone the "reformed gospellers," besides innumerable other outrages, are said to have destroyed no less than twenty thousand churches. (Jerusalem and Babel, p. 158.) How little does such a "reformation" resemble the first establishment of the Church of Christ!

9. The fruits of the "reformation" were such as could not spring from a good tree. 1. An innumerable spawn of heresies. 2. Endless dissensions. 3. A perpetual itch of changing and inconstancy in their doctrine. 4. Atheism, deism, latitudinarianism, and bare-faced impiety. In fine, a visible change of manners for the worse, as many of their own writers freely acknowledge, and old Erasmus long ago objected to them, *Ep. ad Vultur.*, where he defies them to show him one who had been reclaimed from vice by going over to their religion, and declares he never yet met with one who did not change for the worse.

10. That religion is the best to live in which is the safest to die in, and that in the judgment of dying men, who are not like to be biased at that time by interest, humor, or passion. Now, it is certain that thousands who had lived Protestants have desired to die Catholics, and never yet one that had lived a Catholic desired to die a Protestant; therefore, it must be safest for us to stay where we are.

11. That religion is preferable to all others, the doctrine and preaching of which is, and always has been, more forcible and efficacious, in order to the taking off men's minds from the perishable goods of this world, and fixing them wholly upon the great business of eternity; but such is the doctrine and preaching of the Catholic Church, as appears from those multitudes of holy solitaries in our

Church that have retired from all the advantages to which their fortune or birth entitled them, and abandoned all earthly hopes for the love of heaven. Whereas the "reformation" has never yet produced any such fruits.

12. There was a true saving faith in the days of our forefathers, before the pretended reformation, by which great numbers certainly arrived at the happy port of eternal felicity. Our histories are all full of instances of charity, piety, and devotion, of kings, bishops, etc., of the old religion; therefore it is safer to follow their faith, than venture our souls in a new-raised communion.

13. All ancient pretenders to "reformation" (*i. e.* all those that ever undertook to alter or amend the Church's faith) were condemned by the ancient Church as heretics, and are acknowledged to have been such by Protestants themselves; therefore, there is just reason to apprehend, that Protestants, walking in the same path, may be involved in the same misfortune.

14. In fine, Protestants, to defend their "reformation," (condemned on its first appearance by the Church guides of divine appointments,) are forced to have recourse to a rule of faith, which, if allowed, would set all (both ancient and modern) heretics out of the reach of Church authority. They are forced to appeal to a tribunal at which it is not possible that any sectary should ever be condemned. Such a rule, such a tribunal is the Scripture, interpreted not by authority of Church guides, but by every one's private judgment; for this, in effect, is making every one supreme judge both of the Scriptures and all controversies, authorizing him to prefer his own whimsies before the judgment of the whole Church. Could it be consistent with the wisdom and providence of God, to leave His Church without some more certain means of deciding controversies and maintaining unity? No, certainly.

Reasons why a Roman Catholic cannot Conform to the Protestant Religion.

1. Because the Protestant religion is a new religion, which had no being in the world until one thousand five hundred years after Christ, and therefore it comes one thousand five hundred years too

late to be the true Church of Christ. Martin Luther laid the first foundation of the Protestant religion, in the year 1517, and his followers took the name of *Protestants* in the year 1529; before which time, neither the name nor the religion was ever heard of in the Christian world. And we defy all the learned men amongst them to name so much as one single man, before Luther, who held throughout their thirty-nine articles; or any other entire system of Protestantism, as it is now professed in any country upon earth. Now, how can that be Christ's Church, which for so many ages had no being in the world? since all Christians are obliged to acknowledge that the true Church of Christ can be no other than that which had its beginning from Christ, and, as he promised, was to stand forever. (See St. Matt. 16, v. 18, and 28, v. 20.)

2. Because the Protestant religion cannot be true except the whole Scripture, both of the Old and New Testament, from the beginning to the end, be false, which in so many places assures us that the Church of Christ should never go astray; for every one knows that the Protestant religion pretends to be a "reformation" of the Church of Christ, and it is evident there could be no room for a reformation of the Church of Christ, except the Church was gone astray; so that the whole building of their pretended "reformed church" is founded upon this supposition of the whole Church, before the time of Luther, having been corrupted by damnable errors. "Laity and clergy," says their homily book, approved by their thirty-nine articles, (Article 25,) "learned and unlearned; all ages, sects, and degrees of men, women, and children, of whole Christendom, (a horrible and most dreadful thing to think,) have been at once drowned in abominable idolatry,—of all other vices most detested by God, and damnable to man,—and that for the space of eight hundred years and more." (*Hom. of Peril of Idolatry*, Part 3.)

Now, I say, if this be true, which is the main foundation of the Protestant Church, Scripture, which so often promises that Christ's Church shall never be corrupted by errors in matters of faith, much less to be for so many ages overwhelmed with abominable idolatry, must be false. "Thou art Peter, (says our Lord, Matt. 16, v. 18,) and upon

this rock I will build My Church, and the gates of hell (the powers of darkness) shall not prevail against it." Therefore the Church of Christ could never go astray. "Going, teach all nations (says the same Lord to the Apostles and successors, the pastors of the Church, Matt. 28, v. 20); and behold I am with you always, even to the consummation of the world." Therefore the Church of Christ could never fall into errors, because Christ, who is "the way, the truth, and the life," (John 14, v. 6,) has promised his presence and assistance to her teachers, even to the end of the world. See also John 14, v. 10, 17, where Christ promises to the same pastors and teachers of the Church "the Comforter, the Spirit of Truth, to abide with them forever, to teach them all things, (v. 26,) and guide them into all truth." Chap. 16, v. 13; and Isaias 59, v. 20, 21, where God promises that, after the coming of our Redeemer, the Church shall never err. "This is My covenant with them, saith the Lord; My spirit, that is in thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

See also the infallibility of the Church of Christ, Psalms 72, v. 5, 7, Psalms 89, v. 3, 4, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37; Isaias 9, v. 6, 7; chap. 60, v. 11, 12, 25, 26; chap. 62, v. 6; Jeremiah 31, v. 36, 37; chap. 33, v. 14, 15, 16, 17, 18, 19, 20, 21; Ezekiel 37, v. 16; Ephesians 4, v. 11, 12, 13, 14; chap. 5, v. 23, 24; 1 Timothy 3, v. 14, 15.

3. Because the first foundation of the Protestant religion was laid, by an insupportable pride, in one man, viz. (who is acknowledged to have been in the beginning all *alone*) his presuming to stand out against the whole Church of God; therefore, instead of following him, or the religion invented by him, we ought, by the rule of the Gospel, (St. Matt. 18 v. 17,) to look upon him no better than "a heathen and a publican." "If he neglect to hear the Church, let him be to thee as the heathen and publican."

4. Because Luther and the first Protestants, when they began to set up their new religion, and disclaimed all the authority and doctrine of all churches then upon the earth, could not say the

creed without telling a lie, when they came to that article, "I believe in the Holy Catholic Church, the communion of saints."

5. Because the Protestant Church has not those marks by which the Nicene Creed directs us to the true Church of Christ. It is not "One, Holy, Catholic, and Apostolical."

1. It is not One, because the different branches of the pretended reformation are divided from one another in faith and communion; nay, scarcely any two single men among them all are, throughout, of the same sentiments in religion; and no wonder, since every man's private spirit is with them the ultimate judge of controversies, so that it is not possible they should be ever brought to a unity in religion.

2. Their Church is not Holy, neither in her doctrine; which, especially in the first "reformers," was shamefully scandalous in the encouraging lust and breaking of vows; blasphemous in charging God with being the author of sin; and notoriously wicked in their notions of free-will and predestination; nor is she Holy in the lives, either of her first teachers (none of which were remarkable for sanctity, and the greater part of them infamous for their vices) or of their followers, who, as many of the chief Protestant writers have freely owned, instead of growing better than they were before, by embracing the "reformed religion," grew daily worse and worse.

3. Their Church is not Catholic; they are sensible this name belongs not to them; therefore they have taken to themselves another name, viz., that of Protestants. And, indeed, how could their Church be Catholic or universal, which implies being in all ages, and all nations, since it had not been for fifteen ages, and is unknown in most nations?

4. Their Church is not Apostolical, since it neither was founded by any of the Apostles, nor has any succession of doctrine, communion, or lawful mission from the Apostles.

5. Because Luther (the first preacher of the Protestant religion) had no marks of being actuated by the Spirit of God, but bore many evident badges of the spirit of Satan; witness his furious and violent temper, which could not brook the least contradic-

tion; of which many Protestants have loudly complained; witness his scandalous marriage with a nun; and his no less scandalous dispensation, by which he allowed Philip, Landgrave of Hesse, to have two wives at once, contrary to the Gospel; witness his frequent conference with the devil; in one of which, as we learn from his own mouth, (*l. 7, fol. 228, etc.*) he was taught no small part of his "reformation," to wit, his abolishing the Mass, by the father of lies. Now, who would venture to follow that man for his master in religion, who owns himself to have been taught by Satan?

6. Because the first steps towards introducing the Protestant religion into England were made by Henry VIII., a most wicked prince, "who never spared woman in his lust, nor man in his wrath," and the first foundations of that religion in England were cemented by blood, lust, and sacrilege, as every one knows that knows the history of those times. To this beginning, the progress was answerable in the days of King Edward VI., during which the "reformation" was carried on with a high hand by Somerset and Dudley in conjunction with the council and Parliament, upon interested views, not without great confusion, and innumerable sacrileges, as their own historian, Dr. Heylin, is forced, in his writings, to acknowledge.

7. Because Protestantism was settled upon its present bottom, in this kingdom, *by act of Parliament*, in the first year of the reign of Queen Elizabeth, in opposition to all the bishops, to the whole convocation of the clergy, and to both the universities; that is, in one word, in opposition to the whole body of the clergy of the kingdom, as may be seen in *Dr. Fuller*, L. 6, etc., *Heylen*, pp. 284, 286. How, then, can it be called the Church of England, or any church at all; seeing it was introduced and established only by the authority of mere laymen, in opposition to the authority of the Church?

8. Because it is visible to any unprejudiced eye, that there is not so much devotion, zeal, or religion amongst Protestants, as there is amongst Catholics. We never hear of any instances of extraordinary sanctity amongst them. The evangelical counsel of voluntary renunciation of the goods and pleasures

of this life, is a language which none of them understood; one of the first feats of their "reformation" was pulling down all houses and desecrating all edifices consecrated to retirement and prayer.

9. Because all kinds of arguments make for the Catholic Church, and against Protestants; ours is the Church in which all the saints both lived and died. Our religion has been in every age confirmed by innumerable undoubted miracles; we alone, communicants, inherit the chair of Peter, to whom Christ committed the care of His flock (John 21). We alone inherit the name of Catholics, appropriated in the creed to the true Church of Christ. By the ministry of our preachers alone, nations of infidels have, in every age, been converted to Christ. In a word, antiquity, perpetual visibility, apostolical succession, and mission, and all others, properties of the true Church, are visibly on our side.

10. Because even in the judgment of Protestants we must be on the safer side. They allow that our Church does not err in fundamentals; that she is a part, at least, of the Church of Christ; that we have ordinary mission, succession, and orders from the Apostles of Christ; they all allow that there is salvation in our communion, and consequently that our Church wants nothing necessary to salvation. We can allow them nothing of this at all, without doing wrong to truth and our own consciences. We are convinced that they are guilty of a fundamental error in this article of the Church; which if they had believed aright, they would never have pretended to "reform" her doctrine. We are convinced that they are schismatics, by separating themselves from the communion of the Church of Christ; and heretics, by dissenting from her doctrine in many substantial articles, and consequently that they have no part in the Church of Christ; no lawful mission, no succession from the Apostles, no authority at all to preach the word of God, or administer the sacraments; in fine, no share in the promise of Christ's heavenly kingdom, excepting the case of invincible ignorance, from which the Scripture, in so many places, excludes heretics and schismatics.

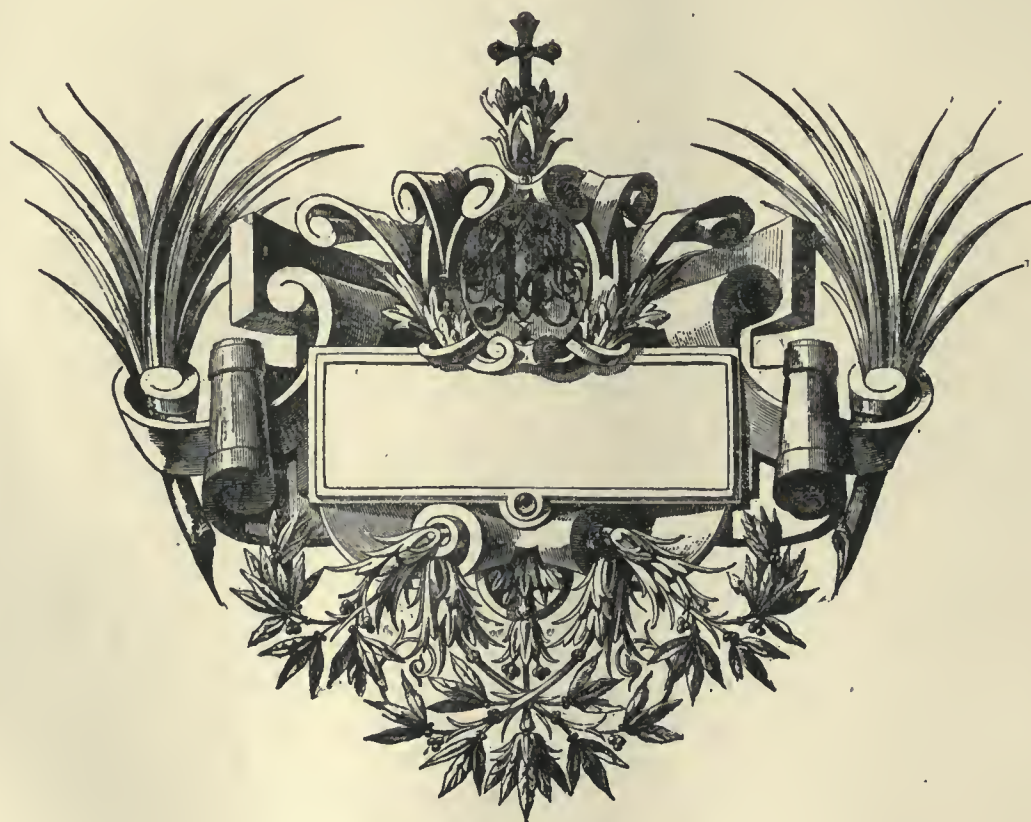
11. Because the Protestant religion, though we were to suppose the professors of it to be excused by invincible ignorance from the guilt of heresy

and schism, lays them, nevertheless, under the most dreadful disadvantages, which needs highly endanger their everlasting salvation; the more, because it is at least highly probable they have no true orders amongst them. Hence they have no true sacrament of the body and blood of our Lord; they have no part in the eucharistical sacrifice, no communion of the Holy Ghost, by the bishop's imposition of hands in confirmation; no power of the keys of the kingdom of heaven, given to the Church, (St. Matt. 16, v. 19, and John 20, v. 22, 23,) for absolving sinners, etc. Add to this, that their religion robs them of the communion of the saints in heaven, by teaching them not to seek their prayers or intercession; it encourages them, by the doctrine of justification by *faith alone*, (Art. 11,) to be no way solicitous for redeeming their past sins by good works and penitential austerities; it robs them, when they are sick, of that great blessing, both corporal and spiritual, promised (St. James 5) to the anointing of the sick; and when they are dead, no prayers must be said for fear of superstition. In fine, the Scriptures which he put in their hands are corrupted; the good works their Church prescribes or advises, such as fasting, keeping holy days, confession, etc., are entirely neglected, and both ministers and people run out into a wide, easy way of living, with little or no apprehension of their future state. Whereas, the true servants of God, in imitation of the Apostles and other saints, have always led a life of mortification and self-denial, and have always strove to work out their salvation with fear and trembling.

12. Because the Protestant religion can afford us no certainty in matters of faith. Their Church owns herself fallible even in fundamentals; since she only pretends to be part of the universal Church, and every part and particular of her Church, according to her principles, may fall into errors destructive to salvation. What security, then, can she give her followers, that she is not actually leading them on in the way of eternal damnation? She has no infallible certainty of the Scripture itself, which she pretends to make her only rule of faith. From whence can she pretend to have the certainty? Not from the Scripture itself; for this would be running round in a circle. Beside, there is no part

of Scripture that tells us what books are Scripture, and what not; much less is there any part of Scripture that assures us that the English Protestant Bible, for example, is agreeable to what the prophets and Apostles wrote so many ages ago; or so much as one single word in it uncorrupted. If she appeal to tradition, this, according to her principles, cannot ground a certain faith, since she makes the Scripture alone the rule of faith. If she appeal to Church authority, this she pretends is not infallible. What, then, must become of the infallibility of her faith, when she has no infallible certainty of the Scripture, upon which alone she

pretends to ground her faith? Besides, though she were infallibly certain of the Scripture being the pure word of God, it would avail her nothing; except we were also infallibly certain, that the Scriptures are to be interpreted in her way. And this is an infallibility to which she neither can nor does pretend to lay any claim. And thus, after all her brags of "the pure word of God," her children have no other ground for their faith and religion, than her fallible interpretation of the word of God, opposite in many points to the interpretation of a Church founded on that authority which she cannot pretend to.





SAINT BRIDGET

FAITH AND HOPE.

Meditations for a Month.

BY RICHARD F. CLARKE, S. J.

FAITH.

I.—What is Faith?

1. Faith is that disposition of our minds which makes us ready to accept all that God has revealed simply because He has revealed it. It is an assent to that which comes to us with God's authority because it comes with His authority, and not because in itself it commends itself to our reason. It is quite satisfied that God has said that this or that is true, and it gives its adherence to what He has said without any further question. It thus earns the benediction of those "who have not seen but have believed." (St. John xx. 29.) Have I this simple, unquestioning faith?

2. Faith is never opposed to reason. It is above and beyond reason, but never contrary to it. What God has spoken can never be in contradiction with what our reason tells us is true. It may contradict our ordinary experience, as in the case of miracles; it may seem to set aside the testimony of our senses, as in the case of the Blessed Eucharist; it may require our acceptance of what is beyond the power of reason to grasp, as the doctrine of the Blessed Trinity; but it never requires us to believe in an absurdity. Thank God for your faith in the Catholic religion, since all others are ultimately in contradiction with reason.

3. Yet faith requires us to believe many things that are difficult of belief, and that we cannot believe without the help of God. Faith is a gift of God. No amount of searching or inquiry will obtain it. I must humbly pray to God, "Give me a strong faith; increase my faith; make me loyal in my readiness to believe," if I wish my faith to be that of a true child of the Catholic Church.

2.—The Necessity of Faith.

1. "Without faith it is impossible to please God." Until faith exists in the soul it is dead in

the sight of God, and an outcast from the kingdom of heaven. The innocent child born into the world is not the child of God or pleasing in His sight, until it receive in Baptism the infused gift of faith, nor will it ever see the face of God unless Divine faith be found in its heart. Thank God that He has given you this priceless gift, and remember the greater responsibility that it involves.

2. Faith must precede all other virtues. It is the door into the Church of God. He who has not entered in may be possessed of the most brilliant talents and of a very high degree of natural virtue, yet these are of no account in the sight of God, and receive no reward in heaven. A man may be generous, charitable, kind, affectionate, resolute, persevering, courageous, but these natural virtues will not avail him hereafter unless he has faith. How we ought to pity those who have not this gift of faith, and still more those who have lost it through sin and pride!

3. Faith is a privilege which belongs as of right only to the children of the Catholic Church. Yet those outside the Church, if they have not wilfully rejected grace and light, may nevertheless possess this grace of faith in some degree. Perhaps it was poured into them at Baptism, and they have not forfeited it; or God, seeing their good-will amidst all their ignorance and prejudice, has in His mercy given them the grace to make an act of faith and submission to His authority. Thank God for His mercy, which extends to all.

3.—The Obscurity of Faith.

1. "Now we see through a glass in a dark manner." It is the characteristic of faith that it sees only obscurely that which it apprehends. If it were not so there would be no room for that reliance upon the authority of God which is of the essence of faith. All supernatural truths are in

our present life hidden by a veil from us, and we must be satisfied with this imperfect knowledge. Just as the trials of this life are meant to whet our appetite for the joys of Paradise, so the ignorance of Divine things is meant to make us long for the clear vision we shall enjoy in the sight of God in heaven. Have I this longing after a greater knowledge of God?

2. Yet amid all this obscurity the certainty of faith is far greater than any natural certainty. It is greater than that of the evidence of our senses; it is greater than what seems to be a certain conclusion of our reason. It is of a higher order than these and sets aside all else. It proclaims its supremacy over reason not by contradicting it, but by regarding everything from a higher standpoint, by penetrating where reason finds itself at fault, as in the mysteries of our holy religion. Is my faith firm and unshaken in these days of doubt?

3. To those who have a strong faith, this very obscurity is a fresh reason for acts of submission to the teaching of God. We learn from it our dependence on Him. If we could see directly in themselves the truth of the propositions of faith, we should be tempted to forget God's authority and to fall back on our own powers. We must thank God for the opportunity He gives us of trusting to Him, and earning merits by our child-like but reasonable confidence.

4.—The Obedience of Faith.

1. We can never obey any one as we ought unless we trust him, and we cannot trust him unless we place reliance on his word. This reliance on what God says to us is thus the beginning of obedience to His commands; it is the acceptance of what He tells us to receive as true, not because we ourselves see it to be true, but because He vouches for its truth. Our intellect must first submit before our will consents to follow. Thus faith is the keystone of obedience, and our obedience will be in proportion to our faith.

2. The heroes of faith commemorated by St. Paul in the Epistle to the Hebrews (of which we shall speak hereafter), were all of them primarily remarkable for their obedience. They did great things for God and things that would have been

impossible without a strong and vivid faith. God asked of their obedience many things repugnant to human nature. But the obedience of the saints was made easy by their faith. They saw Him Who is invisible; they heard His words, and knowing them to be the words of God, obeyed with joy. Have I this strong faith that makes obedience easy?

3. All sin is accompanied by a weakness of faith. If we believed and realized with the certainty of an undoubted faith what sin is before God, what God is, and what is the consequence of disobeying Him, disobedience would be impossible. It is because our faith is already clouded by sin that we venture to set at nought the sway of the Omnipotent God. Pray that you may so have God before your eyes as to make it impossible for you to sin.

5.—The Gift of Faith.

1. Faith is like a tender plant that grows up if it meets with a favorable environment into a strong and powerful tree. God gives to all baptized Christians the grace necessary for an act of faith, and gives it before all other graces. And he who makes an act of faith has henceforward the habit of faith, even though he had it not before, until he forfeited it by his own unfaithfulness. Thank God that you have not forfeited this grace, and pray that it may never die out of your heart.

2. As faith is the virtue for which the first grace is given, so it is the last that dies out of the sinner's heart. Charity may have fled; hope may have died away, and yet faith may remain, and as long as it remains there is something to build upon. From faith to hope is a comparatively easy step, and from hope to charity. This is why those who have lost the faith are so hopeless—there is nothing to build upon, nothing to appeal to. Until they make an act of faith we can get no further. Pray then for those who have given up their religion, since they deserve our pity more than any others.

3. In the prayers for the dying we appeal to God for mercy on the departing soul because, although he has committed many sins, he has not denied the faith. To deny the faith is thus represented as the lowest depth to which the sinner can fall. Of all sins none are so terrible as sins against the faith; they are not only a refusal of submission to the law

of God, but they are a positive denial of His authority and of His very existence. My God, may I never sin against faith!

6.—The Loss of Faith.

1. The loss of faith generally arises from a long-continued and wilful course of sin, by which faith is weakened until it is unable to hold its ground against the difficulties of scepticism, or of its own accord fades away and disappears. No calamity in the whole world is so terrible as this. Woe to those who through sin lose their faith! Yet there are souls without number to whom this terrible calamity has befallen. Nothing but a miracle of mercy can save them. We must pray God for such, that He may bring them to the truth before it is too late.

2. The loss of faith is always the result of pride in one shape or another. Nothing is so subversive of faith as pride. The proud man hates submission and loves to choose his own path. Faith demands submission, and marks out our path for us. Faith requires that we should lean upon God. Pride will lean upon none other than self. Faith requires loyalty; the very essence of pride is rebellion against God. How anxious then must I be to humble myself in order that I may preserve my faith!

3. All sins, of whatever kind, tend to gradually destroy our faith. Faith is a willing dependence upon God's authority, and all sins, even venial sins, involve a disregard of His authority and an independence of Him. Faith, then, if it is to be strong in its apprehension of Divine things, must be based on a continual obedience to God. If we love obedience, and are careful to avoid all that displeases God, we need never fear the loss of our faith.

7.—Temptations Against Faith.

1. There are many pious souls who are much tormented by temptations against faith. They are in darkness and desolation, and God seems to have forgotten them, and not to be true to His own promises that those who come to Him He will never abandon, and His assurance that as a mother yearns over the son of her womb, so He yearns over them. Dark thoughts that He is not a God of immeasur-

able goodness and compassion and mercy present themselves and refuse to be shaken off. When such thoughts come, we must make acts of faith and confidence and humility, saying, "Just are Thy judgments, O Lord, and in mercy Thou hast afflicted me."

2. There are other temptations against faith which are very painful to the loyal soul. The devil whispers: Perhaps there is some truth in the attacks of heretics on the Church; perhaps the Real Presence is all a delusion; perhaps after all punishment is not eternal. With such temptations we should never argue, but simply make an opposite act of faith in all that the Church teaches, however inscrutable to us.

3. If temptations against faith beset us, we must ask ourselves if we have done anything to cause them by reading bad books, by an overweening idea of our own ability, by obstinacy of judgment, etc. On the humble, temptations against faith make no impression, though they may be present to their minds and refuse to depart. Their habit of submission to God's authority enables the humble to bid defiance to the evil one. Have I this safeguard of humility?

8.—The Power of Faith.

1. Our Lord tells us that if we have faith as a grain of mustard-seed we shall be able to say to a mountain, Remove hence, and it will obey us. This was the wonder actually performed by St. Gregory Thaumaturgus. He prayed that a mountain which left no room for his church to be built might retire somewhat, and one night it did so. He believed that our Lord would accomplish His promise, and because he believed it, he obtained its fulfilment. We all of us are inclined to help those who believe that we shall keep our promises, and are anxious to reward their confidence in us. So too God will never fail those who do not lose their faith in Him.

2. If so small an amount of faith is able to work such wonders, how is it that we can do so little? It is because we are not thoroughly convinced that God will keep His word when He promises that He will grant all the petitions of those who fear Him, and assures us that all things work together for good for those who love God, and that He loves each one of us with a love far greater than that of

a mother for her only son. If we really believed all this we should experience its truth, but our want of faith prevents God from giving us these blessings.

3. An acorn is very small, but it contains the germ of the magnificent oak. So our faith. (1) It must contain in itself the power of continual growth. This it cannot do unless it is firmly rooted. (2) It must go on steadily increasing as time goes on. Every supernatural act we perform promotes its progress. (3) It must be the initial germ of the Beatific Vision by making God our one end and aim. Is this so with my faith?

9.—On Saving Faith.

1. Can faith alone save us? Not faith as meaning the acceptance of supernatural truth on God's authority. It is a condition of salvation, but it is not enough by itself to ensure salvation. The devils also believe and tremble. Many a Catholic who has kept the faith will nevertheless be lost. Our Lord warned the Jews not to trust to their being the children of Abraham; we must beware of trusting to the fact of our being children of the Catholic Church. Instead of profiting us at the Day of Judgment, this will only add to our condemnation unless to faith something else be added.

2. What is this necessary addition? Besides accepting all that God reveals to us, we must act upon our faith. We must add works to faith. We must be able to show our faith by our works. Our faith must be a living faith, that is to say, a faith actuated by charity, a faith that brings forth fruit, a faith that unites us to Jesus Christ, not by the mere tie of a willing assent to His Divine words, but by the further and closer bond of obedience to His Divine commands.

3. Yet faith is the first step to justification and points the way, and if a man does not resist the grace of God, faith will lead on to hope, and hope to charity. If a man has the faith in his heart, he has the spark with which God's help may be blown into a flame. An act of faith cannot be made without the grace of God, and this grace contains the initial disposition of faith and charity. Hence in dealing with sinners or with the dying, we should begin with eliciting an act of faith, and

this will pave the way for an act of hope and of charity.

10.—The Rewards of Faith.

1. Although faith is the first step towards justification, and may exist firm and strong in those who are at enmity with God, yet its presence has the power to obtain from God many graces. It is one of the most certain means of obtaining what we want from Almighty God. He who asks in faith, and doubts not of God's willingness to hear, and power to grant his petition, is sure to obtain it if it is for his spiritual advantage, and if he himself puts no obstacle in the way. Our Lord has promised it: "Whatever you ask in prayer *believing*, you shall receive."

2. Faith is moreover the most efficacious means of inducing God to work miracles for us, whether in the physical or the moral order. Our Lord made faith the condition of healing the sick while He was on earth. He said to the woman of Canaan, "O woman, great is thy faith: be it done to thee as thou wilt." So now it is those of simple faith to whom miracles are most often granted, not to the wise and learned of this world. If only we firmly believe in our Lord's power to help us, and in His love and willingness to come to our aid, we are certain to obtain His help.

3. But the greatest benefit that accompanies a strong faith is the sense of dependence that faith carries with it. As long as a man has the faith, he turns naturally to God in trouble and distress, and when the hour of death draws nigh, if he is not hardened by persistent sin and wilful resistance to the grace of God, he can scarce avoid that act of submission which is the key of heaven. O my God, grant that at the hour of death I may have a strong faith as well as a fervent charity!

11.—The Model of Faith.

1. Are we to look to Jesus Christ our Lord as our ideal in faith as in all other virtues? No, we cannot do so. Faith is the virtue in which He does not set us an example. He always possessed the Beatific Vision, by reason of the Hypostatic Union, and its perfect brightness is incompatible with the obscurity of faith. Even when the Divinity was veiled in the Sacred Humanity it was impossible

for Him to see "through a glass, in a dark manner." He saw everything distinctly, as it really is. So in Heaven there will be no faith, because we shall always see God.

2. Where then are we to look for our model of faith? In the most perfect of creatures, the Holy Mother of God. In her conduct at the Annunciation we have a model of ready acceptance on Divine authority of what was naturally impossible. In spite of her virginity, in spite of her vow of chastity, she doubted not God's promise that she should be the Mother of the Son of God. What is impossible to men, she knew to be possible to God.

3. Yet she showed that prudence that is a part of faith. Faith does not mean that we are to gulp down everything which is impossible to nature unchallenged. Faith is always discreet, and makes sure of the promise being from God. Until Mary understood that God would intervene, and that she would remain ever a virgin, she was slow to believe that God had sent the message. But when once she had a sufficient motive for belief, she accepted with firmest confidence what was impossible to man. Is my faith like hers? Do I accept all that God has revealed with undoubting confidence as soon as I know that it is He Who speaks?

12.—Examples of Faith.

The eleventh chapter of St. Paul's Epistle to the Hebrews sets before us a number of wonderful instances of faith.

1. Abel was the earliest instance of faith. God had revealed to our first parents that sin was to be atoned for by the offering of sacrifice, and that without the shedding of blood there was no remission. Cain offered to God the choicest fruits of the field, preferring his own judgment of what was a fitting offering to the Divine command. Hence Abel was accepted and Cain rejected. Learn from this that what God desires is not what seems to us best, but what He Himself commands or asks.

2. Noe believed God when He revealed the coming Deluge and built the ark, amid the scoffs and jeers of those who looked upon him as a fool for his pains. The Apostle tells us that he had received an answer concerning those things that were not seen, and he believed the Divine voice. How many truths there

are that God reveals to us but which we explain away or put aside, as, for instance, that we shall give an account of every idle word, and that whatever we ask in the name of Jesus we shall certainly obtain.

3. But the signal example of faith in the Old Testament is Abraham, the father of the faithful. He believed God when He promised that Sara's aged womb should bear. He believed God when He sent him forth from his home and country promising that he should receive a rich inheritance elsewhere. He believed God when commanded to offer up Isaac, and never doubted the Divine promise that from Isaac should spring a seed like the stars in number. Have I a faith that believes God in spite of appearances?

13.—Further Examples of Faith.

1. Those who received signal mercies at the hands of Christ were either strong in faith, or else they recognized their weakness and begged for more faith, like the father of the demoniac, who cried, "Lord, I believe; help Thou mine unbelief." (St. Mark ix. 23.) The Samaritan woman, sinner though she was, believed in the word of Jesus when He declared Himself to be the Messias, and was converted with many of her fellow-citizens. The nobleman believed our Lord when He said: "Go, thy son liveth." On returning home he found that the boy had begun to recover from the moment that the words were spoken. If we want our Lord to do great things for us, we must say: "Lord, I believe; help Thou mine unbelief."

2. The woman of Canaan who when she received what seemed a refusal of her request still persevered, showed a faith such as we shall do well to imitate, for (1) It was humble faith. She was not offended at being compared to the dogs who eat the crumbs from their master's table. (2) It was a persevering faith. She was determined to obtain her daughter's cure. (3) It was a confident faith. She had the strongest conviction of the compassion and of the power of Jesus. Is my faith like hers?

3. The thief on the cross was the most wonderful instance of faith. He sees beside him a convicted criminal condemned to die the same ignominious death as himself. Yet he recognizes in Him the

King who is to reign in the ages to come to all eternity, and begs Him to remember him when He enters on His glory. If faith can work such a wonderful change, what may we not hope for if our faith is strong?

14.—Faith and Reason.

1. Are faith and reason friends or foes? They are the firmest and closest friends. Faith is the superior, and issues commands which are out of the sphere of reason. But it never sets reason aside or asks us to believe anything which enlightened reason does not on its own grounds approve. Thank God that He has given you the knowledge of the true faith, which is so essentially reasonable; make an act faith in the perfect truth of all that the Church teaches: and pity those who belong to false religions, which ask them to swallow absurdities.

2. Do faith and reason ever come into conflict? They may seem to do so, *e. g.*, when faith tells us that our Lord's Sacred Body is present whole and entire in each little Host; or that Mary remained a virgin after bringing forth her Divine Son. But these truths of faith are not really against reason. They are indeed against the common experience of men. But so is every miracle. It would be against reason to suppose them untrue, for this leads in the end to an irrational and contradictory scepticism.

3. Does reason then bear its witness to the truths of faith, in spite of our receiving them on authority? Yes, it bears witness to each and all, and shows that the contradictory of every truth of faith is ultimately self-contradictory. Reason is the gift of God as well as faith, and approves all the truths of faith, even where it cannot fully understand them. Thank God for this, and make an act of faith in the reasonableness of faith.

15.—The Difficulties of Faith.

1. If faith is always in accordance with reason, where is its difficulty? Why is it that an act of faith sometimes requires an heroic sacrifice?

Though faith never contradicts reason, yet it often requires us to believe what at first sight seems utterly improbable and unreasonable. What seems more unlikely than that the walls of Jericho should fall down when the priests of Israel blew their trum-

pets? or that the sun should stand still at Josue's word? Or that an angel should come down once a day to impart to a pool the power of healing the first incomer? Or that Job's ulcers came from the immediate influence of the devil? Yet faith requires us to believe this, and to do so needs a strong faith.

2. Faith also requires humility. We do not like to put our proud necks beneath the yoke; to accept unchallenged what comes from Divine authority; to be precluded from doubting and judging whether this or that is true. We are inclined to say, why should I not enjoy the liberty of thought that my will craves after? Why should I not be allowed to criticize without any foregone conclusion? Why do you make me accept my beliefs ready-made, instead of constructing them myself? All this is difficult to human nature.

3. Faith also involves almost all worldly disadvantages, loss of friends, fame, money, position, often the sacrifice of our strongest affections. It sometimes brings upon us contempt, ridicule, ill-will; all this is hard. Yet those who love God esteem it a happiness to suffer and even to die for the faith. Grant, O Lord, that I may rejoice in suffering for the faith, and that I may count it my greatest honor to incur dishonor from men for my faith in Thee.

HOPE.

1.—What is Hope?

1. Hope in general is a desire for some future good, difficult of attainment, but nevertheless within our reach, joined to a certain confidence that we shall attain to it. It sets aside empty fears and a dread of failure, and encourages us to fresh efforts. It is a disposition of mind that we should do all we can to foster in ourselves and others. Success in life depends in a great measure on the maintenance of a well-assured hope. He who loses hope will not succeed; he who continues to hope cannot fail at last.

2. The theological virtue of hope is a form of confidence that God will give us eternal life and also the means necessary to the obtaining of it. It includes also a strong desire for heaven and a determination to do all that is required on our part not to fail of our eternal reward. A weak desire or

comparative indifference will never kindle the virtue of hope, since it will not produce in us the self-sacrifice necessary for success. Do I find in myself the characteristics of hope? Are they such as to overcome with God's help all the obstacles in my way?

3. The chief element in hope is confidence in God, not in ourselves. This it is which excludes the possibility of despair on the one hand, and on the other, makes presumption impossible. Just in proportion to our confidence in God will be the strength of our hope. My God, give me more confidence in Thee, and then I may hope for great things; great graces, great virtues, and a great reward in heaven.

2.—The Value of Hope.

1. Hope is no less necessary for justification than faith. Faith is a preliminary condition; hope is a distinct step in the direction of heaven. When once we desire the friendship of God, and believe that He is ready to help us if we do our part, half the battle is gained. We are already on the road to charity. Peace and happiness are within sight, even though the way may be long, and the journey a painful one before we reach heaven. If I can say in my heart that I hope to die in God's friendship and love, I ought to take courage and go on peacefully and cheerfully.

2. Hope is a certain means of overcoming all the difficulties and temptations of our earthly pilgrimage. It is like a cordial that always keeps us up and gives us a good heart when our spirits are inclined to sink. If my hopes are fixed on heaven, and I have a firm confidence that God will bring me safely thither in the end, all the trials and vexations of life are but of small account. Painful they may be, but somehow the pain becomes comparatively light when I turn my hopeful glance to heaven.

3. Hope is one of the marks of holiness. The saints never lost hope when all seemed to go wrong, when failure followed upon failure, and disappointment upon disappointment. Present failure made them practice all the more this virtue of hope, and the result was that God rewarded them even in this life for their confidence in Him by

unexpected victories, and by a peace and joy that seemed to defy all the attempts of their enemies to disturb it. I too must hope on manfully, and in the end I am sure to conquer.

3.—The Motives of Hope.

1. The primary motive of hope is the love that God bears me, and His fidelity to all His promises. He cannot refrain His love from the work of His Own hands. He has loved me from the first moment of my being. The fondest love of a father or mother to a darling child is as nothing to the love of God for me. He has watched over me with tenderest love all my life long. He is most anxious for my welfare, He longs for my love. He is also all-powerful, and He can give me and will give me all I need if I ask of Him. What is there then that I may not hope for from Him?

2. The second motive of hope is the Life, Passion, and Death of my Lord and Saviour Jesus Christ. He came down from heaven for *me*; He lived on earth for *me*; He suffered for *me*; He died upon the Cross for *me*, and for *me* He still prays in heaven, and holds out His wounded hands to His Eternal Father interceding for *me*. He claims me as one of those whom He has bought with His Precious Blood. "Father, I will that where I am they also whom Thou hast given Me may be with Me." (St. John xvii. 24.) He will never forsake me until He has brought me safe to His Eternal Kingdom.

3. The third motive of hope is the love of Mary, the Mother of God and my Mother, for I rejoice in calling myself a child and a client of Mary. I was entrusted to her by Jesus upon the Cross: she loves me for His sake with a love far greater than that of any earthly mother. She is always ready to help and comfort me. I know that if I hope in her, I shall not be confounded for ever.

4.—Further Motives of Hope.

1. It is not merely the goodness and love of God that should furnish us with a continual spring of hope, but the goodness and love that we ourselves have personally experienced from Him. How good God has been to me! When I look back upon my past life, I find a thousand practical proofs of His

love. It would be mean and ungrateful not to acknowledge them. Now if He has been so good to me in the past, I have every reason to expect that He will continue the same to me in the future, Jesus Christ the same yesterday, to-day, and for evermore. Why should I fear with such guarantees of His abiding love?

2. Besides this, the very sense of my own nothingness and worthlessness ought to give me fresh hope. If God has, with such materials to work upon, produced one who at least desires to be faithful to Him and pleasing in His sight, I have strong ground for confidence that He will continue His work of mercy. He means to perfect the work already done in me. The wonders that He has wrought hitherto will assuredly go on as long as life shall last.

3. What, moreover, is God's object in all the trouble that He has taken with me? It is to secure my presence in heaven. It is wonderful, but nevertheless it is certain that He intends that even I shall be an ornament of the celestial courts. If I suffer now, the painful process is but the necessary polishing which is to make the shapeless bit of stone into an object beautiful in the sight of the angels. In God therefore I will hope, now and always.

5.—The Objects of Hope.

1. What is it that we must hope for if we are to derive from our hope comfort and peace amid all troubles and temptations? It will never do to fix our glance on any earthly good, for such may at any moment disappoint us; nor even on the consolations of religion, for it may be God's will that we should lack consolation all our life through. It is above and beyond this world and our time of sojourn here that we must fix our hope. We must look to the land in which we shall see the King in His beauty, and shall repose for ever in the bosom of God.

2. Yet if we are not to rest on any consolations of earth, yet we know that if we conform our will to God's, and accept with patience and willingness all that He sends us, however painful, we shall gradually attain even here a solid peace which is one of God's best gifts to His children on earth. "Peace I leave with you; My peace I give to you,"

said our Lord to His Apostles before leaving them. This peace is within the reach of all; we ought to strive for it and hope soon to reach it. Do I do so?

3. We are also to hope and firmly believe that God will give us all the graces necessary for overcoming our faults and attaining such a degree of virtue and holiness as He designs for us. One of the chief causes of our failures is that we lose hope. We think it is no use trying to overcome some inveterate fault. This is a great mistake: God may be on the very point of giving us the grace, and that when we least expect it. We must go on hoping. To hope is half the battle. It will give us courage, and enable us to persevere amid difficulties, and will give us the victory in the end.

6.—Dangers to Hope.

1. There is nothing that so cuts away the ground of our hope as deliberate and wilful sin against Almighty God. If we make Him our enemy, what possible source of hope remains to us? Ourselves? We know well enough in our hearts that to lean on self is trusting to a broken reed. Our worldly possessions? What comfort do they afford us? They are rather a fresh cause of weary dissatisfaction. Our friends and relations? They cannot really help us in the hour of our need. Without the friendship of God there is nothing to look forward to but the blackness of misery.

2. There is one form of disobedience to God that is more subversive of hope than any other, viz., self-will and a refusal to listen to God's inspirations and to set aside our will for His. Sins of weakness make us hate and despise ourselves, but sins of pride (and what is self-will but a form of pride?) make us feel a positive aversion from Him Who is the front of all hope and the God of consolation. A proud man cannot hope for reconciliation with God, because he will not ask for it, so he remains shut out from all chance of hope as long as he persists in his pride.

3. Self-confidence will sometimes supply up to a certain point the place of hope and confidence in God, just as self-respect will supply the place of virtue. But it will fail us in the hour of our need. It is but a hollow and treacherous support. In time of success and prosperity it will serve us well

enough, but in adversity and trouble, in the hour of death, in the Day of Judgment, it will avail us nothing. Do I trust in self or in God?

7.—The Loss of Hope.

1. To lose hope is of all miseries the greatest, except to lose our faith. The conscious suffering of one who still retains his faith is perhaps greater than that of a man who has lost both faith and hope, but he is far more miserable in the sight of God because he has lost that which alone can supply motives for hope. As long as a man keeps his faith, his very suffering and anguish of mind may, through God's grace, lead to the recovery of hope. But if faith is gone, hope becomes impossible. Thank God that you still have the faith, and if your hope is faint and feeble, you can at least pray to God, who promises that He will not reject any who ask in faith, that He may revive in you the consolations of hope.

2. A man who has the faith but has lost hope is indeed an object of our pity. Cain lost hope when he cried out, "My sin is greater than that I should deserve pardon." Judas lost hope when he saw his Master condemned through his treachery. He could not endure the misery of hopelessness, and went and hanged himself. Those who destroy the life that God has given them are almost always those who through their own fault have lost hope. Pray God that even if charity fades away at least you may retain the precious gift of hope.

3. It is the loss of hope that makes hell what it is. It is not the burning flame nor even the mere fact of the absence of God that is the chief torment of Hell, since these two are among the sufferings of Purgatory. It is the loss of all hope, and the knowledge that God is lost for ever; that there is no break in the gloom, no gleam of sunshine in the future, nothing but the blackness of darkness to all eternity. O my God! save me from the utter misery of thus losing for ever all hope.

8.—The Diminution of Hope.

1. How is it that we find many who, in their younger days are full of hope and courage, fall away gradually as life goes on from their early promise? Is it that advancing years tend of them-

selves to make us less hopeful? Or is it the necessary result of painful experience? No, it is not the one or the other; it is in great measure our own fault. It is because we have not advanced in virtue with our advancing years; it is because we have not been faithful to grace; it is because we have been selfish and indolent, and have followed our own inclinations instead of the Divine leading. All this has made the distant light that shone upon our path grow dim and faint.

2. Especially our hope has been dulled by our habit of doing our actions from natural motives instead of from the love of God. Natural impulse has been for the most part the moving power in our life, natural benevolence, activity, zeal, likes and dislikes. Our conversation has not been in heaven but on earth. Our affections have been set rather on things of earth than on heavenly things. This is why we have been disappointed and felt our disappointment keenly, and have been discouraged and lost hope. If we had been working for God alone we should have hoped on in spite of apparent failures.

3. We have also dimmed our hope by a habit of finding fault and grumbling. There is nothing like this for making us discontented. We create miseries for ourselves and make all things look black by our gloomy way of looking at them. He who looks at the right side will find that all becomes brighter and brighter to the perfect day.

9.—Hope and Fear.

1. Can hope and fear dwell in the same breast? Yes, certainly, if the fear be the fear of God that is the beginning of wisdom. In fact, hope is impossible without that salutary filial fear which fills us with a dread of offending God. This fear is a reverential, not a servile fear; a fear of love, not of gloomy terror and dismay. We rejoice with trembling, but the trembling does not destroy the joy. All the saints had the fear of God strong within them, and the most intense charity does not drive out fear, except in heaven where it is perfected.

2. We may go further and say that hope cannot abide constantly in our hearts unless fear be present also. Hope and fear go on hand in hand. "Dost thou not fear God?" said the penitent thief to his

blaspheming companion; and as he spoke the words, hope leaped up in his breast, and he turned to Him Who is the fount and source of all hope, and was forgiven and received the promise of a Paradise near at hand. "Fear God, dear Abner, and thou shalt know no other fear," said the French poet; for then all other fear is changed to hope.

3. The fear of earthly miseries and of the punishment of our sins need not interfere with our hope. We may dread the approaching suffering, bodily or mental, but at the same time we may have a firm hope that God will bring us safely through. The fear is of the passing present; the hope of the happy and eternal future, and the hope enables us to overcome the fear and to say I can suffer all things through God's grace and with His help. Why then should the shrinking of human nature from the pain interfere with the brightness of our hope?

10.—Hope and Charity.

1. If hope and fear go hand in hand, much more do hope and charity. Hope must always contain at least an initial charity. We cannot hope in the mercy of God unless we have at least some sort of love for Him. Hope reminds us of the mercy and goodness of God, and of His readiness to forgive. It turns our thoughts to heaven, and gives us a firm confidence that if we do our part, He will not shut the door of heaven on us, or thrust us away because of our past sins. It does more than this, it sets before us God's tender love for us, and it leads us on to love Him in return, and to say, "We love Him because He first loved us."

2. But if hope is to be the stepping-stone to perfect charity, it must not dwell merely on what benefits we may look to obtain from God, it must put before us a higher object. It must point us to the happiness of loving God for His Own sake, apart from any advantage to ourselves, except that which is derived from the mere happiness of loving so good a God. Self must gradually disappear, and hope must be fixed in the thought of God and of His Divine perfection, and of the eternal joy of being like to Him when we shall see Him as He is. Is my hope of this unselfish nature which makes it almost identical with charity?

3. In this vale of tears, hope and charity are inseparable. Our greatest happiness consisted of a foretaste of heaven, and what is a foretaste save a hope of still greater joys to come? The most ecstatic delights known to the saints were but a form of hope. Their perfect charity carried with it an ever-present hope of seeing God face to face, and of being united to Him in the supreme joy of the Beatific Vision. Have I a love that ever keeps alive and strong within me the virtue of hope?

11.—The Patterns of Hope.

1. Was the virtue of hope possible to Jesus Christ? Not in its proper sense, for the primary object of the virtue of hope is the possession of God. Nevertheless, as Man He hoped in God (Psalm xxi. 1), and with a hope which is the perfect example which we should seek to imitate. No one ever had the perfect confidence in God that He had, and therefore no one ever possessed so firm or so intense a hope as He. Help me, O Lord, to have a perfect confidence in Thee, a keen desire after Thee, for then my hope cannot fail.

2. What was the object of Jesus' hope? It was the glory of His Sacred Humanity. His Human Nature made like to ours. He took upon Him our sinful nature, sin only excepted. On earth His Sacred Humanity was in a state of exile, in a condition of servitude, waiting to be freed from the bondage of corruption and to be brought into the full liberty of the Eternal Son of God. So we should long for heaven, and strengthen our hope by the thought of coming bliss.

3. What was the glory and happiness after which His Sacred Humanity longed? It was no personal glory or splendor such as men long for on earth. It was an unselfish happiness, the happiness of making others happy; the glory of seeing around Him those whom He had redeemed from sin and death by all that He suffered in His Sacred Humanity. It was on this that His hopes were fixed; this was the joy of heaven to His Human Nature. Shall we in Heaven share His joy? Have we cause for hoping that we shall be surrounded by those whom our prayers or good example or labors have brought back from sin?

12.—Examples of Hope.

All the saints of God were full of hope as they were of faith and charity, but in some hope shines with especial brilliancy because of their surrounding difficulties.

1. Holy Job never ceased to hope even when everything seemed against him, and even his friends reproached him, and urged upon him that his sufferings were the due punishment of his sins. Amid all he said: "I know that my Redeemer liveth." If we are patient like him we shall have a hope like his amid sorrow and trouble, and we may look forward to a recompense far greater than any present misery. If we are inclined to despond, we shall do well to repeat these words again and again: "I know that my Redeemer liveth."

2. Daniel and the three young men in Babylon were another splendid instance of hope. When ordered to eat the meat offered to idols, they chose instead to live on pulse and water, knowing they could safely commit their welfare to God. When commanded to fall down before the golden statue, and threatened with the fiery furnace, their hope failed them not. "Our God Whom we worship is able to save us." Daniel when forbidden to pray to God took no notice of the command or the threat of exposure to the lions, knowing that God would shut the lions' mouths. Pray for similar courage grounded on hope like theirs.

5. The Christians praying for the deliverance of St. Peter from prison were a most instructive instance of hope. He was in prison, bound to four soldiers, to be executed on the following day. Yet they hoped on, even when all seemed hopeless, and prayed when it appeared useless to pray: God did not disappoint them, but set St. Peter free by the ministry of an angel.

13.—Further Examples of Hope.

Hope has this peculiar to itself, that we find instances of hope even among those whose charity was still imperfect, and in whom grace was only beginning to do her work.

1. St. Mary Magdalen on her way to the house of the Pharisee where Christ was invited to dine, was full of hope. In spite of her past sins, of her habit of luxury, of her consciousness of long

estrangement from God, she hoped and believed that at the feet of the Prophet of Nazareth she would find forgiveness and peace. Nor was her hope disappointed; she found all she hoped for, and much more than all. If she could thus hope, why should I lose hope? I may have many sins upon my soul, but this is the very reason why I should hope that, like hers, they may be all forgiven.

2. The good thief hanging on the cross, in spite of his own suffering and the approach of an agonizing death, hoped. He looked forward to the future, and instead of finding there cause for despair, he hoped and felt certain that the Son of God would remember him. His hope failed him not; that very day he was received into Paradise. What an encouragement this ought to be to me! Jesus will not forget even me if I humbly beg Him to remember me.

3. St. Augustine, even before his conversion, never lost hope. Amid the entangling meshes of sin, he looked forward to the day of deliverance. He thirsted after God, and found nought else would satisfy him, and never lost sight of the goal even when his steps wandered. Grace was drawing him to God as it is drawing me, if only I will do my part. What reason then I have to hope! Help me, O God, to hope always, and even when all seems dark and gloomy!

14.—The Happiness of Hope.

1. There are two kinds of happiness: the happiness of present enjoyment and the happiness of hope. The one reposes in the present; makes the most of it; sucks out of it all the enjoyment possible and banishes all thought of the future. This is the happiness that is to come entirely within reach of all, even the worst. It is a low kind of happiness, essentially of the earth, earthy, but still some seem to be satisfied with it. There are many men and women selfish, proud, impure, disobedient to conscience, and the enemies of God who are apparently quite content with the happiness of present enjoyment.

2. The happiness of hope, on the other hand, does not derive its consolations from the present, but from the future. It is ready to forego the immediate satisfaction of the moment, for the sake of

a far higher and nobler satisfaction hereafter. It takes a sort of strange pleasure in present sorrows, if out of them it sees that joy will afterwards result. This is the happiness that alone deserves the name in this present life. This is the happiness of the saints and of all who fear God.

3. This latter happiness is only possible if our affections are set on the things of heaven, not on those of earth. On this all depends. Without it we never can have the happiness of hope, for it is only in heaven that we can hope for happiness when life is over. Where our treasure is, there will our heart be also, and our happiness even here will be assured by our firm conviction that our desires and longings will be fulfilled. Which is the happiness at which I am aiming?

15.—Hope in Purgatory.

1. St. Augustine tells us that the fire of Purgatory is of the same nature as the fire of Hell, and consequently the sufferings of the Holy Souls in Purgatory do not differ in kind to those of the lost. Yet those who are paying the penalty of sins, repented of, but not fully expiated, are supremely happy amid their sufferings, while those who are undergoing the punishment of unrepented sin are supremely miserable. God grant that I may not depart with any serious sin still unrepented of, for this will be to die without hope and with the prospect of the flames of hell forever.

2. The chief agony of hell is the absence of hope. To all eternity their anguish will continue the same. The gnawing worm of remorse will gnaw forever; the torturing flames will never lose their power to torment. But in Purgatory, instead of hopelessness and despair, there is a hope and confidence in God, surpassing altogether the hope and confidence even of the saints on earth. There is the absolute certainty of eternal happiness; a bright light in the distance lighting up the gloom of their prison-house.

3. The Holy Souls in Purgatory are thus happier than any, save the redeemed in heaven. They

have not the happiness of present enjoyment, on the contrary, they are plunged in sadness and suffering unspeakable. But all through those weary years they are consoled by the thought of the future joy, and the time of waiting seems unspeakably long and tedious. Yet they are supported by the happiness of hope; and while they cry, "How long, O Lord, how long?" they know that they are on the border-land of heaven, and that nothing can hinder them from entering in.

16.—The Consummation of Hope.

1. Hope is necessarily something imperfect. It implies that we lack something that we desire, and that we are not able to attain it. It only exists in virtue of expected blessings which are at present out of our reach. It is therefore the virtue of a state of transition, not of a permanent condition. It is unsatisfactory in itself, its value is only on account of something beyond and outside of itself to which it points. It is a virtue suitable for the earth or Purgatory, not for heaven.

2. But will hope never be perfected? It will be consummated, not perfected. Its consummation will consist in the step from the anticipation of a perfect joy to the full possession of the joy to which we have looked forward. Such a fulfilment of hope falls to the lot of the dying saint who knows that he will enter at once into the joy of his Lord; and the happy soul to whom its Angel Guardian has announced that the moment of its release draws nigh.

3. There will be hope even in heaven until the final Judgment shall arrive, for the souls of the redeemed do not attain the perfection of their reward until their bodies share their triumph. Amid their present joy in heaven they have still fresh joy to look forward to, when they will be united to their glorified bodies, and with them will reign forever in the presence of God. After this their happiness will be complete, and they will have nothing further to desire or hope for. May God grant to me this happy consummation of my hope, and my longing after Him!



THE RESURRECTION

Gospel Story of the Passion of Our Lord.*

Compiled by the Rev. Arthur Ryan.

I.—The Last Supper.

St. Matt. xxvi., St. Mark xiv., St. Luke xxii., St. John xiii.

The feast of unleavened bread, which is called the Pasch, was at hand, and Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and scribes and ancients of the people into the court of the high priest, who was called Caiphas, and they consulted together and sought how by subtilty they might apprehend Jesus and put Him to death; but they feared the people, and they said: Not on the festival-day, lest perhaps there should be a tumult among the people.

Now Satan entered into Judas, who was surnamed Iscariot, one of the twelve, and he went and discoursed with the chief priests and magistrates how he might betray Him to them. And he said to them: What will you give to me, and I will deliver Him unto you? And they, hearing it, were glad, and promised and covenanted to give him money. And they appointed him thirty pieces of silver. And he promised; and from thenceforth he sought opportunity to betray Him in the absence of the multitude.

Now, the day of the unleavened bread came, on which it was necessary that the Pasch should be killed. And on the first day when they sacrificed the Pasch, the disciples came to Jesus saying to Him: Whither wilt Thou that we go and prepare for Thee to eat the Pasch? And He sendeth two of His disciples, Peter and John, saying: Go and prepare for us the Pasch, that we may eat. But they said: What wilt Thou that we prepare? And Jesus said to them: Go ye into the city; and behold, as ye go in, there shall meet you a certain man car-

rying a pitcher of water; follow him into the house where he entereth in, and you shall say to the good man of the house: The Master saith to thee: My time is near at hand: with thee I make the Pasch: where is My refectory, the guest-chamber where I may eat the Pasch with My disciples? And he will show you a large dining-room, furnished, and there prepare ye for us.

And His disciples, going their way, did as Jesus appointed to them, and came into the city and found as He had told them; and they prepared the Pasch. And when evening was come before the festival day of the Pasch, Jesus, knowing that His hour was come that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end. And He sat down and His twelve Apostles with Him, and He said to them: With desire I have desired to eat this Pasch with you before I suffer; for I say to you, that from this time I will not eat it, till it be fulfilled in the Kingdom of God. And having taken the chalice He gave thanks and said: Take and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the Kingdom of God come.

And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given Him all things into His hands, and that He came from God and goeth to God, He riseth up from supper, and layeth aside His garments, and having taken a towel, girded Himself. After that, He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. He cometh, therefore to Simon Peter, and Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: What I do thou knowest not now, but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered

* Every important word found in the Gospel narratives of the Passion has been used in this "Story," and no other word has been added. Hence on every word in these pages the devout reader may rest as on a word of the Inspired Text.

him: If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him; therefore He said: You are not all clean.

Then after He had washed their feet and taken His garment, being sat down again, He said to them: Know you what I have done to you? You call Me Master and Lord: and you say well, for so I am. If I then, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. Amen, amen, I say to you: The servant is not greater than his lord; neither is the Apostle greater than He that sent him. If you know these things, you shall be blessed if you do them. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled: "He that eateth bread with Me, shall lift up his heel against Me." At present I tell you, before it come to pass, that when it shall come to pass you may believe that I am He. Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth Me, and he that receiveth Me, receiveth Him that sent Me.

When Jesus had said these things, He was troubled in spirit, and when they were at table and eating He testified and said: Amen, amen, I say to you, one of you, that eateth with Me, is about to betray Me. But the disciples, being very much troubled, began to be sorrowful, and looked one upon another, doubting of whom He spoke. And they began to say to Him, one by one: Is it I Lord? But He answering saith: One of the twelve, who dippeth with Me his hand in the dish, he shall betray Me. And whilst they were at supper and eating, Jesus took bread, and giving thanks, blessed, and broke, and gave to his disciples, saying: Take ye and eat: this is My Body which is given for you: do this for a commemoration of Me. And taking in like manner the chalice also after He had supped, He gave thanks and gave to them, saying: Drink ye all of this. And they all drank of it. And He said to them: This is the

chalice, My Blood of the New Testament—the New Testament in My Blood—which shall be shed for you and for many unto the remission of sins. But yet, behold, the hand of him that betrayeth Me is with Me on the table. And the Son of Man indeed goeth, according to that which is determined, as it is written of Him. But yet, woe to that man by whom the Son of Man shall be betrayed: it were better for him if that man had not been born.

And they began to enquire among themselves which of them it was that should do this thing. And there was also a strife amongst them which of them should seem to be greater. And He said to them: The kings of the Gentiles lord it over them, and they that have power over them are called beneficent. But you not so, but he that is the greater among you, let him become as the younger; and he that is the leader as he that serveth. For which is greater—he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you as he that serveth. And you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom; that you may eat and drink at My table in My kingdom; and may sit upon thrones, judging the twelve tribes of Israel.

Now, there was leaning on Jesus's bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and said to him: Who is it of whom He speaketh? He therefore, leaning on the breast of Jesus, saith to Him: Lord, who is it? Jesus answered: He it is to whom I shall reach bread, dipped. And when He had dipped the bread, He gave it to Judas Iscariot, the son of Simon. And Judas said: Is it I, Rabbi? Jesus saith to him: Thou hast said it. And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly. Now no man at the table knew to what purpose He said this unto him. For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day; or that he should give something to the poor. He, therefore, having received the morsel, went out immediately. And it was night.

When he, therefore, was gone out, Jesus said:

Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God also will glorify Him in Himself: and immediately will He glorify Him. Little children, yet a little while I am with you. You shall seek Me, and, as I said to the Jews: Whither I go you cannot come: so I say to you now. A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another. Simon Peter saith to Him: Lord, whither goest Thou? Jesus answered: Whither I go thou canst not follow Me now, but thou shalt follow hereafter.

Peter saith to Him: Why cannot I follow Thee now? And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to Him: Lord I am ready to go with Thee both into prison and to death: I will lay down my life for Thee. Jesus answered him: Wilt thou lay down thy life for Me? Amen, I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest Me. And He said to them: When I sent you without purse and scrip and shoes, did you want anything? But they said: Nothing.

Then, said He unto them: But now, he that hath a purse let him take it, and likewise a scrip: and he that hath not, let him sell his coat and buy a sword. For I say to you, that this that is written must yet be fulfilled in Me, "and with the wicked was He reckoned." For the things concerning Me have an end. But they said: Lord, behold, here are two swords. And He said to them: It is enough.

II.—Gethsemani.

St. Matt. xxvi., St. Mark xiv., St. Luke xxii., St. John xviii.

And when Jesus had said these things, and when they said a hymn, going out, He went, according to His custom, to the Mount of Olives. And His disciples also followed Him. And Jesus saith to them: You will all be scandalized in Me this night: for it is written, "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again I will go before you into

Galilee. But Peter saith to Him: Although all shall be scandalized in Thee, I never will be scandalized: not I. And Jesus saith to him: Amen, I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spoke the more vehemently: Although I should die together with Thee, I will not deny Thee. And in like manner also said they all.

Then Jesus came with them over the brook Cedron into a country place, to a farm which is called Gethsemani, where there was a garden into which He entered with His disciples. And when He had arrived at the place, He said to them: Pray, lest ye enter into temptation. Sit ye here, till I go yonder and pray. And He taketh with Him Peter, and James and John, the two sons of Zebedee, and He began to grow sorrowful and to be sad, to fear and to be heavy. Then He saith to them: My soul is sorrowful, even unto death: stay you here and watch with He. And going a little further, He was withdrawn away from them a stone's cast: and kneeling down He fell upon His face flat on the ground, and He prayed that, if it might be, the hour might pass from Him.

And He said: Abba, Father, all things are possible to Thee: My Father, if it be possible, if Thou wilt, remove this chalice, let it pass from Me; nevertheless, not My will but Thine be done. And He cometh to His disciples, and findeth them asleep, and He saith: What? could ye not watch one hour with Me? And He saith to Peter: Simon, sleepest thou? Couldst thou not watch one hour? Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again, the second time, He went and prayed, saying the same words: My Father, if this chalice may not pass away but I must drink it, Thy will be done. And returning, He cometh again and findeth them sleeping, for their eyes were heavy: and they knew not what to answer Him. And leaving them, He went again and prayed the third time, saying the selfsame words. And there appeared to Him an angel from heaven, strengthening Him. And being in an agony, He prayed the longer, and His sweat became as drops of blood, trickling down upon the ground.

Then when He rose up from prayer, and was

come for the third time to His disciples, He found them sleeping for sorrow. And He said to them: Why sleep you? Sleep you now and take your rest. It is enough. Behold, the hour is at hand, the hour has come, and the Son of Man shall be betrayed into the hands of sinners. Rise, pray lest you enter into temptation. Let us go: behold he that will betray Me is near at hand. Judas also who betrayed Him, knew the place: because Jesus had often resorted thither together with His disciples. Judas, therefore, having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. And while Jesus was yet speaking, behold Judas Iscariot, one of the twelve, came, and with him a great multitude with swords and clubs and staves, sent from the chief priests and the scribes and the ancients of the people, and he that was called Judas, one of the twelve, went before them.

And the traitor had given them a sign, saying: Whomsoever I shall kiss, that is He; lay hold on Him, and lead Him away carefully. And when he was come, immediately going up to Jesus, he said: Hail, Rabbi! And he drew near to Jesus to kiss Him, and he kissed Him. And Jesus said to him: Friend, whereto art thou come? Judas, dost thou betray the Son of Man with a kiss? Jesus, therefore, knowing all things that should come upon Him, went forth, and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas, also, who betrayed Him, stood with them. As soon, therefore, as He had said to them, I am He, they went backwards, and fell to the ground. Again, therefore, He asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am He. If, therefore, you seek Me, let these go their way; that the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost any one.

And they that were about Him, seeing what would follow, said to Him: Lord, shall we strike with the sword? And behold, one of them that were with Jesus, Simon Peter, having a sword, stretching forth his hand, and striking the servant of the high priest, cut off his right ear: and the

servant's name was Malchus. But Jesus answering, said: Suffer ye thus far. And when He had touched his ear, He healed him. Then Jesus said to Peter: Put up thy sword again into its place, into the scabbard; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? But how, then, shall the Scriptures be fulfilled, that so it must be done? The chalice which My Father hath given Me, shall I not drink it?

Then they came up, and laid hands on Jesus, and held Him. In that same hour, Jesus said to the multitudes, to the chief priests, and magistrates of the Temple, and the ancients that were come unto Him: Are you come out as it were to a robber, with swords and clubs to apprehend Me? When I was daily with you in the Temple, teaching, you did not stretch forth your hands against Me, you did not lay hands on Me. All this has been done, that the Scriptures of the prophets may be fulfilled: this is your hour, and the power of darkness. Then the band and the tribune and the servants of the Jews took Jesus and bound Him. Then all His disciples, leaving Him, fled away. And a certain young man followed Him, having a linen cloth cast about his naked body; and they laid hold on him. But he, casting off the linen cloth, fled from them naked. But they holding Jesus, led Him to the house of Caiphas, the high priest.

III.—Jesus Before the Priests.

St. Matt. xxvi., St. Mark xiv., St. Luke xxii., St. John xviii.

And they led Him away to Annas first, for he was father-in-law to Caiphas who was the high priest of that year. Now, Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. The high priest, therefore, asked Jesus of His disciples and of His doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue and in the temple, whither all the Jews resort, and in secret I have spoken nothing. Why askest thou Me? Ask them who have heard what I have spoken unto them: behold, they know what things I have said. And when He had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest thou the high

priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strike thou Me?

And Annas sent Him bound to Caiphas, the high priest: and all the priests and the scribes and the ancients assembled together. And Simon Peter followed Him afar off, and another disciple, even to the court of the high priest. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. And he, going in, into the court, sat with the servants at the fire that he might see the end. For they had kindled a fire in the middle of the hall, and were sitting about it: and Peter was in the midst of them, and was warming himself.

And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found none, whereas many false witnesses had come in. For many bore false witness against Him, and their evidences were not agreeing. And last of all there came two false witnesses; and they said: This Man said, for we heard Him say, I am able to destroy the Temple of God, and after three days to rebuild it: I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest, rising up in the midst, asked Jesus saying: Answerest Thou nothing to the things that are laid to Thy charge by these men? But Jesus held His peace, and answered nothing.

Again the high priest asked Him, and he said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of the blessed God. And Jesus saith to him: Thou hast said it: I am. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they all answering condemned Him and said: He is guilty of death.

Then the men that held Him, mocked Him: And some began to spit on Him, and to cover His face, and to buffet Him. They spat on His face, and others smote His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee. And the servants struck Him with the palms of their hands. And blaspheming, many other things they said against Him. But Peter sat without in the court: and there came to him one of the servant-maids of the high priest, the maid that was portress; and when she had seen Peter sitting at the light, warming himself, looking on him, she said: Thou also wast with the Galilean, Jesus of Nazareth. Art not thou also one of this Man's disciples? But he denied Him before them all, saying: I am not, woman, I know Him not: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew. And again another maid-servant, seeing him as he went out of the gate, began to say to the standers-by there: This is one of them. This man also was with Jesus of Nazareth.

Now, after a little while, the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing and warming himself. They said, therefore, to him: Art not thou also one of His disciples? And another, seeing him, said; Thou also art one of them. But Peter again denied, and said, with an oath: O man I am not: I know not the Man. And after a little while, the space, as it were, of one hour, they that stood by came and said to Peter: Surely thou also art one of them, for thou also art a Galilean; even thy speech doth discover thee. And another certain man affirmed, saying: Of a truth, this man was also with Him, for he is also a Galilean. And one of the servants of the high priest (a kinsman of him whose ear Peter had cut off), saith to him: Did not I see thee in the garden with Him? But Peter again denied: he began to curse and to swear that he knew not the Man, I know not this Man of Whom you speak; man, I know not what thou sayest.

And immediately, while he was yet speaking, the cock crew again. And the Lord, turning, looked on Peter. And Peter remembered the word that Jesus had said unto him: Before the cock crow

twice, thou shalt thrice deny Me. And he began to weep. And, going out, he wept bitterly.

And straightway in the morning, as soon as it was day, all the chief priests came together, and held a consultation with the ancients and the scribes, and the whole council, against Jesus, that they might put Him to death. And they brought Him into their council saying: If thou be the Christ, tell us. And He saith to them: If I shall tell you, you will not believe Me; and if I shall also ask you, you will not answer Me nor let Me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all: Art thou, then, the Son of God? Who said: You say that I am. But they said: Why need we any further testimony? For we ourselves have heard it from His own mouth. And binding Jesus, the whole multitude of them rose up, and led Him from Caiphas to the governor's hall, and delivered Him to Pontius Pilate, the governor. And it was morning.

Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the Temple, he departed, and went and hanged himself with a halter. But the chief priests, having taken the pieces of silver, said: It is not lawful to put them into the corbona (treasury), because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias, the Prophet, saying: "And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me."

V.—Jesus Before the Civil Tribunals.

St. Matt. xxvii., St. Mark xv., St. Luke xxiii., St. John xviii.

The Jews went not into the governor's hall that they might not be defiled, but that they might eat the Pasch. Pilate, therefore, went out to them, and

said: What accusation bring you against this Man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate, therefore, said to them: Take Him you, and judge Him according to your law. The Jews, therefore, said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which He said, signifying what death He should die.

And they began to accuse Him, saying: We have found this Man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the King. Pilate therefore went into the hall again, and called Jesus, and Jesus stood before the governor. And Pilate asked Him saying: Art Thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me: what hast Thou done? Jesus answered: My Kingdom is not of this world. If My Kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews, but now My Kingdom is not from hence. Pilate, therefore, said to Him: Art Thou a King then? Jesus answered: Thou sayest it, I am a King. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth My voice.

Pilate said to Him: What is truth? And when he had said this he went out again to the Jews, and said to them: I find no cause in Him. But you have a custom, that I should release one unto you at the Pasch; Will you therefore that I release unto you the King of the Jews? Then cried they all again, saying: Not this Man, but Barabbas. Now Barabbas was a robber. And Pilate said to the chief priests and to the multitudes: I find no cause in this Man. And when He was accused by the chief priests and ancients, in many things, He answered nothing. Then Pilate again asked Him, saying: Answerest Thou nothing? Behold in how many things they accuse Thee. Dost not thou hear how great testimonies they allege against Thee? But Jesus still answered him nothing to any word, so that Pilate, the governor, wondered

exceedingly. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

Pilate hearing Galilee, asked if the Man were of Galilee? And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself at Jerusalem in those days. And Herod, seeing Jesus, was very glad; for he was desirous for a long time to see Him, because he had heard many things of Him; and he hoped to see some sign wrought by Him. And he questioned Him in many words. But Jesus answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his army set Him at nought, and mocked Him, putting on Him a white garment, and sent Him back to Pilate. And Herod and Pilate were made friends, that same day; for before they were enemies one to another.

And Pilate, calling together the chief priests and magistrates and the people, said to them: You have presented unto me this Man, as one that perverteth the people; and behold I, having examined Him before you, find no cause in this Man touching those things wherein you accuse Him. No, nor Herod either. For I sent you to him and behold nothing worthy of death is done to Him. I will chastise Him therefore and release Him.

Now, upon the solemn festival-day the governor was accustomed, of necessity, to release to the people one of the prisoners, whomsoever they demanded. And he had then a notorious prisoner, that was called Barabbas, who was put into prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? Will you that I release to you the King of the Jews? For he knew that the chief priests had delivered Him up out of envy. And as he was sitting on the judgment-seat his wife sent to him, saying: Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him.

But the chief priests and the ancients moved the

people, and persuaded them to ask that he should rather release Barabbas to them, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But the whole multitude together cried out, saying: Barabbas: away with this Man, and release unto us Barabbas. And Pilate again spoke to him, desiring to release Jesus. And he saith to them again: What shall I do then with Jesus that is called Christ? What will you that I do to the King of the Jews? But they all again cried out, saying: Crucify! Crucify Him! Let Him be crucified! But Pilate, the governor, said to them the third time: Why, what evil hath this Man done? I find no cause of death in Him! I will chastise Him, and let Him go. But they cried out the more, and were instant with loud voices requiring that He might be crucified: Crucify Him! Let Him be crucified! And their voices prevailed.

And Pilate, seeing that he prevailed nothing, but that rather a tumult was made, being willing to satisfy the people, gave sentence that it should be as they required. And taking water, he washed his hands before the people, saying: I am innocent of the Blood of this just Man; look you to it. And the whole people answering, said: His Blood be upon us, and upon our children. Then he released to them Barabbas, him who for murder and sedition had been cast into prison, whom they had desired; but Jesus he took and scourged, and delivered unto them to be crucified.

Then the soldiers of the governor, taking Jesus into the court of the palace, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And plaiting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, and they came to Him, and they began to salute Him, saying: Hail! King of the Jews! And they did spit on Him. And they took the reed, and struck His head with it, and they gave Him blows, and bowing their knees, they adored Him.

Pilate, therefore, went forth again and said to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. Jesus, therefore, came forth, wearing the crown of thorns

and the purple garment. And he said to them: Behold the Man! When the chief priests, therefore, and the servants, had seen Him, they cried out, saying: Crucify Him! Crucify Him! Pilate said to them: Take Him you, and crucify Him, for I find no cause in Him. The Jews answered him: We have a law; and according to the law He ought to die, because He made Himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art Thou? But Jesus gave him no answer.

Pilate, therefore, said to Him: Speakest Thou not to me! Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me, unless it were given thee from above: therefore he that hath delivered Me to thee had the greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this Man, thou art not Cæsar's friend: for whosoever maketh himself a king speaketh against Cæsar. Now, when Pilate had heard these words, he brought Jesus forth, and sat down on the judgment-seat in the place that is called Lithostrotos (The Pavement), and in the Hebrew Gabbatha. And it was the Parasceve of the Pasch, about the sixth hour, and he said to the Jews: Behold your King. But they cried out: Away with Him; away with Him! Crucify Him! Pilate said to them: Shall I crucify your King? The chief priests answered: We have no King but Cæsar. Then, therefore, he delivered up Jesus to their will to be crucified.

V.—Calvary.

St. Matt. xxvii., St. Mark xv., St. Luke xxiii., St. John xix.

After they had mocked Jesus, they took off the scarlet cloak from Him, and put on Him His own garments, and took and led Him away to crucify Him. And bearing His own Cross He went forth. And as they led Him away, going out, they found one Simon of Cyrene, who passed by coming out of the country, the father of Alexander and of Rufus, and they forced him to take His Cross, and they laid the Cross on him to carry after Jesus. And there followed Him a great multitude of people, and of women who bewailed and lamented Him.

But Jesus turning to them said: Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. For behold the days shall come, wherein they shall say: Blessed are the barren and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us: and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with Him to be put to death. And they brought Him to the place that is called in Hebrew Golgotha, which being interpreted is, the place of Calvary. And when they were come they gave Him wine mingled with gall and myrrh; and when He had tasted He took it not, and would not drink.

And it was the third hour, and they crucified Him there. And with Him they crucify two others, thieves, one on each side; one on the right hand, and one on the left, and Jesus in the midst. And the Scripture was fulfilled which saith: "And with the wicked He was reputed." And Jesus said: Father, forgive them, for they know not what they do. And Pilate wrote a title also; and they put it over His Head upon the Cross—the inscription of His cause written: THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. This title, therefore, many of the Jews did read: because the place where Jesus was crucified was nigh to the city; and it was written over Him in letters of Hebrew, Greek, and Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that He said: I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers, therefore, after they had crucified Him, took and divided His garments: (and they made four parts, to every soldier a part.) And they cast lots upon them, what every man should take, and also on His coat. Now the coat was without seam, woven from the top throughout. They said then, one to another: Let us not cut it, but let us cast lots for it whose it shall be; that the Scripture might be fulfilled, saying: "They have parted My garments among them; and upon My vesture they have cast lots." And the soldiers indeed did these things.

And they sat, and watched Him. And they that

passed by, blasphemed Him, wagging their heads and saying: Vah! Thou that destroyest the Temple of God, and in three days dost rebuild it, save Thy own self: if Thou be the Son of God, come down from the Cross. And the people stood beholding, and in like manner also the chief priests, mocking, derided Him, and said, with the scribes and ancients, one to another: He saved others; Himself He cannot save: let Him save Himself, if He be Christ, the elect of God. If He be Christ, the King of Israel, let Him now come down from the Cross, that we may see and believe in Him. He trusted in God: let Him now deliver Him, if He will have Him; for He said: I am the Son of God. And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself. And the selfsame thing, the thieves also, that were crucified with Him, reproached Him with; and they reviled Him. And one of these robbers who were hanged, blasphemed Him, saying: If Thou be Christ, save Thyself and us. But the other, answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this Man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into Thy Kingdom. And Jesus said to him: Amen, I say to thee, this day thou shalt be with Me in Paradise.

Now there stood by the Cross of Jesus, His Mother and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus, therefore, had seen His Mother and the disciple standing, whom He loved, He saith to His Mother: Woman, behold thy Son! After that He saith to the disciple: Behold thy Mother! And from that hour the disciple took her to his own.

Now it was almost the sixth hour. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And the sun was darkened. And about the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani! Which is, being interpreted: My God, My God, why hast Thou forsaken Me? And some of the standers-by, hearing, said: Behold, this Man calleth Elias. Afterwards, Jesus

knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there, full of vinegar. And immediately one of them running, took a sponge, and filled it with vinegar about hyssop, and putting it on a reed put it to His mouth and gave Him to drink. And the others said: Let be, let us see whether Elias will come to take Him down and deliver Him. When Jesus, therefore, had taken the vinegar, He said: It is consummated. And Jesus again crying out with a loud voice, said: Father, into Thy hands I commend My spirit. And saying this, and bowing his head, He gave up the ghost.

And behold, the veil of the Temple was rent in two in the midst, from the top even to the bottom, and the earth quaked and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept, arose, and coming out of the tombs after His Resurrection, came into the Holy City, and appeared to many. Now the centurion, and they that were with him watching Jesus, seeing that crying out in this manner He had given up the ghost, and having seen the earthquake and the things that were done, were sore afraid, and glorified God, saying: Indeed this was a just Man! Indeed this was the Son of God! And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts.

And all His acquaintance, and the women that had followed Him from Galilee, ministering unto Him, were there, looking on afar off, and beholding these things; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and Salome the mother of the sons of Zebedee, who also, when He was in Galilee, followed Him, and ministered to Him; and many other women that came up with Him in Jerusalem. Then the Jews, because it was the Parasceve, that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead,

they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out Blood and Water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done that the Scripture might be fulfilled: "You shall not break a bone of Him." And again another Scripture saith: "They shall look on Him Whom they pierced."

And after these things, and when evening was now come (because it was the Parasceve, that is the day before the Sabbath), behold there came a certain rich man named Joseph of Arimathea, a city of Judea, who was a noble counsellor, a good and just man. The same had not consented to their counsels and doings, who was also himself looking for the Kingdom of God, because he was a disciple of Jesus, but secretly for fear of the Jews. He went in boldly to Pilate, and begged him that he might take away the Body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion Pilate commanded that the body should be delivered to Joseph. He, buying fine linen, took down the Body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took, therefore, the Body of Jesus, and Joseph wrapped It up in a clean linen cloth; they bound It in linen cloths with the spices as the manner of the Jews is to bury. Now, there was in the place where He was crucified a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, in Joseph's own new monument, which he had hewed out in a rock, because of the Parasceve of the Jews they laid Jesus, for the sepulchre was nigh. And Joseph rolled a great stone to the door of the monument and went his way.

APPENDIX.

Christ's Prayer for His Disciples.

St. John xvii.

These things Jesus spoke, and lifting up His eyes to heaven, He said: Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee.

As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee. I have manifested Thy Name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them: and they have kept Thy Word. Now they have known that all things which Thou hast given Me are from Thee: because the words which Thou gavest Me, I have given to them: and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them whom Thou hast given Me: because they are Thine; and all My things are Thine, and Thine are Mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name, whom Thou hast given Me, that They may be one, as We also are. While I was with them, I kept them in Thy Name. Those whom Thou gavest Me have I kept, and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee: and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy Word, and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world: as I also am not of the world. Sanctify them in truth. Thy Word is truth. As Thou hast sent Me into the world, I also have sent them into the world. And for them do I sanctify Myself: that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in Me. That they all may be one, as Thou, Father, in Me, and I in Thee: that they also may be one in us: that the world may believe that Thou hast sent Me. And the

glory which Thou hast given Me, I have given to them: that they may be one, as We also are one. I in them and Thou in Me: that they may be made perfect in one; and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me. Father, I will that where I am, they also whom Thou hast given Me may be with Me; that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world. Just Father, the world hath not known Thee: but I have known Thee: and these have known that Thou hast sent Me. And I have made known Thy name to them, and will make it known: that the love, wherewith Thou hast loved Me, may be in them, and I in them.

Hymn of St. Francis Xavier.

My God, I love Thee, not because
I hope for Heaven thereby;
Nor because they who love Thee not,
Must burn eternally.

Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace;

And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was Thine enemy.

Then why, O blessed Jesu Christ!
Should I not love Thee well?
Not for the sake of winning Heaven,
Or of escaping Hell:

Not with the hope of gaining aught,
Not seeking a reward;
But, as Thyself hast loved me,
O ever-loving Lord!

E'en so I love Thee, and will love,
And in Thy praise will sing;
Solely because Thou art my God,
And my eternal King.



THE BLESSED SACRAMENT

The Centre of Immutable Truth.

By CARDINAL MANNING.

"The Word was made Flesh, and dwelt among us."



CORPUS CHRISTI is a second feast of the Nativity: a Christmas festival in the summer-tide, when the snows are gone and flowers cover the earth. And whence comes all this joy but from the divine fact which St. John declares, "The Word was made Flesh, and dwelt among us, and we beheld His Glory?" Morning by morning, in the Holy Mass, the Church recites this great charter of its incorporation and of its existence. Morning by morning it bears witness to the divine, permanent, and immutable presence of Jesus in the glory of grace and truth. The Blessed Sacrament is the Incarnation perpetually present, manifested to faith, and I may say to sense, and applied to us by the same Divine Power by which it was accomplished.

The Word—that is, the eternal Wisdom or Intelligence of the Father, co-equal, co-eternal, consubstantial, personal, the only-begotten Son, God of God, Light of Light, true God of true God in all the fulness of the Divine perfections—was made Flesh; assumed, that is, our manhood with body and soul into the unity of His Divine Person, and the flesh and manhood became the flesh and manhood of God, the root and productive principle of the new creation of God. From the natural Body of Jesus springs forth the Eucharistical or Sacramental Body, by which we are renewed in soul and body; and next, the mystical Body or the Church, in which the Head is united by a vital and substantial union with His members, that is, the one holy and only Church of Jesus Christ—the tabernacle in which He dwells, according to the word of the Evangelist. He made His tabernacle both in our humanity and in the midst of us; and in this visible tabernacle, ever expanding in all the

world, perpetual throughout all ages, He dwells under the canopy of the heavenly court, manifesting His glory in the Seven Sacraments of His grace, and in the infallible doctrines of the Faith.

Jesus is therefore the Divine Teacher, always present, sustaining and declaring the whole revelation of Faith. The presence of the Incarnate Word in the Blessed Sacrament is the basis and the centre of an order of divine facts and operations in the world. They spring from it, rest upon it, and are united to it, so that where the Blessed Sacrament is, they are—where it is not, they cannot be. For example, in the natural order, the creation is the basis, and its perpetuity is the centre, so to speak, of the whole order of natural facts and operations springing from the omnipotence of God, whereby this world was created and is always preserved. These facts and operations rest upon creation as their basis, spring from it, and observe its laws. Men believe in them because they are sensible and palpable. They believe them to be permanent and immutable. They believe in the laws, powers, operations, activities of nature—in the succession of day and night, of seasons, tides, and growths; but they are so immersed in sense that they cannot realize, and will not believe, that there is a higher order of divine facts and of supernatural operations, more permanent, more immutable, more unerring, of which Jesus in the Blessed Sacrament is the creative and sustaining centre.

The Blessed Sacrament, then, is Jesus personally present in the midst of us, seen by faith, received in substance, known by consciousness and adored in His glory.

1. And, first, it is Jesus present, both God and Man, in all the fulness of His Incarnate Person. As God, He was always present in the world.

"All things were made by Him, and without Him was not anything made that was made." (St. John i. 3.) "By Him all things consist," (Coloss. i. 17,) that is, hold together, cohere in the permanence of their existence. From the beginning of the creation the Word pervaded all things by His essence, presence, and power. He was, therefore, personally present, but not as the Incarnate Word is present now. His presence in the Blessed Sacrament is the fruit of His Incarnation, and His Incarnation is a presence distinct in kind from His presence before "the Word was made Flesh, and dwelt among us." (St. John i. 14.) It is the perpetuity of the same presence as that with which His disciples were familiar in the three years when He conversed with them, and in the forty days after He rose from the dead.

When He said, "I will not leave you orphans, I will come to you," they understood Him to promise that He, the very same Who spoke with them, would return to them. And on the night of the first day of the week, after He arose from the dead, He came, when the doors were shut, suspending the laws of nature, and stood in the midst, and said unto them, "See My hands and My feet, that it is I Myself, for a spirit hath not flesh and bone as you see Me to have." (St. Luke xxiv. 39.) It is I, the very same Whom you have known, the same Lord and Master with Whom you have eaten, and drunk, and conversed; Whose words you have heard, Whose miracles you have witnessed; Whom you have seen to multiply the bread in the wilderness, and to walk upon the water; on Whose bosom John lay at supper, and Whom you have loved as your brother, kinsman, and friend. It is I, Who am come to you again in all My personal identity, and in all tenderness of My divine and human sympathy. It was in this sense the disciples understood His Words, when before His Ascension He said, "Behold I am with you all days, even unto the consummation of the world." (St. Matt. xxviii. 20.) They understood Him to promise to them a true and personal presence, which should restore all they had before possessed of nearness to them both as God and Man. Therefore it is that He said, "It is expedient for you that I go;" for the coming of the Paraclete has brought with it the

universal presence of Jesus, not in one place alone, but in all the Church, and not transiently and for a moment, but abiding unto the end of the world. It is this which has formed the centre of the visible Church on earth: Jesus manifested, I may say, in the Blessed Sacrament; Jesus dwelling in the Tabernacle over Whose Divine Presence the visible Church rises in its majesty and beauty throughout the world, as an earthly sanctuary of God among men, the shrine and ciborium of the Incarnate Word. In all the world the same Sacramental Presence is the centre of the same ritual of divine worship. Before it, day and night, hangs the light, in witness of its perpetuity. Before Him all who pass bow down; about His Presence stand seven orders of ministers, to serve in degrees of approach to His Person. The presence of Jesus offering Himself for us is the Holy Mass. The Holy Mass is the worship of the Universal Church. All springs from it, or relates to it—the centre and the source of all. Such is His Personal Presence.

2. I have said He is seen by faith. St. John says: "That which was from the beginning, which we have seen with our eyes." (1 St. John i. 1.) They saw Jesus—we see Him not; but in what did they see more than we? They saw Jesus, and Jesus is God. They saw, therefore, God manifest in the stature and configuration of our manhood. They saw the manhood, but the Godhead they could not see. They saw His divine works; they saw His glory—the glory of His Transfiguration, of His Resurrection, of His Ascension. But the glory of the Only-Begotten of the Father is the essential glory of the Eternal Son: His co-equality, His infinite perfections—of love, of wisdom, of goodness, and of power; but these glories no eye of flesh and blood could see. What they saw we see, with one distinction. We see His presence, and the glory of His grace and truth; we see His works of supernatural power, and the perpetual operations of His love. Nay, I may go further. There are three faculties of sight—sense, reason, and faith; each has its sphere. Sense, unless misdirected, is infallible in its reports. Reason elevates and corrects sense, and has a nobler sphere and range of its own, a higher realm and a wider jurisdiction. But faith

is above both, elevates both, corrects both, and is supreme and infallible in a sphere which is divine and eternal. The Jews who saw Jesus by sense, knew that He was Man, and believed Him to be "the carpenter, whose mother and sisters we know." (St. Mark, vi. 3.) They wondered at His words, saying, "Whence hath this man letters, having never learned?" (St. John, vii. 15.) Sense carried them no further. Nicodemus, by reason, knew Him to be "a teacher sent from God, for no man could do the miracles" He did, "except God were with Him." (St. John iii. 2.) This was a dictate of reason, and an interpretation of facts subject to sense, by which they were elevated to a higher truth. Peter knew Him to be not only Man and a Teacher sent from God, but to the dictates of sense and reason he added the illumination of faith, which elevated both. When Jesus asked him, "Whom say ye that I, the Son of Man, am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus answered, "Flesh and blood" (that is, the knowledge which comes by sense and reason) "hath not revealed this unto thee, but My Father Who is in heaven." (St. Matt. xvi. 17.) The illumination of faith has elevated thee to this knowledge.

In like manner we know the presence of Jesus in the Blessed Sacrament. Sense reports to us that what we see has the aspect of bread; reason tells us that everything has its proper substance. But the sense cannot penetrate beyond the aspect. It has no cognizance of what lies beneath or beyond. Reason alone can pass the boundaries of sense. Such is the dictate and report of sense and of reason upon the unconsecrated host. But the same reason illuminated by faith knows the Incarnate Word, and His revelation, and His promises of presence and of power. It knows that Jesus has ordained the perpetuity of His own Priesthood, and of His own divine action whereby the bread and wine pass by elevation from the order of nature, in which sense and reason dwell and reign, to the order of divine power, which is above nature, wherein faith alone is supreme. It is a dictate of the reason illuminated by faith to believe that what the sense still sees under the same aspect is, after the words of Jesus have been spoken, no longer

what they seem, but what they are divinely declared to be. Reason elevated and corrected by faith, knows them to be Jesus personally present in all the fulness of His Godhead and His manhood, under a veil, or aspect, which is visible to the sense, as the vesture He wore. But this was not Himself, and yet it was the pledge of His presence, and the channel of virtue which went out of Him to heal all who touched so much as the hem of His garment. It is true, indeed, that we do not see the visible form of Jesus, His sacred countenance, His divine beauty, the glory of His manhood. *In cruce latebat sola Deitas, at hic latet simul et humanitas.* While He was upon earth His Godhead lay hid, but His manhood was visible; here both lie hid, and only His vesture is revealed. When our sense and reason tell us the Blessed Sacrament is visible, then the same reason by the light of faith tells us Jesus is present, and we behold His glory, as the Only-Begotten of the Father, the Fountain of all grace, the perpetual and Divine Teacher of infallible Truth.

3. But Jesus not only manifests Himself to our faith. He also gives Himself to us as our food. And we receive Him by His substance.

There are two intellectual worlds, always in presence of each other, and always in conflict: two schools of thought, two teachers contending and irreconcilable, two tendencies, and two pathways, which diverge from one another, and lead directly to or from the Truth as it is in Jesus. These two worlds or schools I may call the World of Substances and the World of Shadows. The Revelation of God teaches us that His omnipotence has called into existence two creations, the old and the new, and that He is always in contact, so to speak, with the works which His omnipotence has made. From this contact arise five divine facts: the Creation, the Incarnation, the Holy Eucharist, the Mystical Body, the Resurrection of the Flesh. These are all of them works and actions of the Divine Omnipotence. The first four are permanent and present to us. They are as truths in a series related to each other. The last four are connected by a special relation. The last three proceed from the second, and are its product and its fruit. Now, the Blessed Sacrament unites them

together, presupposes or prepares for them. It is the presence and application of the Incarnation: and the pledge of the Resurrection of the body. The Blessed Sacrament is therefore the clasp upon this chain of divine truths and the mystical Body of the Church is the circle which encompasses and perpetuates them in the world. The Creation of a substantial nature in the beginning, the Incarnation by the union of two substances in one person, the substantial presence of Jesus in the Blessed Sacrament, the participation of His substance by His members in the mystical Body, and the substantial Resurrection of our bodies from the grave—all these are truths of the same order, resting upon the revelation of God, and taught by the Master of the school of Spirit and of truth, of reality and of substance, that is by Jesus, the Eternal Truth, and by the Holy Ghost, Who dwells in His Church, and teaches through it by His divine and infallible voice. Such, then, is the one school, or the Holy Catholic Church.

The other school has always existed by its side, sometimes has sprung up within it, but has been always cast out. In the beginning, the Docetæ denied the substantial reality of the manhood of Jesus, and taught that it was a phantasm, an apparition, a heavenly vision, not flesh and blood taken of His immaculate Mother. In the so-called Reformation of the Church, there were those who denied the substantial presence of Jesus in the Holy Eucharist, and taught that it is not a reality, but a memorial, a sign or a figure. Having denied the Sacramental Body of Jesus, it was but consequent that they should deny also His mystical Body, that they should deny the visible perpetuity and visible unity of His Church, and teach that it is a body spiritual, in visible, impalpable, withdrawn from sense, hovering in a world unseen. It is no wonder that of their posterity should have arisen those who deny the Incarnation by denying the Godhead of Jesus. What are these but the Docetæ of these latter days, as the Docetæ were the Sacramentarians of the first century?

In their train has come a more consequent and hardy unbelief. And men now deny the first truth and the last in the series—the Resurrection as impossible, the Creation as incredible, finally the exist-

ence of God as undemonstrable. And so men are led away into bondage, into the world of shadows, of unreality, of unbelief. This school reigns more or less over all who are out of the unity of the Church, because, losing the unerring guidance of the Divine Teacher, they have none but human guides to lead them, and human criticism upon Revelation as their basis and rule of faith.

When, then, the Son of God in prophecy said: "A Body thou hast fitted" or prepared "for Me," (Heb. x. 5,) He spoke of His natural Body, of the substance of our humanity. When in the guest-chamber "He took bread and blessed it, and said, This is My Body," He spoke likewise of the same natural and substantial Body which He took of His immaculate Mother. He did not say, "This is the shadow of My Body," and if not, it is the substance. He did not say, "This is the figure of My Body," though even so He would have declared it to be the substance, as when the Holy Ghost declared the Son to be "the Figure of the substance" (Heb. i. 3) of the Father. For in the world of divine realities all things are true, not illusory—real, not phantastic.

So, again, when He said, "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him:" I, that is, as you have known Me, though in a manner you know not as yet. "My Flesh is meat indeed and My Blood is drink indeed." But it is neither indeed, unless it be both indeed, in substance and reality. Again, "As the living Father hath sent Me and I live by the Father, so he that eateth Me, even he shall live by Me." (St. John vi. 56-85.) That is, as I, the Eternal Son, as God live by consubstantial unity with the Godhead of the Father, so he that eateth Me shall live by consubstantial union with My Humanity. (St. Hilary, lib. viii. *De Trinitate*.) To deny the first part of these words is Arianism; to deny the last is to mutilate the sense and the sequence of the Divine reasoning. The life of God is the substance of God, the life of man is in the substance of man. To explain it in any other way is to deny its reality and truth. By the substance of Jesus communicated to us we become "of His flesh and of His bones," (Ephes. v. 30,) and have thereby in us the pledge of a resurrection in the

substance of the body to eternal life. These truths, as I have said, are in series—they hang upon the same thread of the divine veracity: the substantial presence of Jesus in the Blessed Sacrament, the substantial regeneration of soul and body by the union of the members with their Head, the substantial resurrection of the flesh. Break this line anywhere, and all these truths, sooner or later, disappear into the world of shadows and unrealities, of words and figures, which, driven beyond the frontiers of the Church of God, hovers around the suburbs, but can never enter within its unity or endure its light.

4. But the presence which is seen by faith is known by a supernatural consciousness, which includes all the powers of the soul. We are conscious of truths which we cannot demonstrate, which are before all reasoning, from which all reasoning springs, and to which all reasoning in the end bears witness. We are conscious of our own existence and of the existence of God; I do not mean originally, but after these truths are known to us, by whatsoever means they are known. We are conscious of those truths which are the most intuitive or most immediately known, and this consciousness signifies a higher, deeper, and surer kind of knowledge. When I say, then, that we know the presence of Jesus by a consciousness, I mean that, in addition to all the knowledge that sense, and reason, and faith bestow upon us, we have also a knowledge which springs from hope and from love, from communion with Him and experience of His grace and power. It is against this that the masters of false philosophy set themselves with much derision, and yet it is self-evidently true. We may be conscious of what we know: we may know what we cannot comprehend. Comprehension is not the condition of knowledge. To comprehend anything, I must be able to circumscribe it in a definition, and to fix its boundaries in my thoughts. But the highest truths refuse this treatment, and pass beyond the horizon of a finite intelligence. And yet they are not only true, but are the most necessary truths, of which not only there can be no doubt, but are themselves the first principles and necessary conditions of a whole order of truths. They are transcendent

because they pass beyond the comprehension of our finite intelligence; but they are transcendent because they are divine, and because divine are true. For instance, who can comprehend eternity, immensity, infinity, self-existence? and yet God is all these, and the knowledge of God is the foundation of a whole world of subordinate truths, both in nature and in grace. These truths pass beyond our horizon as the path of the planets, or the vaster and incalculable sweep of a comet; yet we know these, and apprehend, and contemplate them with the fixed certainty of the highest knowledge. But we may apprehend what we cannot comprehend, as in eternity we shall see God as He is, but not wholly, for the Beatific Vision is finite, but the Object and Source of bliss is infinite.

So may it be said of the presence of Jesus in the Blessed Sacrament. The Council of Trent, with the wonderful and unerring precision with which the Church deals with philosophy when it is in contact with the dogmas of faith, declares "that our Saviour sits always at the right hand of the Father in Heaven, according to the natural manner of existence, but that He is in many places sacramentally present with us by His substance, by that mode of existence which, although it can scarcely be expressed in words, nevertheless, by the intellect illuminated by faith, may be apprehended as possible with God." (Concil. Trid. Sess. xii. c. 1.)

And what is this but what we read in the Gospel, when Jesus walked, in another form, with Cleophas and his fellow to Emmaus? They at first knew Him not, and yet their hearts burned within them. Thy knew Him afterwards, and conscious of His Presence. And so when the disciples sat around Him in the morning light, by the Sea of Tiberias, He conversed with them, and distributed to them the broiled fish and the bread which He had miraculously prepared. They knew Him. John had known Him from the first, and Peter had cast himself into the sea to go to Him. Nevertheless, their sense was dazed, and their reason was overcome by the nearness to God. "And no man durst ask Him, Who art Thou?"—why should they?—"knowing that it was the Lord." A consciousness, above all sense and reasoning, filled them with a certainty too great for words, surpassing even

the bounds of intelligence; and yet infallible, and all-sufficing.

5. And lastly, Jesus in the Blessed Sacrament is adored in the glory of the Only-Begotten of the Father; God of God, Light of Light, true God of the true God, "The Word made Flesh dwells among us, and we behold His glory," and, beholding, we adore Him in the glory of His Kingdom. This is the test by which faith is discerned from unbelief. We worship Him here as the disciples worshipped Him upon the mountain in Galilee. But the teachers and the disciples of the world of shadows deny that any adoration is intended or to be given to Jesus in the Blessed Sacrament. Either they believe that He is present, or that He is not; if he be, He is to be worshipped—if He be not, then where is their faith? But error convicts itself, when it would convict us. It says Catholics worship the Host, but the Host is bread; therefore Catholics worship bread, which is idolatry. But this proves that they who would convict us are convicted themselves of not believing either in the presence of Jesus, or in His Word. They who believe in the presence of Jesus in the Blessed Sacrament, must adore Him in it; they who do not adore Him in it, cannot believe that He is there. The Catholic Church, which by Divine faith knows and teaches the mystery of His presence, adores Him there in all the world. It has adored Him from the beginning, it adores Him now, it will adore Him till He comes again, and sacraments shall pass away into vision. In this adoration is contained the whole power of grace and truth, whereby we are sanctified, for Jesus on the altar is the centre of all the sacraments and supernatural graces which flow from Him throughout the Church: and the worship we offer to Him is the divine worship of God, in prayer, and praise, and thanksgiving, and oblation of ourselves in body, soul, and spirit, as to our Creator and Redeemer, our Teacher and Master, our Brother, Kinsman, and Friend. This worship admits us to a singular intimacy. We speak with him as a friend to a friend, face to face, opening our hearts to His Sacred Heart, and conversing with God as with One Who knows all we are by personal experience and human sympathy,

and is infinitely pitiful and divinely tender in His love.

All other sacraments are transient, and pass with the action by which they are effected; but the Sacrament of the Altar is permanent, and sets before us the Incarnate Word as the object of prolonged contemplation. St. Paul says that "God, Who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iv. 6.) These words have a special fulfilment in the Holy Sacrament. "We behold His glory," both as God and Man—His sanctity, justice, love, pity, and long-suffering, as God; His humility, generosity, patience, compassion, as Man. He is the pattern of all perfection set before us, that by contemplation we may learn what the letter of no law can teach us—the perfections of the Sacred Heart, that from it we may draw our motives as well as our measures of love to God and man; and that by contemplating it we may be conformed to it, and by gazing on it we may grow into the same likeness. "For we, beholding this glory of the Lord with open face, are changed into the same image from glory to glory as by the Spirit of the Lord." (2 Cor. iii. 18.) This has assimilated to itself the members of His mystical Body, and made them like Himself. The life of Jesus is impressed upon His servants. His saints reflect Him, each one in his way and measure, and their conformity arises from a double power of assimilation, from contemplation and communion:—contemplation, by which He illuminates and informs His servant with His own mind and example: communion, by which He dwells in them, pervades them with His substance, changes them into the likeness of His Sacred Heart and of His deified human will, accomplishing within them that which by faith they contemplate in Himself. All this is contained in the adoration which is offered to Jesus, ever present in the fulness of His Divine Personality, the King, the Lawgiver, the Teacher of His Church. In ten thousand sanctuaries Jesus offers Himself day by day to His Eternal Father, and His disciples adore Him with a service which rests not, day or night, with a living consciousness of the divine power and glory of His presence.

Such, then, is the centre of the supernatural order of grace and truth—the Church on earth. It is also the fountain of all its jurisdiction and all its divine action upon mankind. It may be therefore truly said that where Jesus is present in the Blessed Sacrament, there is present all that God has ordained for the salvation of man. The Blessed Sacrament, then, binds together the whole order of divine facts by which we are redeemed. The Incarnation of the Eternal Son, His exaltation to be the Head of His Church, the constitution and organization of His mystical Body, the coming and inhabitation of the Holy Ghost united by an indissoluble and eternal union to that Body, the institution of the Seven Sacraments—all these are works of omnipotence, and, as I have said, divine facts permanent in the world, and imperishable because sustained by the same power from which they flow. They constitute an order, because they are related to each other, some proceeding from others, the lower depending on the higher in the disposition of God's wisdom and power. Being an order, they constitute a perfect whole, as unity in itself. They are sustained by resting upon their centre, the presence of the Incarnate Word, and they are incorporated and enshrined in the Church, which is one visible, undivided and universal, the Tabernacle of God among men.

Wheresoever, then, this divine order is, there is the whole dispensation of grace through Jesus Christ, with all His sacraments, jurisdiction, and authority.

There is also His whole and perfect revelation, "the truth as it is in Jesus," without addition, diminution, or change of a jot, or of a tittle. For what is truth, or the dogma of faith, but the outline, or delineation of these divine facts, first each one severally, next all collectively, in the order and unity by which God has combined them together? What are the doctrines of faith but the delineation of the presence of Jesus, and all that flows from it, first on the intelligence of the whole mystical Body with the pencil of light by which the Holy Ghost traced the mysteries of the Kingdom of God upon the minds of the Apostles? The divine facts are the substance, doctrine is but the reflection, or the conformity of the human reason to the Divine by

the intervention of these facts of almighty power. It is not the reason which creates dogma, any more than the eye which creates the image upon the surface of the water. It is the creation of God which reflects itself upon both the water and the eye. We see what God has created, and by a power which God alone can bestow. So with the dogma of faith. What is the doctrine of the presence of Jesus in the Holy Eucharist, of the mystical Body, of the Church reigning in Heaven, or purifying beyond the grave, or suffering upon earth, and consequently of the Communion of Saints, their intercession and invocation, of the Seven Sacraments, including the jurisdiction over souls, the power of absolution, and the like—what are all these but the outlines and reflections of an order of divine facts, springing from the Incarnation, permanent and imperishable, in which are verified the words of the Evangelist, "We behold His glory, the glory of the Only-Begotten of the Father, full of grace and truth?" (St. John i. 14.)

This it is which accounts for the immutability of the dogma of faith in the midst of an intellectual world of flux and change, where nothing holds its own for half a generation, or half the lifetime of a man.

Take for example the changeless identity of the faith which St. Augustine, St. Paulinus, and St. Wilfrid preached in England: the supremacy of the Vicar of Jesus Christ, the Seven Sacraments, the Sacrifice of the Altar, the communion and intercession of the Saints, the expiation of Purgatory, the honor due to the Mother of God. St. Bede, in the century after, recites all these as the faith of the Anglo-Saxon people. Pass over nine hundred years; these same doctrines lived on in the hearts and mouths of the Catholics of England—for them they contended and were martyred. Pass over three hundred years again: they are the doctrines which the successors of St. Augustine, St. Paulinus, and St. Wilfred preach at this day to the remnant of their children. Whence comes this marvellous and supernatural immutability of dogma? From the perpetual and supernatural immutability of the order of Divine facts which these doctrines only delineate and express. The shadow cannot vary when the substance which shapes it is change-

less, and the light which casts it never wavers. The Divine facts are immutable, and their outline is cast upon the intelligence of the Church by "the Father of lights, in Whom is no variableness nor shadow of vicissitude." (St. James i. 17.)

Even in the great Greek schism, which has rent itself from obedience to the Vicar of Christ, and after its schism labored to justify it by errors which border upon heresy, even there all the conditions of truth and grace remain. In a moment, as once already in the Council of Florence, if it would but renounce its national pride, its schism, and the contentious if not heretical errors it has elaborated, it might be restored as a whole to Catholic unity. It has valid Orders, and the presence of Jesus, and the whole order of divine facts and truths, less only by its schisms and its errors. But it is recoverable, and one day may rise again as from the dead. Not so those bodies which have lost the perpetual presence of Jesus in the Blessed Sacrament, and have mutilated the order of divine facts and the organization of the mystical Body: for them corporate reunion is impossible. They are in dissolution and must be recreated by the same divine power. Their members may be saved one by one, as men picked off from a raft, or from a reef, but the ship is gone. Its whole structure is dissolved. There remains no body or frame to be recovered from the wreck.

For where the Blessed Sacrament is not, all dies. As when the sun departs all things sicken and decay, and when life is gone the body returns to its dust; so with any province or member of the Church. There was a time when the truth and grace which went out from Canterbury and York spread throughout the whole of England, and bound it together in a perfect unity of faith and communion, of Christian intelligence and Christian charity. There was but one jurisdiction reigning over all the people of England, guiding them by a divine voice of changeless faith, and sanctifying them by the Seven Sacraments of grace. But then the grand old churches were the majestic tabernacles of the Word made Flesh. Jesus dwelt there in the Divine Mystery of the Holy Eucharist. His presence radiated on every side, quickening, sustaining, upholding the perpetual unity of His

mystical body. Then came a change, slight indeed, to sense, but, in the sight of God, fraught with inexhaustible consequences of supernatural loss. Does any one know the name of the man who removed the Blessed Sacrament from the cathedral of Canterbury, or from York Minster? Is it written in history? or is it blotted out from the knowledge of men, and known only to God and His holy angels? Who did it, and when it was done, I cannot say. Was it in the morning, or in the evening? Can we hope that some holy priest, in sorrow, yielding to the violence of the storm then falling upon the Church, out of love to his Divine Master removed His Eucharistical Presence to save it from profanation? or was it some sacrilegious hand that dragged Him from His throne, as of old He was dragged from Gethsemane to Calvary? We cannot know. It was a terrible deed; and that name, if it be recorded, has a terrible brand upon it. But a change which held both on earth and in heaven had been accomplished. Canterbury and York went on the day after as the day before. But the Light of Life had gone out of them. Men were busy as not knowing or not believing what was done, and what would follow from the deed. There was no Holy Sacrifice offered morning by morning. The Scriptures were read there, but there was no Divine Teacher to interpret them. The *Magnificat* was chanted still, but it rolled along the empty roofs, for Jesus was no longer on the altar. So it is to this day. There is no light, no tabernacle, no altar, nor can be till Jesus shall return thither. They stand like the open sepulchre, and we may believe that angels are there, ever saying, "He is not here. Come and see the place where the Lord was laid." (St. Matt. xxviii. 6.)

But this is not all. The change, so imperceptible to sense, in the supernatural order is potent and irresistible. The centre of the order of grace had been taken away, and the whole had lost its unity and its coherence. Separation from the visible Body of Christ is separation from the presence and assistance of the Holy Ghost Who inhabits it. There is no influx of His divine and infallible light into the intelligence of a body which breaks from the unity of the Church. There is no divine voice

speaking through it as His organ of immutable truth. Straightway all began to dissolve and go to pieces. The sinews relaxed and lost their tenacity, the joints and bands of what had been the mystical Body parted asunder. For three hundred years it has been returning into its dust. In the day when the Blessed Sacrament was carried out of the churches of England, the whole population was contained within the unity of the one Body. Now hardly one-half remains to the Church which taught the fatal lesson of separation. From generation to generation, by a succession of crumbling secessions, divisions, and subdivisions, the flock it could not retain when the Blessed Sacrament is no longer upon the altar, has wandered from it and dispersed.

And what has happened visibly in its external divisions of communion, has wrought invisibly in the internal aberrations of its doctrines: the order of divine facts being broken through, and the substance shattered, the shadow betrayed its ruin. What reflection does the Anglican Church leave upon the intelligence of the people? If dogma be the intellectual conception of divine realities, what dogma is to be found where the divine realities of the Sacramental Body and mystical Body of Jesus, His Presence, His Sacrifice, His Seven Sacraments, His infallible and perpetual Voice, are denied?

But into this I will not enter. I have no will, on such a subject as this, to speak controversially. One word is all I will say. The Reformers of the Church of England took for the basis of their religion, not the perpetual and infallible teaching of the Spirit of Jesus in His Church, but the Bible. A written Book was erected in the place of the Living Teacher, so as to exclude His supreme living voice. Anglican Christianity was to be based upon the Bible. But it is precisely this basis that Anglicans have been ruining under their own feet—so sure is it the Incarnate Word in the Tabernacle and the Written Word in the Scriptures cannot be put asunder. They come and they go together.

Let it be, then, our chief work to propagate the knowledge and love of the Blessed Sacrament, not only for the sanctification of the faithful, but for the conversion of those who have been robbed of the presence of Jesus. The people, that is the poor, of

England, were innocent of the great offence. They did not remove Jesus from the altar. They were disinherited of their true birthright in His presence. They did not pull down His Throne. They rose in arms, and especially in Northern and Western England, for the faith of the Blessed Sacrament.* I believe there is no surer instrument of their return to the unity of grace and truth than the manifestation of the love of Jesus in the Holy Eucharist. It is a way of controversy altogether uncontroversial. It has no sharp accents, or contentious tones, or wrangling arguments. It bears witness by its own light, and preaches by its divine silence.

Moreover it is a witness for truth which contains all truth. It preaches the Incarnation, the unity, perpetuity, imperishableness, and divine immutability of the Church and of the Faith; communion with Jesus, communion with the living and the dead, with the whole Church on earth, with the saints in heaven.

And besides this, it draws with its own sweetness, and holds by its own attraction. It convinces the intellect by its own light, and persuades the will by its own power of love; thereby winning the soul in all its faculties, the whole man to the obedience of faith. He who believes in the presence of Jesus in the Tabernacle cannot long doubt that His mystical Body is one, visible, indivisible, and infallible; that its voice is the voice of Jesus, divine and changeless in every age; and believing this, he cannot linger long upon the threshold of the only Church of God among men. Thus the unity of the true Fold and of the Truth as it is in Jesus, would spread once more in England evenly and irresistibly as a circle on the waters.

But if we would make other men to know and love Jesus in the Blessed Sacrament, we must first be disciples of the Blessed Sacrament ourselves. We must know and love Jesus, then, with an especial fidelity. Make it the support of our supernatural life in Sacramental Communion as often as

* In the Pilgrimage of Grace, the people from the borders of Scotland to the Humber bound themselves by oath to maintain their religion. Their standards were Christ Crucified and the Chalice with the Host. (Lingard's *History of England*, vol. vi. pp. 254, 255.)

we may : in spiritual communion as often as we can—in daily visits to the presence of Jesus, kneeling in prayer, or sitting in silence at His feet, as often and as long as the works and hindrances of life will permit. Such was the source of the power and sanctity of St. Mary Magdalene of Pazzi. When she was a child, before she was admitted to Holy Communion, she used to follow her mother to the steps of the altar, and creep close to her side as she received the Bread of Life, because, as she said, she was thereby nearer to the Presence of Jesus. And through her life of supernatural sanctity in the cloister, she used to venerate her sisters as they returned from Communion, calling them the living Tabernacles of Jesus. This habit of faith would make us to be disciples of the Blessed Sacrament, and would make it to be the support of our life. And then our relation to Him would be the measure and the motive of our actions. We should begin every day with Him, in the morning,

and go out from His presence to our daily work; and in the evening return to His side again before we lie down to rest. And so His words would be fulfilled in us, "A little time and ye shall not see Me; and again a little time and ye shall see Me, because I go to the Father." (St. John xvi. 16.) He is gone to the Father, and yet He is here, and we see Him and behold His glory; but in a little while we shall see Him as He is. Here He is veiled, but the veil grows finer year by year; a sense of nearness, a consciousness of relation to Him, grows so lively and so sensible, that it turns all the balance of the heart away from the world and from self to Him, our only Lord, "Whom not having seen you love, in Whom also now, though you see Him not, you believe, and believing shall rejoice with joy unspeakable," (1 St. Peter i. 8,) waiting for the time when the veil shall melt away and you shall see Him face to face.



THE HOLY ROSARY.

By the Very Rev. Arthur Ryan.



YOU have heard that our Holy Father, the Pope, has preached a crusade. It was time. In the Eternal City of Rome, he, the Vicar of Christ on earth, has been subjected to injustice and indignity.

The Church of God there, at its centre, has been put aside by the powers of the State, has been robbed of possessions which it held by titles the strongest and most ancient in Christendom, and has been thus, as far as it could be, crippled in its executive, as it has been dishonored in its Head. It was time, I say, for the millions of the Church of Christ to rouse themselves and do battle for their sacred rights; and the voice of Leo has proclaimed the meaning and manner of the struggle. We are to fight. We are to prove ourselves loyal Christian warriors. And we arm ourselves, as our leader has armed himself, with the weapon of a thousand battles, the weapon that has never known defeat—the beads of the Holy Rosary.

We may have heard of an instructive fact connected with a great and protracted war that horrified the world some years ago. The fact was this: that the beaten army had, as was afterwards fully proved, the better weapon. Why then were they defeated—for they certainly did not lack courage? Because they did not know how to *use* their terrible rifles. They fired into the air, and ten thousand rounds of ammunition would be spent with little or no result. Now let us learn from that a lesson. Our weapon is good. There can be no mistake about that. It is better than any that can be brought against us. But we must use it aright if we would win with it. Let us now have, as it were, a practice-drill with it, that we may learn its full power, and wield it in defence of the Church, and in our own behalf, with full success.

You have been often told that the Rosary occupies among the devotions of the Church a remarkable position in uniting the two great forms of prayer, mental and vocal. The Fifteen Mysteries

of the Life of Jesus and of His Blessed Mother are so many short meditations proposed to us; and in dwelling on these great incidents of our Redemption, in drawing from them pious affections and resolutions, consists the mental prayer of the Rosary. The vocal prayer, which is the second essential part, is made up, as you know, of the familiar Our Father, Hail Mary, and Glory be to the Father. Now the Rosary proper, as commended by our Lady to St. Dominic, and as indulgenced by the Church, unites these two forms of prayer together, weaving, if I may so speak, one in through the other. To the poor and utterly illiterate the mental part is not required for the Indulgence—they have had a special grant from Pope Benedict XIV. But to almost all of us, who are instructed in the method of prayer and in the several Mysteries of our Redemption, this union of the *Paters* and *Aves* with the consideration of the Mysteries is essential, and without such union we do not gain the Rosary Indulgence.

But how shall we unite our meditation on the Mysteries with our devout recital of the prayers? How shall we with any success say one thing while we think another? (I am putting, you see, the objection as no doubt it is often put by most earnest souls.) Well, there is nothing easier. In fact, the difficult task would be to say this Psalter of Mary, these hundred and fifty *Aves*, without the interest and constant change added by the fast-succeeding mysteries. Such a form of prayer, St. Liguori says, might well be called most difficult—to many almost impossible. But once throw upon the *Paters* and *Aves* the light of the Mysteries, and monotony and dulness vanish, and the Rosary appears in its true beauty and attractive simplicity.

I said that this should be a sort of drill: so let us take to-day the first division of the Holy Rosary, and see how we can unite to the contemplation of its Five Joyful Mysteries, the devout recital of the prayers upon the beads.

You are familiar with Rosary cards, or tickets, as they are sometimes called. Did you ever see such a card without a picture? Very seldom, I think. That picture is most important; for in our minds we must have before us, that we may contemplate it, a picture, vivid and life-like and actually present to us, of the scene commemorated in the Mystery. With that scene before us, with the holy personages whom we address taking part in it, or, with us, contemplating it, we recite our decade.

I.—THE JOYFUL MYSTERIES.

First Joyful Mystery.

THE ANNUNCIATION.

It is the First Joyful Mystery, the Annunciation. See Mary, the holy maiden of Nazareth, saluted by Gabriel the messenger from God. Contemplate her humility, chastity, resignation to God's will: his reverence before the Queen of Angels, the Mother of his God.* And then adore the Word made flesh, the fruit of Mary's womb, Jesus, God with us. O how easily do we, in presence of such a scene, and with hearts moved to their depths by such a mystery of love, how easily do we begin our decade! "Our Father, Who art in Heaven, hallowed be Thy name," hallowed for sending that Angel to that Virgin, hallowed for not sparing Thy only-begotten Son, sending Him down to be made flesh! "Thy Kingdom come," it *has* come to us with Jesus Incarnate; "Thy will be done," it *is* as perfectly done "on earth," by Mary, "as it is in heaven. Give us this day our daily bread," canst Thou refuse us anything after giving us Thy Son? "And forgive us our trespasses," ah, our sins of pride so unlike this humility of the Word Incarnate, of Mary, of Gabriel: our sins of selfishness, so unlike this Maiden's chaste confusion: Forgive us these trespasses "as we forgive them that trespass against us; and lead us not into temptation but deliver us from evil," the temptation, the evil of such sins "Amen."

And then we begin our *Aves*. Using the very words of that Angel of God, we salute our Blessed Lady: "Hail Mary, full of grace," of humility, resignation, chastity, "the Lord is with thee," by His grace before, by His Incarnate presence after thy *fiat*; "blessed art thou among women," how

blessed, when angels and men, and all generations call thee blessed! "and blessed is the fruit of thy womb, Jesus," now made flesh of thy pure substance. "Holy Mary, Mother of God," (Ah, see her there, in the first moment of her maternity!) "pray for us sinners" by pride, by self-will, by impurity, pray for us and shield us against these sins, "now and at the hour of our death, Amen." "Glory be to the Father," Who has sent His Son on earth to be the Son of Mary. "And to the Son," "Who has said: A body hast Thou prepared for Me, behold I come: "and to the Holy Ghost," by Whose ineffable operation of love, this mystery was wrought.

Glory be to Father, Son, and Holy Ghost, for this joyful mystery of the Incarnation, "as it was in the beginning, is now, and ever shall be, world without end. Amen."

I would ask you, is that dry or difficult? Of course it takes more time to say these things than to think them. And I need not add that, since the depth of each Mystery is infinite, so may be the application to it of the prayers—so that no two of our Rosaries need be alike, but may be even going further and further into the sweetness of these sacred scenes, adding fruit upon fruit of pious affection and resolve, building up our lives in the spirit and practice of Christianity, and unfolding to us more and more the beauties of Christian doctrine.

Second Joyful Mystery.

THE VISITATION OF ST. ELIZABETH.

But let us pass on to consider the Second Joyful Mystery of the Holy Rosary, the Visitation of Mary to Elizabeth. The scene embraces the home at Nazareth, whence the Virgin Mother "set out with haste;" the long journey of close on one hundred miles to the mountain country of Hebron; the salutation of Elizabeth to the Mother of her Lord; the joyous recognition by the yet unborn Precursor of the hidden presence of the Saviour Whom he was to herald. It is a visit of charity. Ah, how unlike some of *our* visits, when with bitterness in our hearts and ill-natured gossip on our tongues, we carry sin and detraction into the homes of our friends; where our salutations are hollow, our motives selfish, our sympathy feigned, our

visits a curse and not a blessing! Let us watch that visit of Mary, praying as we watch: "Our Father, Who art in Heaven, hallowed be Thy name," for Thy love has come on earth, and is hastening this Maiden Mother's steps. "Thy Kingdom come," the kingdom of charity in deed and word. "Thy will be done on earth," in such offices of unselfish kindness, "as it is in Heaven," the realm of love. "Give us this day our daily bread," and may we in our charity break it with those that need it. "And forgive us our trespasses" against Thy law of brotherly love, "as we forgive them that trespass against us," giving us by their offence a chance of Christian forgiveness; "and lead us not into temptation, but deliver us from evil," the temptation of saying hard things and doing evil things to our brethren. "Amen."

"Hail Mary, full of grace," and bearing in thy chaste womb, along that weary journey, the Author and Giver of all grace, "the Lord is with thee," as He is with me when I rise from the altar rails after Communion; as He is with the priest who bears Him in His loving visitation to the sick and dying; "blessed art thou among women, and blessed is the fruit of thy womb, Jesus," blessed and welcome His visit to our hearts and to our homes. "Holy Mary, Mother of God, pray for us sinners," who have so often been uncharitable visitors, bearing with us curses and not blessings, "now and at the hour of our death," that hour in which we hope for this visit to our death-beds, to be our Viaticum in our long journey. "Amen."

Glory be to the Father, Son, and Holy Ghost, the spring and fountain-head in heaven of all true charity on earth. Amen.

Third Joyful Mystery.

THE NATIVITY OF OUR BLESSED LORD.

In the Third Joyful Mystery the scene is so familiar that I need not describe it in detail. Which of you cannot place himself within the stable of Bethlehem, before Mary and her new-born Child? Look at the contradiction there of all worldiness; see how Jesus chose, instead of riches, the most utter poverty; instead of honor, the humiliation of an outcast; instead of comfort, the rigors of a manger. For such mercies how easy to hallow the

name of our Father in heaven Whose Kingdom has come to break down the pride of the kingdom of earth, Whose will has been done when it was so hard to do. In Bethlehem, the House of Bread, we may well beg for our daily bread, ask for forgiveness for our trespasses against the poverty, humility, and self-sacrifice of this little Babe, and for grace to withstand the temptation of a world offering us evil under the guise of good. And how often have we addressed to the Mother there, as she bends over her precious Babe, the words of the Hail Mary. How full she is of grace; how near her Lord lies to her; how blessed among women despite her poverty and houselessness, as she adores with Joseph and the Shepherds the fruit of her womb. "Holy Mary, Mother of God, pray for us sinners," who lay such store by riches, honors, and pleasures, but who see their true value measured in this stable, pray for us poor wordlings "now and at the hour of our death," when the hollow world will burst and vanish, "Amen." And with the choiring angels we join our *Gloria* to God in the highest, to Father, Son, and Holy Ghost; for the peace and joy of the mystery of Bethlehem.

Fourth Joyful Mystery.

THE PRESENTATION OF THE CHILD JESUS IN THE TEMPLE.

In the next mystery, the Presentation of the Child Jesus in the Temple, we have much sorrow mingled with our joy. For look at that aged Simeon, as he receives the Infant reverently into his arms. His aged face is radiant; for his eyes have seen Salvation, the light of Gentiles, the glory of Israel. Yet is he sad the while; and when he speaks it is to prophesy the sign of contradiction and the sword of sorrow. Forthwith, through Mary's heart, that sword has pierced; her first of Seven Dolours has come upon her; she is even now the *Mater Dolorosa*. She sees in the little One the Victim for Sacrifice, and knows that she must nourish Him and care for Him, only that in time she may give Him into ruthless hands, which will nail Him to a Cross. That Presentation is for her no mere form; she goes in obedience to a law which she might claim to be exempted from; but her obedience is generous. In the presence of that solemn act we

recite our *Paters* and *Aves*. "Our Father, Who art in Heaven, hallowed be Thy name," for accepting this little Victim here presented as our Saviour. "Thy Kingdom come, Thy will be done on earth as it is in Heaven;" may our generous obedience prove thee to be King of our hearts; "Give us this day our daily bread," for day by day Thy Son is presented to Thee in Thy Temples under the form of bread, "and forgive us our trespasses," our want of obedience, of generosity, "as we forgive them that trespass against us," ah how little are their offences against us when compared with ours against Thee! "and lead us not into temptation, but deliver us from evil," especially from ungenerous disobedience.

"Hail Mary, full of grace," and now it is the grace of the first sorrow, "the Lord is with Thee," thy Victim presented to the God of Justice, "blessed art thou among women," most sorrowful woman of all, "and blessed is the fruit of thy womb, Jesus," set for the rise and fall of many, and for a sign to be contradicted. "Holy Mary, Mother of God, pray for us sinners"—ungenerous, disobedient sinners, "now and at the hour of our death," when we shall, like Simeon, sing our *Nunc dimittis*. "Amen."

Glory be to the Blessed Trinity, to the Father, Son, and Holy Ghost—the glory of the generosity and obedience of Jesus and Mary in the presentation in the Temple.

Fifth Joyful Mystery.

FINDING OF THE CHILD JESUS IN THE TEMPLE.

The last Joyful Mystery is again one of Mary's Dolours. For, before finding the child Jesus in the Temple, she has for three days sought Him, sorrowing. Again, it is a scene we are familiar with. The noble Boy, seated in the Temple of Jerusalem, surrounded by the Doctors of the Law, whom He is teaching by His questions. We love to think of the joy of Mary and Joseph, when at last, through their tears, they see their lost Jesus. And we have laid many a time to heart His answer to His Mother's loving remonstrance: "Didst thou not know that I must be about My Father's business?" "Our Father," we say for His Father is also ours, "Who art in Heaven, hallowed be Thy Name,"

may we be faithful in honoring that name in our temples! "Thy Kingdom come, Thy Will be done," Thy business which we must be about, "on earth as it is in heaven. Give us this day our daily bread"—may we be taught by Thy Son, and our souls nourished with the bread of this heavenly teaching; forgive us our carelessness in doing Thy business, in listening to the teaching and questioning of Thy Son; "and lead us not into temptation"—of sloth, of wilful ignorance, "but deliver us from evil"—from ever losing Thee through our own fault, or, having lost Thee, from failing to seek Thee sorrowing. "Amen."

"Hail Mary, full of grace, the Lord is with thee" once again to comfort thee and reward thee for thy loving and sorrowing search; "blessed art thou among women"—how the doctors must have thought thee blessed! "and blessed the fruit of thy womb, Jesus:" "Holy Mary, Mother of God" and made by Him Mother of sorrows, "pray for us sinners," that we may seek and find Jesus, "now and at the hour of our death, Amen." Ah, may we *then* have faithfully done our Father's business!"

Glory be to that Father, Who will so amply reward our faithful service: Glory be to that Son, our model, our teacher, in the one business necessary: Glory to the Holy Ghost, by Whose grace and guidance we shall find Jesus when we return to Him from our ways of sin, by Whose strength we shall come to give to the Adorable Trinity the glory that "was in the beginning, is now, and ever shall be, world without end. Amen!"

I know many of you say the Rosary thus. To you it is the light and comfort of your lives. It is easy to see that you will live and die faithful to your beads. To some of you this may be, what at one time or other it has been to all, a revelation of the real nature of this glorious prayer. You now know the true way to use this weapon put into your hands by the Holy Father. Some of you see, perhaps, that through years past you have but half known and half used the Rosary of the Blessed Virgin. Others, perhaps, see now, for the first time, how easy and sweet is meditation on these saving mysteries; how naturally the prayers lend themselves to the contemplation of the scenes; and what a harmonious union is here effected between

the highest form of mental and of vocal prayer. Say your Rosaries through life, mindful of this lesson, and you will win your own victory, the victory whose prize is heaven. Say your Rosaries thus during this month (the month of October) especially, that you may successfully defend the Church of God, and win for Christendom her protection who is "terrible as an army set in battle array." Queen of the Most Holy Rosary, pray for us.

II.—THE SORROWFUL MYSTERIES.

Even into the Joyful Mysteries of the Rosary we have found that sorrow has entered in, and so far that the last two of those Joyful Mysteries contained two out of the Seven Dolours of Mary. We now come to the mysteries of sorrow unmixed with aught of joy—the sorrow whose gloomy depths shrouded both Son and Mother, and the contemplation of which should be the chastening sorrow of our lives. In our preparation of heart for the reflection and recitation of this part of the Holy Rosary, we should pray that God would fill our hearts with sympathy for the two great Sufferers whom we shall watch from Gethsemani to Calvary, and with lively contrition for the sins that have caused the Son and Mother such exceeding sorrow. In such a disposition of mind and heart let us enter the First Sorrowful Mystery of the Rosary, the Prayer and Bloody Sweat of our Lord in the Garden.

First Sorrowful Mystery.

THE AGONY IN THE GARDEN.

The gloom of night is over Jesus, as with Peter, James and John, the chosen witnesses of His glory on Thabor, He enters the Garden of His Agony. Over against Him is the City, where the traitor and the other plotters are already busied over the preparation of His arrest. See Him as, a stone's cast from the weary Apostles, He falls on His knees, and then forward and flat upon His face on the ground. His Father in heaven is laying on Him the iniquities of us all. Listen to His prayer: "My Father, if it be possible, let this chalice pass from Me—not My will but Thine be done." See how He is abandoned by His Apostles in this supreme hour, by His sleeping Apostles: hear Him again and again praying the self-same word.

See how the force of His agony, and the weight of our sins are forcing the Blood from every pore, till His garments are crimsoned, and It runs in drops down to the ground. "My Father, . . . Thy will be done!" "Our Father Who art in heaven, hallowed be Thy Name" for accepting this awful sorrow for sin as an atonement for our hardness of heart: "Thy Kingdom come." Ah, may something of this sorrow come to us! "Thy will be done"—the prayer, oft repeated, of Thy Son prostrate there in agony. "Give us this day our daily bread"—the daily bread of sorrow for sin—abiding sorrow for our trespasses: forgive us, Lord, "as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil"—from the sin that crushes Thy Son to the earth there in the Garden. "Amen."

And knowing how every pang of the Heart of Jesus found a response in the breaking heart of Mary, from whom no part of her Son's Passion was concealed, we address our Sorrowful Mother with deepest compassion and contrition; "Hail Mary, full of grace," and filled as with a sea of sorrow, "the Lord is with thee," crushing thy pure heart that ours may be moved to grief for our sins; "blessed art thou among women, and blessed is the fruit of thy womb, Jesus."—Ah, there lies that fruit upon the crimsoned earth, the blessed fruit of thy womb! "Holy Mary, Mother of God, pray for us sinners"—whose sins are doing this to Him and to thee. "Now and at the hour of our death:" may the thoughts of this Agony of Jesus stay us up in our agony when the vision of our sins shall force the death-sweat out upon our brow, and crush our failing hearts—pray for us sinners, *then*.

"Glory be to the Father, to the Son, and to the Holy Ghost," for the mercy here shown to poor sinners, for the acceptance of this agony of sorrow from the Sinless One of expiation of the callousness of sinners.

Second Sorrowful Mystery.

THE SCOURGING OF OUR LORD AT THE PILLAR.

Our Lord is scourged. It is the Second Sorrowful Mystery, and the awful scene is one that has, I trust, often moved us to sorrow for our sins, so terribly avenged upon the innocent flesh of

Jesus. Look at the scourges, with their horrible knots, their knots of lead, their tough, lithe lashes. See the merciless soldiers, devil-possession now. And *listen*. . . . And this is for my sin: He is innocent. It is I that ought to be there bearing the anger of my outraged God. "Our Father, Who art in heaven, hallowed be Thy Name" in this awful Mystery of Justice wreaked on my sin, and of mercy shown to me; "Thy Kingdom come, Thy will be done," ah, may I bear the chastisements it is Thy will to send me:—so light compared to *this*! "Give us this day our daily bread," and with it the grace of daily mortification, "and forgive us our trespasses"—our deliberate venial sins, when with Pilate we have said: I will scourge Him and let Him go—forgive us as we forgive all who have ever by Thy permission scourged us; "And lead us not into temptation" of thinking lightly of venial sin, "but deliver us from evil," from pampering this sinful flesh of ours, "Amen."

"Hail Mary," ah, Mary, to think of saluting *thee* here, in presence of thy Jesus, torn from head to foot by those demons—"the Lord is with thee," loving thee beyond all, yet letting every one of these lashes fall upon thy heart. "Blessed art thou amongst women," in the fulness of thy resignation most like the blessed fruit of thy womb, Jesus.—See that fruit *now*! "Holy Mary, Mother of God, pray for us sinners," whose sinful hands have again and again raised high the scourge, pray that we may have a horror of all venial sin, of all un-Christian and luxurious self-indulgence, "now and at the hour of our death. Amen."

Glory be to the Adorable Trinity in presence of this scourging of the Son of God, and may we daily give that glory to Father, Son, and Holy Ghost by our lives of contrite penance.

Third Sorrowful Mystery.

JESUS CROWNED WITH THORNS.

In the next Sorrowful Mystery we contemplate Jesus crowned with thorns, throned in mockery and saluted as King of the Jews. See His meek form there, clothed with the purple cloak through which the Blood from those mangled shoulders is fast soaking. See that crown of torment, from which the crimson gouts are pouring down the weary Face

into which those frantic men are casting their de-filement. Ah, let us who love honor, and are sensitive about our dignity, look *here*, as we tell our beads. "Our Father Who art in heaven, hallowed be Thy Name," may we honor Thee in atonement for this hideous dishonor done to Thy eternal Son! "Thy Kingdom come," for King of Kings Thou art, and He too Who bears the mock honor of a King; "Thy will be done on earth as it is in heaven," in dishonor and humiliation here, in exaltation there. "Give us this day our daily bread," for humility is indeed the daily bread of a Christian soul. "And forgive us our trespasses"—our hasty resentment of insults, our proud assertion of our rights—"as we forgive them that trespass against us; and lead us not into temptation" of such angry self-defence, "but deliver us from evil. Amen."

And as we think of this heartrending scene revealed to the gentle Mother who has honored that Son from the moment she knelt to worship Him in Bethlehem, can we withhold our deep compassion while we say, "Hail Mary, full of grace, the Lord is with thee"—and thou art with Him, thy Lord and Son in the bitter humiliation of this hour—"blessed art thou amongst women and blessed is the fruit of thy womb, Jesus"—blessed shall we be if, for His sake and thine, we welcome humiliations and lovingly bear insults and derision. "Holy Mary, Mother of God, pray for us sinners," who by our pride have joined these mockers of our Saviour, "now and at the hour of our death" our last great humiliation. "Amen."

And, as we look for the last time at that mock glorification of our Lord, do we find no reason for special fervor in our cry: "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen!"

Fourth Sorrowful Mystery.

JESUS CARRYING HIS CROSS.

As we pass to the next decade we find ourselves in presence of Jesus, carrying His Cross. We have often accompanied Him on that way of the Cross. In the scenes, or stations, found depicted in even our humblest chapels, we have been made

acquainted with all that Scripture and tradition have preserved of the manifold afflictions of that last journey of our Blessed Saviour—of the Cross that three times crushed Him to the ground by its weight; of the lamentation of the women; of Simon and Veronica; and most touching of all, of His meeting, on the way, Mary, His Mother. We, who have all of us to bear our cross along our own *Via Dolorosa*, we should love the comfort of this decade of the Rosary, while we walk for a time with our burthen on us, in the footsteps of Jesus carrying His Cross. "Our Father, Who art in heaven," Whose mercy to us is often measured by the weight of the cross we bear, "Hallowed be Thy Name, Thy Kingdom come," to us in patience beneath our cross, "Thy will be done," whatever the load it lays upon us to bear: "Give us this day our daily bread," for patience we shall want now and always; "and forgive us our trespasses"—our want of resignation, of courage beneath our crosses, our refusal to bear them in Thy Son's steps—forgive us "as we forgive them that trespass against us," when they lay, by Thy permission, the cross of their injustice or unkindness or severity upon us; "and lead us not into temptation, but deliver us from evil"—from having to bear a cross while losing by impatience all its merit and the company of Jesus.

Then, watching the Sorrowful Mother as she meets her Son cross-laden on His way to Calvary, we say our compassionate *Aves*. "Hail Mary, full of grace, the Lord is with thee"—how sad that He, thy Son, should be with thee *here* and in this plight! "blessed art thou amongst women"—thy sorrow the measure of thy blessedness, "and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners"—that we may be patient—"now and at the hour of our death," when the heaviest cross shall be at last laid down, and the longest road shall end.

Glory be to the Father, Who laid this Cross upon His Son; Glory be to the Son, Who bore it giving us an example that we should follow in His steps: Glory be to the Holy Ghost, by Whose grace and comfort we shall bear our crosses bravely until this world of patient suffering shall pass into the joys of the world without end. Amen.

Fifth Sorrowful Mystery.

THE CRUCIFIXION AND DEATH OF OUR LORD.

We have come here to Calvary. It is there we contemplate the last and crowning mystery of sorrow: the Crucifixion and Death of our Lord. If we want to be moved to contrition for our sin, let us say this decade well. If we want the spirit of self-sacrifice in God's service, let us look at this awful self-sacrifice of Jesus for us. If we want to know what unrepentant sinners shall suffer—what shall be done in the dry wood, fit for the fire, let us consider what fiery torments the innocent Son of God suffers—let us see, as He has bid us see, what has been done in the green wood. If, in fine, we want to see how far the Sacred Heart of Jesus has loved us, and how fully the Immaculate heart of Mary has shared that love, let us see that heart opened for us upon the Cross, and the mother's heart broken for us beneath. "Our Father, Who art in heaven, hallowed be Thy Name," for this is the only Sacrifice, the only Victim worthy of Thee, and able to repair the dishonor done to Thy Name by sin. "Thy Kingdom come," Whose standard is the Cross, whose loyal subjects are those who crucify the flesh with its vices and lusts. "Thy will be done on earth" by the lovers of the Cross of Christ, "as it is in heaven" by all who in that sign have conquered. "Give us this day our daily bread;" may we love that unbloody Sacrifice daily offered in our midst, in which the Sacrifice here consummated on Calvary is renewed to the end of time. "And forgive us our trespasses," forgive us as we kneel at the pierced feet of Jesus, Thy dying Son, "as we forgive them that trespass against us," as Jesus forgave those that nailed Him to that Cross; "and lead us not into temptation, but deliver us from evil," from ever crucifying Thy Son afresh by mortal sin. "Amen."

And to her that stands there by that Cross, given us to be our Mother by Him Who hangs upon it: "Hail Mary, full of grace, the Lord is with thee," giving thee not only this unspeakable affliction, but also strength to bear it, and to stand there, the Valiant Woman as well as the Sorrowful Mother. "Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus," hanging now above thee, the fruit of that shameful tree. "Holy

Mary," most sorrowful, "Mother of God," and henceforth our Mother also, "pray for us sinners," who lament our sins with Magdalen beneath this Cross: "now, and at the hour of our death." O Mary, stand by us when we are dying, as thou didst stand by thy dying Jesus! Show us then this mystery of sorrow, that it may bring us comfort in our hour of dereliction, and that with the crucifix in our hands and the love of the Crucified in our hearts, we may, in perfect hope and peace, commend our souls into the outstretched arms of our Saviour. "Amen."

Glory be to the Father, Son, and Holy Ghost, for this work of our Redemption, for the sorrow that has brought us joy, and the death that has brought us life; as it was in the beginning, before sin brought death; as it is now, that one Death has conquered sin: as it ever shall be, when sin and sorrow and death shall be no more, world without end. Amen.

Think of the effect upon a Christian's life of these Five Sorrowful Mysteries of the Rosary, reflected upon thus week by week and year by year. Of course no one will, as a rule, unite in one *Pater* or *Ave* all that I have said of each mystery. But even if *one* such thought were allowed to throw its light upon each decade, one virtue to be asked for, one sin to be deplored, would not the Rosary be the treasure of our lives? If we have sorrow, our cross to bear, our passion to overcome, where shall we more readily find sympathy and help and strength, than in these Sorrowful Mysteries of the Rosary? One decade, devoutly said, would often bring peace to our troubled minds, contrition to our hard hearts, and the help of Jesus and Mary to our failing steps. Let us pray with our Holy Mother, the Church, "that by meditating on these Mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through Jesus Christ our Lord. Amen."

III.—THE GLORIOUS MYSTERIES.

Glory is the end of the just. Through much tribulation they enter it. So it is with Jesus, so it was with Mary. Their lives were mysteries of sorrow. Even in the joyful scenes with which our Rosary opened, we found there was much sadness; and the gloom grew to utter darkness as it gathered

round the Man of Sorrows and the Mother of Sorrows in the mysteries from Gethsemani to Calvary.

First Glorious Mystery.

THE RESURRECTION.

But not for ever does the shadow rest on the Son of God and on His blessed Mother. The morning breaks after the dark night, and it is Easter morning. See the tomb, where on Good Friday evening the Body of Jesus was laid, dead and cold: see that tomb now, radiant with light, the resting-place of white-robed angels, and that Body, risen glorious and immortal, victorious over death, dispelling for ever the darkness of the grave. Let us feast our souls upon the glory of that scene, for here is the foundation of our faith. "Our Father Who art in heaven, hallowed be Thy Name," hallowed in the Resurrection of Thy Son. "Thy Kingdom come," Thy bright reward for sorrow borne for Thee; "Thy will be done on earth as it is in heaven." May we too rise from sin and walk in newness of life. "Give us this day our daily bread," a lively faith in our risen Saviour, "and forgive us our trespasses," our cold, unfruitful faith, our un-Christian fear of death, "as we forgive them that trespass against us; and lead us not into temptation," especially against our faith, "but deliver us from evil," from our sinning against the light of this Easter morning. "Amen."

Our last Hail Marys were most sorrowful *Aves* to the Mother standing by her crucified Son; but now they are joyous congratulations to the happy and ever-glorious Mother whose Son returns to her more beautiful than ever, His face glowing with love, His wounds all turned to brightness—her joy and glory to all eternity. As we see that meeting, how gladly our *Ave* comes! "Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women;" how blessed, this bright Easter day! "And blessed is the fruit of thy womb, Jesus," the first-fruit of them that sleep come to show poor shuddering souls the blessing of the grave. "Holy Mary, Mother of God"—at last thy Motherhood brings thee joy untouched by sorrow; "pray for us sinners, now, and at the hour of our death," when the thought of this glorious mystery will rob death and the grave of their terrors. "Amen."

"Glory be to the Father, and to the Son, and to the Holy Ghost," the glory of the risen Son of God, "as it was in the beginning, is now, and ever shall be, world without end. Amen."

Second Glorious Mystery.

THE ASCENSION.

When next we see Jesus and Mary, in the Second Glorious Mystery, they are the centre of a group upon the summit of Mount Olivet. The Apostles are there listening to the last words of their Master. His time for going in and out among men is ended—His days of weariness and sorrow are past. From this high mount he looks upon the garden of His Agony on the slopes beneath Him, on the city that cast Him out lying across the valley, and without its walls the place of Calvary. The time has come for Him to leave the vale of tears and to go to His Heavenly Father's Kingdom, and as He is yet speaking to His Mother and His disciples, He slowly rises from their midst. With straining eyes and hearts stilled with awe, they watch His ascending form, till a cloud receives Him out of their sight. Let us too watch Jesus ascending from earth to heaven, from toil to rest, entering in at the gates that He has opened by His death, and, amid the jubilee of expectant angels, taking His seat at the right hand of His Father—the human body, the fruit of Mary's womb, for ever the joyous vision of the saints—our joy too when our happy ascension day shall come. With hearts full of that blessed hope we tell our beads: "Our Father Who art in heaven," where Jesus now has joined Thee, "hallowed be Thy Name; Thy Kingdom come." May *we* come to Thy bright Kingdom whose gates receive the Master in Whose steps we tread. "Thy will be done on earth as it is in heaven," and may our hope of heaven encourage us to do Thy will. "Give us this day our daily bread," in the strength of which we shall walk to the mount of God, "and forgive us our trespasses"—our hopeless forgetfulness of heaven, our contentment with pleasures of earth—"as we forgive them that trespass against us; and lead us not into temptation." Father, keep us from temptations to despair! "but deliver us from evil," from the only true evil that will stop our entry into heaven. "Amen."

And looking from Jesus ascending, to Mary remaining on Mount Olivet, happy in the fulness of her hope, we say: "Hail Mary, full of grace," of hope and peace after all thy sorrow, "the Lord is with thee, blessed art thou among women," now that Jesus has gone up to heaven the most blessed being on earth, "and blessed is the fruit of thy womb, Jesus," sitting at the right hand of the Father. "Holy Mary, Mother of God," Mother on earth of thy God in heaven, "pray for us sinners," that like thee we may live and die in hope; pray for us, remain with us "now, and at the hour of our death. Amen."

The gates of heaven are open, and we join in the angelic song: "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen." O bright mystery of hope, may our loving meditation on you be a light upon the sad days of our sojourning here!

Third Glorious Mystery.

THE DESCENT OF THE HOLY GHOST.

In the Third Glorious Mystery of the Rosary, the descent of the Holy Ghost upon the expectant disciples, we miss from the scene, for the first time, Jesus Incarnate. His Comforter here takes His place. As the life of Jesus in the flesh was the work of the Holy Ghost, so is the life of Jesus in His mystic body, the Church, His new birth in the upper room of Jerusalem, the work of the same Holy Spirit. How gratefully we should watch this scene. See the Apostles and disciples, with the Holy Mother in their midst; the body of the Church of God waiting, as it were, for the breath of the Holy Spirit to give it life. Hear the rushing of that mighty wind, the breath of God, filling the whole house as His presence is to fill the universal Church. See the tongues of flame—symbols of Christian zeal and truth and courage; see the wondrous change already wrought, as the doors of that upper chamber open, and strong with the strength of God, that little band goes forth to conquer the world. "Our Father who art in heaven, hallowed be Thy Name, Thy Kingdom come;" may it extend to every corner of the earth to which has gone forth the sound of that day of

Pentecost. "Thy will be done," by the grace of Thy comforting Spirit, "on earth as it is in heaven. Give us this day our daily bread," give peace to the Church, zeal to its ministers, loyalty to its people; "and forgive us our trespasses," our sloth in bringing souls to Thee, our cold, half-hearted devotion to Thy cause, "as we forgive them that trespass against us." Ah, what loyal support *we* expect when our own interests are at stake! "And lead us not into temptation," may we never grieve the Holy Spirit by our lukewarm Catholicity; "but deliver us from evil. Amen."

"Hail Mary," the central figure in that upper chamber, the joy and powerful protector of the nascent Church. Hail "full of grace, the Lord is with thee," to make thy fulness yet more full; "blessed art thou among women and blessed is the fruit of thy womb, Jesus," Who has kept His promise and sent His Comforter on earth. "Holy Mary, Mother of God," and Mother of His holy Church, "pray for us sinners," thy children longing to see thee and to feel thee near, "now and at the hour of our death"—when we shall want that Comforter, and thy presence by us, Mary.

"Glory be to the Father, and to the Son, and to the Holy Ghost," the glory rendered by the never-failing Church, "as it was in the beginning, is now, and ever shall be, world without end. Amen." Should we not love thus to recall the presence of the Comforter on earth: His presence in the Church, teaching her all truth: His presence in our souls, by the double grace of Baptism and Confirmation? We are too apt to forget the Holy Ghost, Whose temples we are. Let us then ask Him that He would warm our hearts and enlighten our minds and recall our wandering thoughts whenever we recite the third Glorious Mystery of the Rosary.

Fourth Glorious Mystery.

THE ASSUMPTION OF OUR BLESSED LADY.

Twelve years—or, as some think, more—divide the mystery of Pentecost from the mystery of Mary's Assumption into heaven. For those years has she been the precious treasure of the Church of Christ on earth. He can spare her no longer; she must come to Him to take her place at His side as Queen

of Heaven. And so she lies down to die. It is not that her sixty years have worn her, but her love for the Son that died for her makes her die for the love of Him. And since the grave could not hold the fruit of Mary's womb, so neither can the grave, into which she is reverently laid, remain long closed above her pure body. Behold her on the bright day of her Assumption from earth to heaven. See the choirs of angels as they meet her, hailing her Queen of Angels, and conducting her to the gates of pearl. How full of gratitude for this glory of our Mother should our filial hearts be as we pray: "Our Father, Who art in heaven, hallowed be Thy Name," for this triumph of our sweet Mother. "Thy Kingdom come, Thy will be done on earth as it is in Heaven;" she did Thy will most perfectly on earth, she is now nearest to Thee in heaven. "Give us this day our daily bread"—that Bread of Life which is, even to the poor bodies that receive It, the seed of immortality, the title to an assumption some day into heaven. "And forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation," to carelessness in our Communion, to a want of reverence towards these bodies that so often bear the Body of Jesus, the pledge of their future glory; "but deliver us from evil. Amen."

And watching that loved form, as Christian art has often pictured it, rising amid choiring angels from this world of sorrow and death to the realm of joy unending, we join our salutations with those of the heavenly spirits, saying, with hearts of gladness: "Hail Mary, full of grace," of grace increasing for all those sixty years, "the Lord is with thee, blessed art thou among women." Who can see thee *now*, and not call thee blessed; welcomed into thy eternal rest by the blessed fruit of thy womb, Jesus! "Holy Mary, Mother of God," happy Mother, met by thy Son, not on the way of the Cross, as once, but in the gates of heaven! "pray for us sinners," who loved thee and long to see thy sweet face up there beside thy Son; pray for us, "now and at the hour of our death. Amen."

Glory be to the Blessed Trinity, for the glory of Mary entering into the joy of that world without end. Amen.

Fifth Glorious Mystery.

THE CORONATION.

While the mystery of the Assumption brought us up to the heavenly gates, open to receive the soul and body of the Glorious Virgin Mary, the next and last mystery brings us past the shining threshold, and places us in the presence of the Eternal Throne itself, where Jesus is crowning His Mother Queen of Heaven. Who can tell the glories of that pageant! If on earth the coronation of a sovereign is so splendid, what shall we say of the coronation of the Queen of Angels, crowned by her Son, the King of kings, with the brightest diadem of glory! Let our decade in presence of that mystery of gladness be one of praise to the Eternal God for the wonderful things He has done for her, and for those who, even at a distance, have followed her in patiently suffering and in faithfully doing His adorable will. "Our Father, Who art in heaven," where Mary now is Queen, "hallowed be Thy Name, Thy Kingdom come," reign, O Lord, in our hearts now, that, like Mary, we may reign at last with Thee. "Thy will be done on earth as it is in heaven," where every one that doth that will, shall one day be crowned. "Give us this day our daily bread," the grace to persevere from day to day till the glorious day of final perseverance; "and forgive us our trespasses," for nothing of our soul's defilement can enter heaven; "as we forgive all who trespass against us," and have given us this chance of forgiving and being forgiven; "And lead us not into temptation, but deliver us from evil," the evil of forgetting, or endangering our everlasting crown. "Amen."

Our beads are nearly told. Look at this final vision of Mary. For a moment remember Nazareth and Bethlehem, Egypt, Jerusalem, Calvary. Remember the Seven Dolours, from the prophecy of Simeon to the grave of Jesus. Remember what *was*, and see what *is*. Look up, for even as we tell our beads to-day in the valley of tears, the crown that Jesus set upon Mary's brow is filling heaven with joy and brightness, and cheering the very gloom of the valley. "Hail Mary, full of grace, the Lord is with thee," thy joy, thy crown, for ever and forever; "blessed art thou among women," most blessed and most glorious of all the works of

God, "and blessed is the fruit of thy womb, Jesus." Thou hast shared His crown of shame, Mary, and thou sharest His crown of glory. "Holy Mary, Mother of God," O the thought of that Motherhood in Heaven! "pray for us sinners" that our penance may be rewarded, and our tears wiped away at last; pray for us now that we may persevere, and at the hour of our death that our perseverance may in that hour be crowned.

"Glory be to the Father, and to the Son, and to the Holy Ghost," glory to each Divine Person of the Blessed Trinity for the relation borne by each, Father, Son, and Spouse, to that Queen of Glory. "As it was in the beginning, is now, and ever shall be, world without end. Amen."

Our Rosary is ended, To the Queen, Mother of Mercy, our life, our sweetness, and our hope, we, poor banished children of Eve, have sent up our cry, our mourning and weeping, from this valley of tears. Three hundred times have we, in the course of our fifteen decades, called on her sweet name, Mary. One hundred and fifty times have we blessed the fruit of her womb, Jesus: as many times have we implored her aid now and at the hour of our death. Surely in these Hail Marys alone we have done much—enough to make us love and bless the Rosary.

But we have done more than devoutly recite our *Paters* and *Aves* and *Glorias*. We have *meditated* on the mysteries of our redemption, from the day God sent His Angel to begin the work in the annunciation of His will to Mary, down to the day when He set upon her brow the crown that was the choicest fruit of that redemption. Through joy, through sorrow, through glory, we have lovingly and watchfully followed the steps of Jesus and Mary; and now we pray "that having meditated thus on these mysteries of the most holy Rosary, we may imitate what they contain and obtain what they promise, through Jesus Christ our Lord."

Is it possible, think you, that Rosaries thus said should be fruitless? that lives in which each day has its five mysteries—yes, or even its one mystery devoutly and reverently meditated on and woven into the eloquence of the beads—that lives thus sanctified should be given over to worldliness, or

that homes in which such daily prayer, mental and vocal, has grown to be a hallowed custom, should be other than truly Christian and loyally Catholic? Impossible! The Rosary alone, said as Mary taught St. Dominic to say it, is a pledge of salvation, and the sure sign now, as it was of old, that the belief in the truths of Christianity, and the faithful adherence to those truths in practice, is quick and energetic as ever. Now we can understand to the full what an overwhelming and invincible power is in our hands when, in union with all the Christian Church, and kneeling before Jesus, the fruit of Mary's womb, we unite our minds in contemplation of these mysteries and our voices

in sending up these prayers. O the blessed Catholic Church, where victory is assured, not only by the promises of God, but also by the might of this unconquerable prayer! Truly is she, like her glorious Queen, "terrible as an army set in battle array!" Let us only move in her ranks, use her weapons, obey her leaders, and spend ourselves in her service, and we shall share in her victory against the gates of hell, and pass from her children militant in joy and sorrow to her choirs triumphant and in glory.

Queen of the Most Holy Rosary, Help of Christians, Refuge of Sinners, pray for us sinners, now and at the hour of our death. Amen.



THE HOLY ANGELS.

BY REV. R. F. CLARKE, S. J.

"He hath given His Angels charge over thee, to keep thee in all thy ways."—*Psalm xc. 11.*



THE following pages contain a brief outline of Catholic teaching on the Angels. An acquaintance with the doctrine of the Church, on this point, cannot fail to prove useful at a time when many are proclaiming, far and wide, their disbelief in everything that lies beyond the region of sense; while others are coveting and striving to enter into undue, unlawful, and unholy communion with the spirit-world. It is true that we cannot with human eyes see the Angels as they really are, for they are spirits, but they have, at times, assumed bodies, and appeared to men, when the beauty of this their outward seeming, bringing to the mind all that is pure, bright and holy, has testified to their innate glory, dignity, power and splendor.

Thus, the prophet Daniel describes the Angel that stood before him: "And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold: and his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward, even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude." Meditation and reflection on the presence of the holy Angels will counteract that tendency which there is in the heart of man to fix his thoughts and desires on what is of the earth earthly, ever to cling to the fleeting and changeable, and lead him to contemplate love, and hope for what belongs to his spiritual nature, that "life that knows no death." When we think of these heavenly spirits, we are reminded too of our Father's love, Who has sent His Angels to guide and guard us in our battle with the enemies of our salvation.

I.—The Name "Angel."

The name "Angel," in its widest meaning, is applied to all those spirits whom God has created without destining them, as our souls, to union with a body. The complete spiritual substances—to use the language of scholastics—had their virtue tried, and some of them revolted against their Creator, and were cast into hell. These are the demons or fallen Angels. Others remained faithful to God, who confirmed them in grace, and bestowed upon them the glory and happiness of heaven. These are the good Angels, these bright and holy spirits who stand round about the throne of God, offering praise, honor and benediction for ever and ever to the Lamb that was slain.

The name most frequently given to the Angels is "messenger": in Hebrew, *mal'ak*, in Greek *Angelos*, which is rendered in the Vulgate by *Angelus*, and sometimes by *nuntius*, *legatus*. Like "Apostle," it is a name denoting an office, not a nature. Thus St. Augustine says: "You ask the name of this nature: it is spirit; you seek to know its office: it is an Angel." The name Angel is applied to men; to priests, (Malach. ii. 7,) to prophets, (2 Paralip. xxxvi. 15; Agg. i. 13,) to bishops, (Apoc. i. 20,) to St. John the Baptist, (St. Matt. xi. 10,) even to Christ and the Holy Ghost, in as far as they are sent of God. The good Angels are also called the Sons of God, saints, dwellers in heaven, the army of heaven. Only three Angels have proper names assigned them in the sacred writings, Gabriel, ("God is strength,") Michael, ("who is as God?") Raphael, ("God healeth.") (Dan. viii. 16, x. 13, 21; Tob. iii. 25.) Other names are uncertain, and were rejected by Pope Zachary at the Roman Synod, in 745, and later on again at the Synod of Aix-la-Chapelle.



ADORATION OF THE INFANT SAVIOUR.

2.—The Existence of the Angels.

The belief in the existence of Angels flourished among the Jews before and after the Mosaic dispensation, consequently it could not have been derived from the Chaldees or Persians, for the Pentateuch was written before the Babylonian Captivity. Therefore, among the Jews, the error of the Sadducees, who denied that there were Angels, was remarkable. Among Christians up to the time of the Anabaptists and certain Socinians, the existence of Angels was scarcely even called in question. Protestants, however, through their denial of the invocation of the saints, frequently forget the presence of the Angels, so that not without reason, perhaps, wrote the Anglican bishop Hall: "The good Lord forgive me, for that among my other offences I have suffered myself so much to forget as His divine presence, so this presence of His holy Angels." Many rationalists, in accordance with their tenets, interpret angelic actions as purely natural events.

The Catholic doctrine upon the existence and nature of the Angels has been formulated for us by the Fourth Council of Lateran, 1215, and the Council of the Vatican, 1870, which affirm the existence and complete spirituality of these creatures of God. This doctrine is fully confirmed by holy Scripture. In the early books of the Old Testament, Angels frequently appear. When God drove Adam from Paradise, he placed before its gates the Cherubim. An Angel stands before Agar in the desert, and addressed her; two Angels come to Sodom and deliver Lot; Jacob, in his dream, sees the Angels, ascending and descending by a ladder that rose from earth to heaven. An angel appears to Balaam; an Angel, sword in hand, promises to help Josue; an Angel gives Gideon his mission.

Again, in the New Testament, we have apparitions of Angels to Zachary, to the Blessed Virgin, to St. Joseph, to the Shepherds, to our Lord after His fast and after His agony in the garden, to the holy women after the resurrection. Our Saviour Himself speaks of the Angels as ever seeing the face of His Father, as separating the good from the wicked at the last judgment. In all these instances—very many more might be cited—Holy Scripture represents the Angels as personal beings endowed with understanding and will, that

is, as gifted with a real, true personality, not as divine emanations, mere powers or ideas. Wherefore St. Augustine says: "Although we do not see Angels . . . still we know from faith that there are Angels, and we read and possess in writing that they have appeared to many, hence we cannot lawfully doubt thereon."

This belief in the existence of Angels was common to almost all the nations of the world. The Greek, the Roman, the Indian, the dweller in the woods of America, believed in Angels, or genii, or demons (*daimonas*), as they were termed by the heathen. Tertullian writes: "We affirm that there are certain spiritual substances, and the name is not new. Philosophers know of demons, for Socrates himself used to await the award of his divine mentor. The poets know of demons. Angels even Plato did not deny." Whether we consult the Bible narrative, or the teaching of the Fathers, or the constant and universal tradition of almost all peoples, we must believe in the existence of Angels.

3.—The Angel of Jehovah.

Among the apparitions recorded in the Old Testament, there are many in which he who appears is called the Angel of Jehovah. Often too the same person who has just been called an Angel is afterwards named God. The question, therefore, arises as to whether the Angel of these apparitions is God taken as the Trinity or God taken as the Son, Who is elsewhere called the Angel of the Testament. Very many of the Fathers have thought that in these apparitions it was not an Angel but God Who manifested Himself, for, they say, the person is called God and acts as God. Moreover, these apparitions served as foreshadowings of the Incarnation. St. Jerome, St. Augustine, St. Gregory have favored a different interpretation, which attributes these apparitions to the Angels. This opinion is followed by Saint Thomas and most theologians and scholastic exegetical writers. A third explanation of these apparitions under discussion is that Angels appeared, but that it was God Who spoke in them. This explanation, however, is not in harmony with the text of Scripture, according to which the words are spoken by the persons who appear.

4.—The Creation of the Angels.

Who brought these spirits into existence? St. Paul tells us: "In Him were all things created in heaven and on earth, visible and invisible, whether thrones . . . or powers: all things were created by Him and in Him." (Coloss. i. 16.) We know too from Holy Writ, that God is the author of all things, for "in the beginning God created the heaven and the earth," "He spoke and they were made, He commanded and they were created," "He that liveth for ever created all things together," and it expressly places the Angels among the works of God: "All ye works of the Lord, bless the Lord: O ye *Angels* of the Lord, bless the Lord." The fourth Council of Lateran has defined that "God created together, in the beginning of time, out of nothing, both classes of creatures, spiritual and corporeal, the angelic to wit and the material, and then the human, as a composite of both spirit and body." The Vatican Council has defined the same truth.

Origen seems to have thought that the Angels were created from eternity, a belief that does not tally with the sacred writings, which are convincing on this point. They represent eternity as belonging to God alone, and affirm that he existed before aught else was made. (Ps. xcix. 3; Prov. viii. 22; St. John xvii. 5, 24; Eph. i. 4.) The common teaching of theologians is that the Angels were created at the same time as the material world. He who should deny this, would incur the note of temerity. As to where they were created, Suarez says: "Nothing has been plainly revealed to us in Scripture, or defined in the councils, or handed down to us with common consent by the Fathers."

5.—The Number of Angels.

These Angels have been created, according to Holy Scriptures, in vast numbers. In Job xxv. 3, we read, "Is there any numbering of His soldiers?" In Daniel vii. 10, "Thousands on thousands ministered to Him, and ten hundred times a hundred thousand assisted before His throne." In the Apocalypse v. 2, "And the number of them was thousands of thousands." Thus the Creator shows forth more abundantly His greatness, magnificence, and goodness, for "in the multitude of people is the

dignity of the King." (Prov. xiv. 28.) "We cannot," says Father Faber, "meditate on the countless multitude of the Angels, without astonishment. So vast a populace, of such surpassing beauty, of such gigantic intelligence, of such diversified nature, is simply overwhelming to our most ambiguous thoughts. A locust-swarm, and each locust an Archangel; the myriads of points of life disclosed to us by the microscope, and each point a grand spirit. The sands of the seas and the waters of the ocean, and each grain and each drop a beautiful being, the brightness of whose substance we could not see and live: this is but an approximation to the reality. So theologians teach us."

6.—The Angelic Choirs.

Holy Writ teaches us that the good Angels are divided into different orders, with definite names, but is silent on what constitutes the nature of each of these orders, what their rank in the heavenly hierarchy. The Fathers also are not in agreement upon this matter. The common opinion among theologians is, that the Angels are divided into three hierarchies, each of which is sub-divided into three orders or choirs. The first hierarchy consists of Seraphim, Cherubim, Thrones; the second of Dominations, Virtues, Powers; the third of Principalities, Archangels, Angels. (Isaias vi. 3; Ezekiel x. 3; 1 Thessalonians iv. 15; Romans viii. 38; Colossians i. 16.) According to St. Thomas of Aquin, each Angel in these orders is of a distinct species. St. Gregory the Great writes: "We say that there are nine orders of Angels, because—the Sacred Scripture is our witness—we know that there are Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim, and Seraphim."

The distinction between assisting Angels (at the throne of God), and ministering Angels (to other creatures), appears to be one of offices and not of Angels, for it is probable that all the Angels at times perform either office. Raphael, the Archangel who was ministering to the son of Tobias, speaks of himself as one of the seven who stand before the throne of God. However, certain theologians think that the three highest choirs fulfil the duties of ministering Angels only mediately

through the other choirs. Yet these names are not taken from their natures, for of the assisting Angels, even the prophet Daniel says: "Thousands on thousands ministered to Him."

7.—Order Among the Fallen Angels.

There is rank or order among the fallen spirits. We read of *archai* and *exousiai* in the epistle of St. Paul to the Ephesians, and Lucifer still seems to remain the chief of the demons. "If Satan be divided against himself, how shall his kingdom stand?" But the Pharisees hearing it, said: "This man casts out devils but by Beelzebub the *prince* of the devils." "And the great dragon was cast out, the old serpent, who is called the devil and Satan, who seduceth the whole world: and he was cast unto the earth, and *his Angels* were thrown down with him." Our Lord speaks of the fire "prepared for the *devil and his Angels*." Thus in *Paradise Lost* the apostate Angel, racked with deep despair and vaunting loud, cries:

Here we may reign secure, and, in my choice,
To reign is worth ambition, though in hell:
Better to reign in hell, than serve in heaven.

8.—The Superiority of the Angels to Man.

The Angels, considered in their natural state, apart from their elevation by grace, are superior to man in his natural state. For the Angels are pure spirits, whereas man is a composite of spirit and matter. This superiority is declared in Scripture: "Thou hast made him a little less than the Angels." Though this text is applied to Christ, still it is understood of man, for if the human nature of Christ is made a little less than the Angels, much more so is that of man which is not hypostatically united to the divinity. We read in the book of Job: "There is no power on earth that can be compared with him," which text is generally understood of Satan. The Apostle, writing to the Ephesians tells them that their "wrestling is not against flesh and blood: but against principalities and powers, against the spirits of wickedness in the high places." St. Augustine says that "the angelic world surpasses in its natural dignity all that the Lord has made." We are speaking of man and the Angels in their natural state,

for by grace the Blessed Virgin is raised above all creatures.

9.—The Spirituality of the Angels.

It is certain, though not defined, that the Angels are pure spirits, *i. e.*, pure intelligences devoid of any kind of body, and without an aptitude for a natural union with a body. To deny this, would be a mark of great presumption. Before the Fourth Council of Lateran, the doctrine of the spirituality of the Angels was not clear to all, and some of the Fathers have spoken of the Angels as having bodies, while others have doubted. Others, however, have clearly professed this doctrine now general in the Church. St. Cyril argues that the Angels cannot be the fathers of the giants, "since they are without bodies." St. Ignatius of Antioch calls the Angels "bodiless natures" (*asoeatous pheuseis*), and St. Gregory Nazianzen says the angelic nature is intelligible and incorporeal (*noeten kai asomaton*). St. Gregory the Great asks if any one that is wise and right-minded "will say that the spirits are corporeal."

However, many of the Fathers are to be understood as speaking of a body improperly so termed, for some of them call every created substance a body, others call the Angels corporeal and composite in comparison with God, Who alone is absolutely simple. Upon this point the witness of Scripture is evident and unmistakable, at least to the mind of the modern Church. For though it recounts the appearance of Angels under human forms, it never assigns as natural to them union with a body, but always calls them spirits; "are they not all ministering spirits?" "Who makest Thy Angels spirits." The Bible speaks of the spirit and of the soul of man, never of the spirit of the Angels; it distinguishes them from corporeal beings. They only appear to take food. (See Ps. ciii. 4; St. Matt. viii. 16; St. Luke x. 20, xi. 26; Acts xxiii. 8; Heb. i. 14; Apos. i. 4; Judges xiii. 19, 20; St. Matt. xxii. 30; St. Luke x. 19, 20; Tob. xii. 19.) The sons of God whose union with the daughters of men Gen. vi. 2 speaks, and of, not Angels, but the descendants of Seth. The Angels are incorruptible and immortal, for death consists in the separation of soul and body. They could

cease to be only by the direct omnipotence of God annihilating them. Angels can pass with lightning speed from one spot to another.

10.—The Knowledge and Free-Will of the Angels.

The Angels are endowed with a knowledge that far surpasses human intelligence, for Christ at times, in His discourses, introduces angelic knowledge as a climax to human knowledge. (St. Matt. xxiv. 36.) By their natural powers they cannot penetrate the mysteries of grace, nor can they read the secrets of the heart, unless it please God to reveal them, for God alone is the searcher of the reins and heart. "Thou alone (O God) knowest the hearts of all the sons of men." (iii. Kings 39.) God, Whose "word is living, more piercing than a two-edged sword, and a discernor of the thoughts and intents of the heart," has not willed that man's secret thoughts should lie open to be scanned by every passer-by. "Wicked and inscrutable is the heart of all," says the Prophet Jeremias; "who shall understand it? I the Lord, searching the reins and hearts."

Future free acts also are hidden from the Angelic intellect, unless God has made them known, for such knowledge is a special mark of the divinity. "Shew the things that are to come hereafter, and we shall know that ye are gods." (Ps. cii. 20, 21; Apoc vii. 3.) When Daniel, by divine revelation, declared the dream of King Nabuchodonosor, the King cried out: "Verily, your God is the God of gods, and Lord of Kings and revealer of hidden things: seeing thou couldst discover this secret." "The truth of divination I hold to be the distinct testimony of the divinity," says Tertullian.

The Angels are endowed with free-will, for they are represented in Scripture as obeying the commands of God, (Is. xli. 23,) as capable of joys and desires, and as worthy of rewards and punishments. Moreover, some of them fell, which necessarily proves that they are free agents.

11.—Speech Among the Angels.

The Angels can speak to one another as Scripture testifies. "And they [the Seraphim] cried one to another and said: Holy, holy, holy, the Lord God

of Hosts, all the earth is full of His glory." (Is. vi. 3.) "If I should speak with the tongues of men and *Angels*." (1 Cor. xiii. 1.) "And I saw another Angel ascending from the rising of the sun, and he cried out with a loud voice to the four Angels, (Apoc. vii. 2,) "When Michael the Archangel, disputing with the devil, contended." (St. Jude 9.) They can speak therefore to God. They sing His glory, extol His power, consult His wisdom, praise His mercy. They can speak to man as the Archangel Gabriel did to Zachary and the Blessed Virgin, and the multitude of the heavenly army to the shepherds on the first Christmas. According to St. Thomas, one Angel converses with another by directing his thought to the other by an act of the will.

12.—The Trial of the Angels.

The majority of theologians teach that the Angels were created in grace. But Hugo and Richard of Saint Victor, Peter Lombard, St. Bonaventure think that for some time the Angels were left to their natural resources before they were elevated to a supernatural state. The trial of the Angels is not expressly recounted in Scripture, but that there was a trial cannot be doubted, for it is affirmed unanimously by tradition.

Moreover, it is certain that the demons were created in the beginning good, and like the holy Angels. St. Peter tells us that the demons have been cast into hell because of their sin. (2 St. Pet. ii. 4. See also St. Matt. xxv. 41; St. Jude 6.) Whence it is manifest that the good Angels could have sinned and have been submitted to a trial.

From the sin of the bad Angels, which, according to the common opinion, was a sin of pride,—“for pride is the beginning of sin,” (Eccl. x. 15,) and in the book of Tobias we read, “Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning;” and St. Paul writes to Timothy “lest being puffed up with pride, he fall into the judgment of the Devil,”—we cannot ascertain what was the nature of the trial. Probably it was not of long duration, for Scripture does not allow us to understand that any of the good Angels fell, yet supposes that the devils were consigned to hell for their first sin. (2 St. Pet. ii. 4.)

We do not know what was the number of those that fell and those that remained faithful; probably far the greater number persevered.

The good Angels, according to their diverse merits, have received heavenly rewards, and now enjoy the beatific vision through the good use they have made of grace. For in Scripture they are called the "elect Angels;" they are said "to see the face of the Father Who is in heaven;" to stand "round the throne of God," to dwell in thousands in the heavenly Jerusalem; and we know that to merit such a supernatural reward, grace is requisite, for "grace," says St. Paul, "is life everlasting."

13.—The Assaults of the Evil Angels.

It is of faith that there are demons, and that they tempt man—only, however, by the permission of God. We learn from Holy Writ that our first parents were tempted in the garden, that Christ Himself was tempted in the desert, that Satan entered the heart of Judas, that Ananias and Saphira were tempted to lie to the Holy Ghost. Moreover, the devil covered Job from the sole of his foot to the top of his head with a foul ulcer, nay, besides inflicting physical evils, he and his Angels possess the very bodies of men. (St. Matt. iv. 24, viii. 16, xii. 24; Macc. i. 32, 34; St. Luke vii. 21, viii. 2; Acts xvi. 16-18, xix. 12.)

Christ our Lord in His parables points out the machinations of the devil; the Apostles, in their epistles, warn men against the wiles of this father of lies. We have too in the Church, among her ministers, the order of exorcist and rules and prayers for exercising are prescribed by the Ritual. Tertullian, in his apology, thus publicly challenges the heathens: "Bring out someone before your tribunals who is clearly harrassed by a demon: if that spirit is hidden by any Christian to speak, so truly will he confess himself a demon, as elsewhere he falsely will give himself out to be a god."

Many theologians hold that to each man a demon is deputed. However, it is the more common opinion that all temptations do not come directly from the devil, but also from man himself, who, in his trial-state, has

A traitor nestling close at home,
Connatural, who with the powers of hell
Was leagued, and of his senses kept the keys,
And to that deadliest foe unlock'd his heart.

Suggestions of the good and bad Angels cannot always be easily distinguished, for the demons often transform themselves into Angels of light, and when

They will the blackest sins put on
They do suggest at first with heavenly shows.

Hence, rules are necessary, and are given by St. Ignatius of Loyola, in the book of the Spiritual Exercises. In general, it may be said that the devils ever try to trouble and sadden; they notice, like a general attacking a citadel, the weakest point, and there direct their attack, but

When some child of grace, Angel or Saint,
Pure and upright in his integrity
Of Nature, meets the demons on their raid
They scud away as cowards from the fight;
Thus oft hath holy hermit in his cell,
Not yet disburden'd of mortality,
Mocked at their threats and warlike overtures,
Or, dying, when they swarm'd like flies, around,
Defied them, and departed to his Judge.*

14.—The Offices of the Angels to God, and the Son of God.

The offices of the Holy Angels to God are to praise Him, for "the morning stars praised Him together, and the Sons of God made a joyful melody," to bless and adore Him, to carry out His orders and execute His judgments; "Bless the Lord, all ye His Angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. Bless the Lord, all ye His hosts; you ministers of His that do His will.

They have special duties to perform to the Word made Flesh: "When he brought His first-begotten into the world, He saith: 'And let the Angels of God adore Him.'" A multitude of these blessed spirits sang songs of joy and thanksgiving on the night that Mary brought forth the Infant Saviour and laid him in the manger. After his fast and temptation, after his agony in the garden, the Man of Sorrows deigned to receive consolation from an Angel. Now continually do they cry before the

* Paradise Lost.

great white throne: "The Lamb that was slain is worthy to receive power and divinity, and wisdom, and strength, and honor, and glory, and benediction."

15.—Guardian Angels.

It seems to be of faith that the Angels are deputed to guard men in general. (*Cf.* Petavius, Bk. ii. c. 6; Suarez, Bk. iv. c. 17.) The numerous apparitions of Angels to the Patriarchs, Moses, the Judges, the Kings, the Prophets, the Blessed Virgin, Zachary, St. Joseph, the Apostles, recounted in Scripture, testify clearly to the general guardianship. "Are they (the Angels) not," says St. Paul, "all ministering spirits sent to minister for them who shall receive the inheritance of salvation." It is commonly held in the Church that each man individually—with the exception of Christ our Saviour—has a special Guardian Angel, for our Lord says: "Their Angels always see the face of My Father Who is in heaven," where we should note that He says not Angel but Angels and *their*. This was the belief among the early Christians, for we read in the Acts that when the girl Rhodé asserted that St. Peter was at the door knocking, the faithful who had met for prayers in the house answered, "It is his Angel." The words of the patriarch Jacob, and of Judith affirming that the Angel of the Lord had guarded them, confirm this belief. "I hold," says Suarez, "that not only the just but even sinners, not only the faithful but even the unfaithful, not only the baptized but the unbaptized have Guardian Angels." This is the common opinion of theologians and the Fathers.

In every resting-place, in every corner," says St. Bernard, "reverence your Guardian angel . . . if you consult faith, it proves to you that the Angelic presence fails not." St. Jerome exclaims: "Great is the dignity of the soul, since each has an Angel assigned to watch over it."

It is the common opinion that nations, kingdoms, and provinces, have special Angels assigned by God to watch over them. Special passages of Holy Scripture support this opinion; the book of Daniel mentions the Angels of the Greeks and the of Persians, and in Exodus we read of the Angel that went before the camp of Israel. According to the Septuagint translation, (Deut. xxxii. 8,) God has

divided the earth into nations corresponding to the number of His Angels. The Angel of the Jewish people was Michael, who is now the special protector of the Universal Church, for which he fights. (Dan. x. 13, 21; Exodus xiv. 19; Jude, 9; Apoc. xii. 7. This belief in Guardian Angels flourished among the Persians, Greeks, and other peoples.)

The ministry of these blessed spirits to their charge, man, is plainly written on the pages of Holy Scripture. They are to protect the just, to inspire holy thoughts, to restrain and ward off the attacks of the demons, to avert dangers, to offer the prayers of the faithful to God, at times to inflict healing and salutary chastisements, to pray for those committed to their charge, to console the souls detained in Purgatory, and at last to escort them to heaven. (Ps. xcii. 13; Hebrews i. 14; Gen. xviii; Judges xiii; Acts v. 19; Tobias vi., viii. 3; Judith xiii. 20; Tobias xii. 12; Apocalypse viii; St. Luke xvi. 22.)

These last services of the Angel Guardian are beautifully described by Cardinal Newman in the *Dream of Gerontius*.

The Angel speaks:

Softly and gently, dearly-ransomed soul,
In my most loving arms I now enfold thee,
And o'er the penal waters, as they roll,
I poise thee, and I lower thee, and hold thee.

And carefully I dip thee in the lake,
And thou, without a sob or a resistance,
Dost through the flood thy rapid passage take,
Sinking deep, deeper, into the dim distance.

Angels, to whom the willing task is given,
Shall tend, and nurse, and lull thee as thou liest;
And Masses on the earth, and prayers in heaven,
Shall aid thee at the throne of the Most Highest.

Farewell, but not for ever, brother, dear!
Be brave and patient on thy bed of sorrow;
Swiftly shall pass thy night of trial here,
And I will come and wake thee on the morrow.

16.—The Old Law Given through Ministry of Angels.

St. Stephen, in the Acts, and St. Paul to the Hebrews, declare that the Mosaic dispensation was given to the Jews through the ministry of Angels—"who have received the law by the disposition of Angels and have not kept it." Thus the superiority

of the Christian revelation is shown, for it was brought into the world by the Eternal Son, for "in these days," God "hath spoken to us by His Son, the brightness of His glory and the figure of His substance." Though the Angels participate largely in the works of God, there are certain works that He reserves to Himself, for example, the creation of the world and the redemption of mankind.

17.—Ministry of Angels in the Visible Creation.

Certain Fathers and theologians have held that the Angels under God preside over the visible world. St. Thomas says: "All corporeal substances are ruled by Angels." We certainly have many instances of angelic ministry in the visible creation. The Scriptures tell us, that two Angels struck with blindness the wicked inhabitants of Sodom and Gomorrah, that an Angel destroyed the first-born of the Egyptians, that an Angel descended from heaven to move the waters of the Probatic Pool, that an Angel rolled away the huge stone from the mouth of the sepulchre.

Again, in the Apocalypse we read of "the four Angels standing on the four corners of the earth, holding the four winds," of "the four Angels to whom it was given to hurt the earth and sea," of "the Angel who had power over fire," and of "the Angel of the waters." Wherefore "every breath of air and ray of light and heat, every beautiful prospect," writes Cardinal Newman of the Angels, "is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven;" and again, "Above and below the clouds of air, the trees of the field, the waters of the great deep, will be found impregnated with forms of everlasting spirits, the servants of God who do His pleasure."

18.—The Honor and Devotion Paid to the Angels.

Those who erroneously believed that the Angels created the world, and wrought the redemption of mankind, naturally rendered them a worship due to God alone. Probably for this reason St. Paul warns the Colossians against a false religion of the Angels, and the spirit in the Apocalypse, before whom St. John would have fallen prostrate, bids him desist and adore God. Scripture, however, is far from condemning that devotion which is paid to the Angels as the beloved ministers of God—nay, on the contrary, it encourages us to offer prayers to them, that they may present them upon the golden altar, which is before the throne of the Lord. Again we know that Josue took off his shoes from his feet out of reverence for the spot where these heavenly spirits had appeared.

The Catholic Church has ever honored the Angels, not with that supreme worship called *latria*, which belongs only to God, but with an inferior and relative honor, as the servants and chosen friends of God, known as *dulia*. She assigns them an office and a Mass in her liturgy, and exhorts her children to revere, love and pray to them, that they may ever experience the help and intercession of these holy spirits, to whose untiring care they have been entrusted by the divine mercy to be sweetly enlightened, lovingly tended, and faithfully shielded. "Despise not one of these little ones, for I say unto you, that their Angels in heaven see the face of My Father Who is in heaven." "He hath given His Angels charge over thee, to guide thee in all thy ways."

THE CEREMONIES OF HOLY WEEK EXPLAINED.

PALM SUNDAY.

[Where there is only one priest, he says or sings the parts of the service which in High Mass are sung by the deacon and subdeacon.]

The ceremony of Palm Sunday consists of three parts. First, the Celebrant blesses and distributes palm-leaves (for which, on account of the difficulty and expense of obtaining them in sufficient quantity, branches of box, willow, or yew are often substituted) to all present. Then comes the procession of palms; and, thirdly, the Holy Mass is offered, during which the "Passion" according to St. Matthew (being that Evangelist's narrative of the sufferings and death of our Saviour) is sung.

Now, during this service, the Church sets herself to picture to us two very opposite feelings: joy and gladness at her Master's triumphal entry into Jerusalem; bitter sorrow at His approaching death. On this day, the first day of the week of the Passover, the week in which Jesus died, He entered the Holy City in triumph. We are told that His disciples were with him, that the multitudes cut down branches of palm-trees and cried aloud with one voice: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord." At the same time the cloud of approaching tribulation was gathering dark and thick over the Church, for in five days her Master was to be crucified. To express to us, her children, these opposite emotions, she gives us, first, the blessing of palms, and, in the joyous procession, depicts the triumphal entry of Jesus into Jerusalem, while, in the Mass that follows, the mournful chant of the Passion shadows forth the coming desolation.

We shall now take each part separately, so that you may understand what the priest is doing, while you follow him in your Holy Week book. After the *Asperges*, which is the same as on other Sundays, except that the *Gloria Patri* is omitted as is usual in Passiontide, the priest begins—

1.—The Blessing of the Palms.

It is a rule in the Church's Liturgy to bless and sanctify everything that is used in the service of God or given to the people. The palms are blessed with great solemnity; and, indeed, we might easily suppose that the Mass had already begun, and was to be offered up in honor of our Lord's entry into Jerusalem. After a Collect, the subdeacon sings the Lesson you will find in your book, which relates how Moses and the children of Israel encamped in the wilderness under the seventy palm trees at Elim; the deacon chants the Gospel, giving St. Matthew's account of this day; a Preface is sung and even a *Sanctus*. After this preparation comes the prayers of blessing, in which we are reminded of God's gracious mercies in the past, how the dove brought the olive branch to Noe in the ark, and how God protected the Jews under the palm trees of Elim.

Then comes the distribution of the palms. Receive the palm kneeling; kiss it, as a mark of reverence to the blessing of the Church, and also kiss the priest's hand as an act of respect to the Church's ministers. During the procession, and while the Passion is sung, hold your palm in your hand.

2.—The Procession.

As soon as the palms are distributed, the clergy and choir leave the sanctuary, following the cross-bearer and acolytes. The music is bright and joyous, in memory of the shouts of triumph which hailed our King, while all carry palms to help us to realize the procession on this day in the Holy City. The procession leaves the church still singing, but on its return it finds the doors shut against it. Its progress is arrested, but its song of joy continues; until at length the subdeacon strikes the closed doors with the cross he is carrying. The doors are then thrown open, and all enter singing the praises of our Saviour-God. By this symbolical act is signified that the gates of heaven were shut



THE FURNITURE OF THE TABERNACLE



THE TABERNAOLE IN THE WILDERNESS



THE MOLTEN SEA



HIGH PRIEST IN "LINEN ROBES"

HIGH PRIEST IN "GARMENTS OF BEAUTY AND GLORY"

against all men in punishment for the sin of our first parents, but that Jesus has opened these gates once more to us by His Cross, which has triumphed over sin and death.

3.—The Mass.

The third part of to-day's service is the offering of the Holy Sacrifice of the Mass. The parts sung by the choir are expressive of the deepest grief; and, indeed, the Church retains no trace of the short-lived joy and triumph of the procession of the Palms. St. Matthew's narrative of the Passion, which is sung to-day before the Gospel, imparts to this Sunday that character of sacred gloom which is known to us all. For the last five or six hundred years the Church has adopted a special chant for this narrative of the Holy Gospel. It is sung by three deacons (or priests vested as deacons) and the choir. One deacon takes the part of Chronicler, and sings all the narrative of the Evangelist. Another deacon, called the *Christus*, sings in a low and plaintive voice the words spoken by our dear Lord Himself; the third takes at a high pitch the words of Pilate, Judas and Caiaphas, while the choir sings the words and exclamations of the crowd. When the Chronicler relates the death of our Saviour, all kneel for a few moments, in silent awe and contemplation of the Sacrifice that is consummated. After this the Gospel is sung; but to express our sorrow, lights are not carried; at the same time, to express the living hope of our Master's triumph, we hold in our hands the palms of victory. After the Gospel, the Mass continues as usual to the end.

TENEBRÆ.

As we enter the Church we are struck by many signs of mourning at this sacred time. The Sanctuary looks deserted and unfurnished. The Tabernacle stands open, for the Blessed Sacrament has been removed. The veil of the Tabernacle, flowers, and other ornaments are gone. Nothing remains on the Altar except the veiled Crucifix and the six candles. In the centre of the sanctuary stands the book for the Psalms and Lessons. At the Epistle side stands a large triangular candlestick, holding fifteen candles of common or unbleached wax.

The Office at which we are now to assist is called *Tenebræ* (meaning *darkness*), because it pictures to us, by the gradual darkening of the Church, the more than natural darkness that overshadowed the world at the death of Jesus Christ. It is the preparation which the Church gives us that we may assist in proper dispositions at the sacred function which is to take place next morning. On Wednesday evening we sing the *Tenebræ* of Thursday in preparation for the Mass and Office of Thursday; on Thursday evening we sing by anticipation the Office of Good Friday; on Friday evening we sing the preparation for the Office and Mass of Easter Eve. In early times these Offices were begun at midnight, but we are allowed to have them at an earlier hour in order to enable more of us to be present.

The service consists of Matins and Lauds, and is a portion of the Divine Office which every priest of the Church is bound to say each day. We have remarked that no adornment and ornament, nothing but what is essential, is allowed to remain in the Sanctuary during these days of mourning. The Church carries this same spirit into her service of prayer, and leaves nothing in the Office save what is essential to it—the Psalms and Lessons. The versicles and hymns, the invitations and responses which are used at other times, and form, so to speak, the drapery and adornment in which the Psalms and Lessons are clothed, are omitted on these days. The Matins consists of three parts, called *Nocturns* (night offices). Each nocturn is made up of three Psalms and three Lessons. The Lauds consists of five Psalms, followed by the Canticle of Zachary (*Benedictus*), and the whole Office is closed with the 50th Psalm (*Miserere*) and a Collect. The *Tenebræ* service for Maunday Thursday in the Psalms and Lessons brings before us the Passion of our Saviour, and in an especial way the treachery of Judas. In the third nocturn, however, the Lessons appropriately relate St. Paul's account of the institution of the Holy Eucharist.

The ceremonies of this service are rich in meaning. At the end of each Psalm one of the candles in the triangular candlestick is extinguished until, as the Office proceeds, one only is left alight. By this is shown forth how one by one the disciples

forsook their Master and slunk away. The one candle that remains alight represents Jesus Christ forsaken and left to "tread the winepress alone." During the Cantic of Zachary (*Benedictus*), the six candles on the Altar are put out, and the lights in the Church are gradually lowered, to symbolize the noonday darkness that covered the earth at the death of its Creator.

At the end of the *Benedictus*, the single candle that still burns is hidden behind the Altar, while the *Miserere* is sung amid the gloom. A Collect is then said in a low voice by the senior priest present, and a confused noise is made, to express the convulsions of nature when the earth quaked, and the rocks were split, and the graves gave up their dead. The candle is then brought from behind the Altar, still alight, to represent that, after His Death and Burial, our dear Lord came forth immortal from the tomb. The Office ended, all depart in silence.

MAUNDY THURSDAY.

In spite of the mourning of Holy Week, the Church cannot allow this great day to pass without some signs of joy. It is the day of the Last Supper of our dear Lord—the day on which He instituted the most holy Sacrament of the Eucharist; and in honor of that great Mystery the Church lays aside her mourning, at least during the celebration of Holy Mass, and bids us deck the Altar with our richest ornaments, and wear vestments of white, the color denoting joy and gladness. We would remind our readers that the Last Supper took place on the first day of the *Azymes*, or the *Feast of the Unleavened Bread*, and it is for that reason that we always use unleavened bread for consecration in Holy Mass. Again, to show forth the unity and greatness of this Supper, the Church allows on this day only one Mass to be offered in each church, at which the clergy and congregation assist and receive Holy Communion, the priests wearing stoles, the token of their priesthood. This brings before us in a forcible way the scene in the Upper Chamber in Jerusalem, where our Lord alone consecrated and then gave Holy Communion to those present. We shall divide our explanations of the service into three sections.

1.—The Mass.

Amid the triumph of this great feast a web of sorrow is interwoven, to show that our joy is not lasting, for we have not forgotten the Passion of Jesus Christ. The Celebrant intones the *Gloria in excelsis*, and the bells ring out joyously in answer to the organ's peals; but after that, both bells and organ are silent until Holy Saturday, to show the sorrow of the whole world at our Saviour's death. The Collects recall to us Judas and the good thief; both are guilty, but one is pardoned. The kiss of peace is omitted, to show our horror of the treacherous kiss of Judas in the Garden on this night.

2.—The Procession to the Altar of Repose.

On Good Friday, as we shall see, the Church suspends the offering of the Holy Sacrifice of the Mass, to commemorate in this solemn way the Sacrifice that was offered on that day on Calvary. The priest consecrates two hosts on Holy Thursday during the Mass. One of these he receives in Holy Communion; the other he reverently places in a chalice, and reserves to be consumed on Good Friday. The Blessed Sacrament could not be reserved with fitting respect at the High Altar, on account of the mournful ceremonies of this holy time; and consequently a chapel or altar, apart from the High Altar, is prepared and adorned with rich hangings, light, and flowers: here our Blessed Lord remains until Good Friday. When the Mass to-day is finished, the choir and clergy go in procession to this Chapel of Repose. After the cross-bearer and acolytes come the choir and clergy, singing the *Pange Lingua*, followed by the Celebrant and sacred ministers under the canopy. The priest does not carry the Monstrance, as in other processions, but the Chalice, containing the Blessed Sacrament, covered with a veil. When he arrives at the Altar of Repose, he places It in the Tabernacle or urn, where It will remain until to-morrow's service. Until then Jesus will not be left alone; by day and night loving souls will keep watch there in humble adoration, making amends for the scorn and insults which Jesus has suffered for our sins. More especially will they be present during the silent watches of the night; for this is the

night when He suffered the Agony in the Garden, and was betrayed by Judas, and delivered into the hands of His enemies.

3.—Stripping the Altars.

The procession then leaves the Altar of Repose, the sacred ministers go to the sacristy, and the other clergy and choir go to the Sanctuary to recite Vespers, which are said, not sung. At the end of Vespers the priests enter the Sanctuary to strip the Altar, as Jesus was stripped of His garments before the Crucifixion. The ornaments and flowers that were there to denote our joyful commemoration of the Institution of the Blessed Sacrament are taken away, the very altar-cloths are stripped off, because the Daily Sacrifice is suspended, in token of our grief: *They have parted My garments among them, and upon My vesture they have cast lots.* The holy water is removed from the porch, and none is put there until after the Mass on Holy Saturday.

GOOD FRIDAY.

We have come now to the day of the Church's widowhood, and she would have it to be a day of desolation, as her true children feel it to be. The Sanctuary is altogether bare and unadorned. The Altar was stripped of its ornaments yesterday morning, and nothing remains except the Crucifix, now veiled in black, and the six candlesticks. The Sanctuary carpet has been taken away, and even the candles are not lighted until the latter part of the function. To enable us to enter into the spirit of this service, and to appreciate fully the meaning of its various parts, we must bear in mind that to-day the priest does not offer sacrifice—that he does not, so to say, stand in the place of Jesus Christ and speak in His name and with His power; but rather as the spokesman and representative of the congregation present: as a consequence of this, they follow and take part in the various acts of reparation he performs. This is the key-note to the right understanding of the whole function.

The service of to-day consists of a series of distinct actions. We shall divide our explanation into four parts: 1. *History*, containing the Prophecies and the Passion according to St. John. 2. *Supplication*, containing public prayer for all sorts and

conditions of men. 3. *Reparation*, containing the unveiling and adoration of the Cross. 4. The *Mass of the Presanctified*.

1.—The Passion.

The choir and sacred ministers approach the Sanctuary in silence. Neither incense nor lights are carried before them, and the vestments are black, "as when one mourneth." On the Altar there is neither Missal nor Altar-cloth. When the sacred ministers reach the Sanctuary, instead of beginning by public prayer, they prostrate themselves on the ground in silence, while a cloth and the book are laid on the Altar. They then rise, and at once proceed to read the Lessons and Collects, which bring before us the Paschal Lamb, the type of the Lamb of God, who is to-day sacrificed for our sins. These Lessons prepare us for the "Passion," which gives us St. John's account of the terrible events of this great day. The Passion is sung, as on Palm Sunday, by three deacons (or priests), who each take a part, the choir sustaining, as before, the part of the multitude.

2.—The Prayers.

The second part of the service consists of *supplication* and *petition*. The idea of the Church in this action is to make intercession with God on this day for all classes and conditions of men. While the Church bids us pray at all times for the conversion of sinners and evil-doers, on this day she makes *public* and *official* prayer for those who are "enemies of the Cross of Christ." For mercy knows no bounds; and our dying Saviour has given utterance to the words, *Father, forgive them, for they know not what they do.*

The Celebrant sings eight prayers, each of which is prefaced by a few words to show its object. Before each prayer the deacon bids us all kneel for a moment, and the subdeacon bids us rise, to show by this bodily action our union in the petition made by the priest in our name. First comes the prayer for the Spouse of Jesus Christ, the Church of God; then the prayer for the Vicar of Jesus Christ, the Pope happily reigning; then the prayer for bishops, priests and other servants of the Church; then the prayer for the catechumens; then the prayer for

all in tribulation or danger; then the prayer for heretics and schismatics; then the prayer for the Jews; and, lastly, that our charity may embrace all human creatures for whom Jesus shed His Blood, comes the prayer for pagans. Before the prayer for the Jews, the deacon refrains from bidding us to genuflect, because they turned this mark of adoration into an insult against our Lord in His Passion.

3.—The Unveiling of the Cross.

The third action in to-day's service is *reparation*. The Church will have us make what reparation we can to Jesus Christ for the ignominy of His passion by showing honor and veneration to the cross in memory of His Crucifixion to-day. Accordingly, the Celebrant takes off his chasuble, the symbol of his priestly dignity, in order to be first to humble himself on this day of mourning. He receives the veiled cross, and, standing at the side of the Altar, he uncovers a small part, raising it slightly for people to see, and sings in a low voice: *Behold the wood of the Cross, on which hung the salvation of the world*; and all kneel to pay their homage to the sign of our redemption. Mounting nearer the Altar, he goes through the same ceremony a second time; and then, coming to the centre of the Altar, he removes the veil entirely, and lifting the cross aloft sings on a high note the same words a third time, in memory of our Saviour's words: "When I shall have been lifted up, I will draw all things to Myself." By this uncovering of the Cross is represented the gradual preaching to the Jews and afterwards to the Gentiles the great mystery of the Crucifixion, "to the Jews a stumbling-block, and to the Gentiles foolishness."

The Celebrant then places the Crucifix on the ground, and, in token of his humiliation and abasement, takes off his shoes, for the place whereon he stands is holy ground, and goes to kiss the feet of the figure that represents his dying Saviour. As he approaches, he kneels three times and finally kisses devoutly the symbol of our redemption. All who are present follow his example, either at this Crucifix or at one of the crosses in the side chapels (according to convenience), taking care to make *three* genuflections (not more), and making the third close to the Cross itself, so that as they kneel

they can kiss the figure. During this touching ceremony, the choir sings in plaintive chants the *Reproaches*, which bring before us in a dramatic way the rebukes, loving and gentle, addressed by our Saviour to the Jews. It will help us much to realize to-day's events if we read these Reproaches, which our dear Lord addresses now to us.

4.—The Mass of the Presanctified.

We need not delay long over our explanation of the fourth action in to-day's service—the Mass of the Presanctified. The candles on the Altar are now lighted in reverence for the coming Presence of Jesus Christ. The clergy go in procession to the Chapel of Repose, and bring back to the High Altar the Blessed Sacrament, which has been reserved in a chalice since the Mass of yesterday. During the procession the choir sings the *Rexilla Regis*. On this day alone throughout the Christian year the Church suspends the offering of the Holy Sacrifice of the Mass, that our thoughts may be wholly taken up with the contemplation of the one Sacrifice that was consummated to-day on Calvary. The Blessed Sacrament, which the Celebrant receives to-day, was consecrated (or *presanctified*) yesterday. Consequently, since there is no actual Sacrifice to-day, this part of the service is called the *Mass of the Presanctified*. When the Blessed Sacrament is brought to the Altar, the priest incenses It. He then turns to the people and bids them pray (*orate, frates*), and himself prays aloud, singing the *Pater noster*, He holds up for their adoration the Sacred Body of our Lord, and then reverently receives It. To mark our mourning and confusion to-day, the priest does not remain at the Altar to say any public prayers of thanksgiving or to give a blessing, as in other Masses; but straightway leaves the Sanctuary. As soon as he departs, the Vespers are recited as yesterday, and the altars are stripped. The Sanctuary is empty, its light is gone, no lamp burns in any part of the Church, the pictures are veiled; the naked Cross stands alone to proclaim the mourning of the Spouse for the Crucifixion of her Lord. *They shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as is the manner to grieve for the death of the first-born.*

HOLY SATURDAY.

It was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the Holy Women at the Sepulchre until the morning of the Resurrection. At midnight, on Friday, the Divine Office for Easter Eve was sung; but the service and Mass that we have now on Holy Saturday really took place on Saturday night, and, extending till dawn on the Sunday morning, was the immediate herald of the Resurrection. As the sun went down on Easter Eve, the Bishop and clergy and faithful used to repair to the Church for this Office, and its magnificent functions occupied the whole night, until sunrise on Easter Day. We should bear this in mind if we wish to enter into the spirit of this service, and if we would understand the many allusions we find in it to the night. Another point to remember is, that the service of this night was specially ordained and fitted for the baptism of those converts, or catechumens, who had been previously found worthy of admission into the Christian Church. This will throw light upon the meaning of many of its ceremonies and prayers. We shall divide the service into two sections: the Blessings and the Mass.

I.—The Blessings.

The Church, as we remarked on Palm Sunday, blesses and sanctifies everything she uses in her sacred functions. Holy Saturday is in a special manner a day of blessings, for it is in a sense the birthday of the Church. The service begins, not in the Sanctuary, but at the very entrance to the Church, where new fire, kindled from a flint, is blessed. From this the light is taken for the candles and lamps throughout the church which were extinguished on Good Friday. This was of first importance in the Early Church, that the faithful might have light for the long night ceremony. Five grains of incense are then blessed, and the deacon lights a triple candle (in honor of the Three Persons of the Adorable Trinity), and leads the way through the darkness to the Sanctuary, thrice announcing as he goes *Lumen Christi*, the Light of Christ.

When the procession reaches the Sanctuary, the deacon chants his song of triumph (*Exultet*); and solemnly blesses the great Paschal Candle. This candle is of unusual size, standing alone, of a pillar-like form; and in the ages when the service was held at night, shed a "dim religious light" over the Sanctuary during the long vigil. When lighted, it is the representation both of the pillar of fire which went before the people of God in their wanderings through the desert, and of the newborn glory of Jesus risen from the grave. During this grand song of joy the deacon pauses three times: once to fix in the candle the five grains of incense in the form of a cross, which, by their number, represent the Five Wounds, and, by their substance the precious spices which the holy women brought to the Sepulchre this night to embalm the Body of their dead Lord; a second time, he pauses to light the newly blest candle; and a third time, while the lamps in the Church are once more lighted. After this *Exultet* come the Twelve Prophecies, which were primarily intended for the instruction of the catechumens who were to be baptized this night.

Then comes the blessing of the Baptismal Font. In front of the procession is carried the Paschal Candle, which leads these neophytes to the waters of salvation, even as the pillar of fire led the children of Israel to the saving waters of the Red Sea. When the Celebrant reaches the Baptistery, he sings the blessing of the Font. He divides the water in the form of a cross, and scatters some towards the four quarters of the world; he breathes upon it, and invokes the grace and power of the Holy Ghost upon it. He dips the Paschal Candle three times into the water. The people are then sprinkled with this Easter water, and after this the holy Chrism and Oil of Catechumens is poured into the Font to mingle with the baptismal water. This completes the solemn blessing of the Font, and after this the catechumens were formerly baptized and then confirmed. After the blessing of the Font the procession returns to the Sanctuary, and the Litanies of the Saints are sung, during which the Celebrant and sacred ministers lie prostrate before the Altar. Towards the end of the Litanies the priests rise and go to the Sacristy to vest for Mass.

2.—The Mass.

As we have pointed out, the foregoing ceremonies formerly took place during the night of Easter Eve, and the Mass at which we are now going to assist is really the Mass that used to be offered at day-break on Easter morn, after the long vigil. This will explain why it is of such a joyous character. The vestments are white, the *Gloria* is sung, the bells ring out cheerfully, the organ is heard once more. Pictures and images are uncovered; flowers again adorn the Altar, which is decked in white. The Collect of the Mass makes intercession for the newly-baptized, "the new offspring of Thy family."

After the Epistle, the Celebrant intones solemnly three times the *Alleluia*, which is taken up by the choir; the Gospel relates to us the visit to the Sepulchre of Mary Magdalene and the other

Mary at the dawn of day. The Creed is not sung, as it used to be reserved for the second Mass which was sung later on Easter Day. The Kiss of Peace is still omitted, for it was not until evening on the day of the Resurrection that Jesus stood in the midst of His Apostles in the Upper Chamber in the Holy City and gave them His peace. For the same reason the *Agnus Dei* is left out. When this Mass was appointed to be sung on the Saturday morning (instead of at the dawn of Easter Day), it was necessary that it should be followed by Vespers. As the Service is already so long, the Church bids us sing, immediately after the Communion, Vespers containing one Psalm and the *Magnificat*. This now takes the place of the Post-Communion in other Masses, and when these have been sung, the Mass concludes with the blessing and the last Gospel according to St. John.



THE TEACHING OF THE TWELVE.

By B. F. C. COSTELLOE, M. A.

 It is already a common-place to say that more fresh testimony to the Christian evidences has been unearthed in this generation than for centuries before. Some of these texts, such as the "Diatessaron" and the "Gospel of Peter," have been amply discussed. There is, however, one document so unique in its place and character, and at the same time so liable to inferences as misleading as they are unhistorical, that it demands from Catholics more study than it has received.

It is the short text entitled "The Teaching of the Lord to the Gentiles through the Twelve Apostles," which was discovered by Archbishop Bryennios in 1875, in a Greek monastery at Constantinople, and published by him in 1883. Its high antiquity has since been generally accepted, and it is agreed by most scholars that in it we have recovered the work which Eusebius mentioned last among the "spurious" Scriptures in the famous account of the Canon which appears in the third book of his history. The name there is "The Teachings, so-called, of the Apostles." Clement of Alexandria, who died about 217 A. D., quotes as being taken from "The Scriptures" a passage which is found in the recovered text.

There is a parallel fragment of an ancient Latin tract called the "Doctrina Apostolorum," which seems to represent a slightly different version, either of the whole or of the first part of the Bryennios document. There is also, as Bickell sagaciously perceived before the discovery of the present text, another recension of the first part of our tract served in a fanciful setting of glosses and imaginative additions in an ancient text which is still regarded as part of the Canon Law of the Egyptian Christians, under the title of "The Ecclesiastical Canons of the Holy Apostles." Much of the same first part is also to be found imbedded, word for word, in the text of the so-called "Epistle of Barnabas," which may be ascribed to the end of the first

century. The "Shepherd of Hermas" seems to borrow also textually from the first part, and he seems to paraphrase something of the second part also. The whole work is again imbedded, with many curious adaptations of a later date, in the seventh book of the great compilation known as the "Apostolical Constitutions."

From the internal evidence alone, one would suppose the first part to be a separate work. It consists solely of moral precepts; it is described as "The Way of Life and Death," and it seems to have a separate ending, after which a fresh start is made on other matters of discipline. Some color is given to this view by the fact that neither the Coptic text nor Barnabas refer to the second section at all; and by the further fact that a writing known as "The Two Ways, or the Judgment of Peter," is spoken of by Rufinus, and also (under the second title) by St. Jerome. We may, perhaps, go so far as to say it is probable that the two sections were somehow different in origin and date; but is quite certain, for the reasons to be hereafter stated, that the second cannot be very long subsequent to the first. For the present purpose, we must take the document as a whole; and in the absence of any simpler title, it will be convenient sometimes to refer to it by its Greek name, as the *didache*.

The Bryennios text, as a whole, carries a certain convincingness in its curious simplicity. It does not lay claim to be written or issued by the Twelve, nor by any of our Lord's apostles. It presupposes the existence of a larger order of "Apostles," some of whom, might prove to be "false prophets,"—of a distinct order of "prophets," not being Apostles, of whom some are assumed to be pretenders—and of a class of persons called "teachers." A strict interpretation of the text would suggest that the order of "teachers" included the "Apostles" and other teachers of recognized and regular authority but lesser rank, and that the "prophets" were a recognized but irregular set of

persons whose claim was primarily rather to personal and private inspiration than to any commission, selection, or appointment of human agency; though they also might and sometimes did become resident ministers in a local community.

Finally, there are recognized other orders of "ministers" known as "bishops" and "deacons," whom each of these local churches is empowered and advised to select, and to whom, when duly selected, belongs an honor similar to that accorded to the prophets and teachers, though the language of the text might lead one to suspect that such offices were as yet new among the communities addressed. Nothing is expressly said of their "ordination," but as the persons to be selected are to be "worthy of the Lord," and as in these verses they are *not* placed in comparison with the "Apostles," it is probable that the writer meant and that the congregations would understand that the "bishops and deacons" first appointed would be ordained by an Apostle as soon as might be, on the analogy of the well-known method by which new Apostles had themselves been added to the Eleven. Fairly considered, all the indications, whether of internal or external evidence, point to the first century.

The writer's personality is nowhere suggested; but he speaks with confident and calm authority and addresses the readers as his "children." He does *not* speak as an eye-and-ear witness of the teaching of the Lord. On the contrary, he unmistakably refers in several places to a "Gospel" as if it were already written, or at least crystallized into the form of *logia*. He prefers more than once to abbreviate what he has to say, by telling them to act "as ye have it in the Gospel of the Lord." The Lord's Prayer is introduced by such a formula, though it is added *in extenso* in our text, almost exactly as it is in St. Matthew, except for the omission of the words "the kindgom," in the doxology.* The Gospel references, direct and indirect, are wholly satisfied by reference to St. Matthew's Gospel. They would be equally satisfied if we supposed that the writer and the readers had possessed only the so-called "origi-

nal Matthew" or the "Urevangelion"† of the critics.

There is no trace of the other synoptics, and there are traces that the writer knew nothing of them. As is natural in addressing Gentiles, there is little explicit reference to the Old Testament, though reminiscences of it are so often to be traced that it is commonly held that the first portion is an adaptation of a Jewish catechism or book of instruction. All the more notable is the fact that the famous text in Malachi is cited in full, and referred directly to the Eucharist, in its relation on the one hand to the glory of God *among the Gentiles*, and on the other to the need of sinlessness and "the peace." It is, however, curious to note that in the prayers which are given for the Eucharist, the references and the whole tone are very Jewish. "The cup" is "the holy Vine of David Thy servant, which Thou hast made known to us by Jesus Thy Child."

The prayer is twice repeated that the Gentile Church may be "gathered together from the four winds—from the ends of the earth into Thy kingdom." And at the close of the formulæ "Hosanna to the God of David" . . . "Maranatha, Amen." The obligation of giving first fruits to "the prophets" is based on the argument, "for they are your high priests." There is, in other words, no doubt that the writer is a Jew, and thinks of worship and devotion in Jewish modes, but that he assumes a right to issue absolute disciplinary commands to certain congregations mainly of Gentile converts, as the name suggests.

Where they lived, it is not possible to say with certainty; but there is much to indicate that the Tract was addressed to the little Churches existing in the towns of some region in or near Judea, and under the Jurisdiction of Jerusalem or Antioch.

† There is one phrase, "if a man take from thee what is thine, ask it not again; for thou canst not," which has been supposed to be a reference to St. Luke vi. 30. But the words are embodied in a series of precepts which is rigidly and verbally built up out of the text of St. Matthew, and as there is not another word which indicates a knowledge of St. Luke, it is impossible to infer anything from the phrase quoted. The coincidence is easily explained by supposing that the writer of the *didache* and St. Luke both got this saying from the same sources of oral Apostolic tradition.

* It will be seen that the same form of doxology recurs several times in the prayers embodied in the text.

From the absence of any reference to present danger, especially in the closing chapter concerning the judgment foretold by our Lord, it seems clear that the destruction of Jerusalem had not yet come, and was not even seen to be imminent.

The prophesied "multiplication of false prophets" in "the last days" is referred to calmly, as if the false prophets of the faction of the Zealots had not yet arisen. "The hour when the Lord cometh" is to be watched for, and we are to be ever ready, "for we know not the hour." But the promised signs are not suspected to be already at hand. The times are apparently peaceful and not unprosperous. No actual risk or persecution is hinted at.

This, if the author is a Jew and is writing, as most critics agree, in or about Palestine—say anywhere from Samaria to Antioch*—is an obviously strong indication of a very early date. It would carry us back not only beyond the destruction, in A. D. 70, but equally beyond the commencement of the final war and terrors and troubles which attended and preceded it. Those began not merely when open war arose in 66 and led to the arrival of so great a general as Vespasian in 67, but at least as early as the guerilla warfare and risings of the Sicarii. These Jewish furies, whose brigandage is vividly described by Josephus, were in full work, and were a grave public danger to the government, when Festus came as procurator in A. D. 60.

There was civil war in Cæsarea itself in 59 on a point of Jewish pride. The robbers had created a serious rising under the false prophet, known as "the Egyptian," in 55, when the cry had been that the walls of Jerusalem would fall down of themselves, and then the Messianic Kingdom would arise. The seizure of Paul at Jerusalem in 58, after which he was in prison at Cæsarea for two years before he left for Rome, was directly asso-

ciated with these troubles (see Acts xxi. 38), was itself the outbreak of a persecution of the Judæan Christians by the inflamed zeal of the Jewish Hagiocracy, and was intimately connected with the ferment which by and before A. D. 69 became a national madness. It is hardly too much to say that it would be unlikely that any of the chiefs of the Judæan Church could have written the calm conclusion of the *didache* at any date between 58 and 70, or of course in the period following that unforgettable catastrophe.

The earlier limits might have to be put still further back, but we hardly know how serious a contemporary may have thought the rising of "the Egyptian," in 55, or the small war in Galilee and Samaria, and the other troubles of the procuratorship of Ventidius Cumanus (47-52) and his intriguing subordinate and successor Felix (52-60). Even before Ventidius came, about 45 A. D., there had been the rising of the false prophet Theudas. We are not, however, left wholly to such general historic criticism for our date, inasmuch as the *didache* betrays a very early origin in other ways.

The knowledge of only one Gospel may not necessitate an earlier period than 60-70 A. D., though it will allow a much earlier date, since no one pretends to say how soon the "Urevangelion"—if one there was—assumed a definite shape. It is commonly supposed that it represents the common witness of "the Twelve" before they scattered from Jerusalem; and their dispersion began in the persecution of A. D. 44.† The writer of the *didache*, however, according to the assent of all critics, obviously takes no account of the writings of St. Paul. There are portions of the two early epistles to the Thessalonians, which remotely resemble portions of the *didache*. The single trite phrase, "flee from evil," occurs in both; but the correspondences are best accounted for by saying that both writers are paraphrasing the text of St. Matthew himself.

* Harnack suggested Egypt, but the grounds which led him to that theory have relation not so much to the origin as to the later history of the text, which was plainly held (for some reason now unknown) in high honor in that country in and after the third century. If it had been written in Egypt, that would hardly alter the argument; but the theory seems to be made more than doubtful by the phrase as to "this bread which was scattered upon the mountains." Corn in Egypt would never be thought of as a thing sown "on the mountains," though that phrase is apt enough in the north of Palestine.

† The words of the heading cannot be pressed, for it may have been added at any time. If it is authentic and original, it accords with the view indicated of the authorship and date. The dispersion of "the Twelve" was a thing not far off in place or time; and it was plainly "through" their common witness and authority that the added Apostles had the right and power to teach.

The coincidence *may* mean that the two documents were related; but either may be the earlier. Other critics have said that if the writer of this Teaching knows anything except the "Urevangelion," it is the Epistle of St. James. That was written some time between 44 and 62; and, according to the plausible view of Ewald, that it had immediate reference to the Petro-Pauline question, the Epistle would probably lie between 50 (the Council of Jerusalem) and 56-7 (the Epistle to the Galatians). If, therefore, it were proved that the author of the *didache* had in mind the Epistle of James, his earliest probable date would be about 50-55. But as he does *not* take account of the Pauline Epistles, he can hardly have been later than 56-58, when four of the greatest of them were written, the first and second to the Thessalonians having preceded already in 52-3.

The rule of the *didache* as to the matter of the famous controversy is simply, "In the matter of meat, bear what thou canst; but abstain strictly from meat offered to idols, for it is the service of dead gods." This is a tone which seems to be very appropriate to the period 50-55 A. D. The phrase "fleshly and bodily lusts," or (by another text) "fleshly and worldly lusts," occurs once, in a passage which may not belong to the original tract. This has been thought to refer to 1 St. Peter ii. 11, but the term was common to all the Apostles. (Cf. i. John ii. 16, Gal. v. 16, Tit. ii. 12, also Jude 16, and James i. 14.) The whole of the diction of the tract is closely akin to the New Testament: in fact, out of 554 words, it is said that 504 are to be found in the Canon, and almost all in the earliest books of it.

It should be added that the author uses the name "Christianos," which was invented at Antioch about 45; and that the increase in the number of "Apostles" with which he is familiar was begun about that year for the case of Paul. If we may suppose that Barnabas and others "set apart" for missionary sendings were then styled "Apostles," the state of things supposed in the "Teaching" would be satisfied at once. It is needless to say that the importance of "the prophets," who were evidently those who "spake with tongues" or otherwise "in the spirit," indicates a very early date, as does indeed the whole frame and tenor of the document.

Provisionally, then, it may be referred to the years before the rising of the Egyptian and the writing of the great Pauline Epistles, and after the starting of the missionary apostolates at Antioch—*i. e.*, before 55 or 56-7, and after 48 or 50. This is, of course, merely a personal opinion of the present writer, and is in no way necessary to the Catholic view. Other much later dates have been ascribed to the tract; but there is really nothing to indicate any but a very early origin. The manifest fact that the writer cannot be shown to have had in his mind a single written text other than the Old Testament and St. Matthew, is worth volumes of destructive criticism.

If we accept this conclusion as at all near the mark, it is manifest that the testimony of so early a document as to the faith and practice of the Apostolic Church is of the very highest interest and importance, since it concerns a time separated only by twenty years or so from the actual teaching of Christ.

The writer, as has been already said, does not speak as an eyewitness: but he is apparently in the larger sense "an Apostle," and he affects to speak with a Divine commission. "Let every Apostle who comes to you be received as the Lord." "Him that speaketh the word of the Lord to thee—honor him as the Lord." We may suppose him to be one of those sent out by the Twelve, as were Paul and Barnabas, to found and settle churches among the Gentiles.

The organization of the Church is evidently by local churches, with a large autonomy but a strict common doctrine. "See that no man cause thee to wander from this way of doctrine, for such a one teacheth thee away from God." There is a catechism,—mainly of moral *logia* from the Sermon on the Mount—which is taught both as a preliminary to the baptism of the persons under instruction, who were afterwards known by the name of "the catechumens," and as an examination of conscience as to which "thou shalt confess thy transgressions in the church, and shalt not come to thy prayer with an evil conscience." Fasting and prayer are regular ordinances, in which the need of distinction from the Pharisees is provided for deliberately by commandments of the Church. *They fast on Mon-*

day and Thursday; the Christian has to fast on Wednesday and Friday. Their "Sabbath" is contrasted with "the Lord's day of the Lord." The prayer of the Christians is to be "not as the hypocrites, but as the Lord commanded in His Gospel"—and this Lord's prayer is ordered to be used *three* times a day.

The local church is to "receive" the travelling missionaries, whether Apostles or prophets, and the ordinary "wayfarer" also, with a simple but prudent hospitality. But they shall have no money, not even if they "say in the spirit, give me money or other things." They shall not even stay more days than one, or "at need" two. As for the wayfarer, he shall have work: but if he wants to live as "an idle Christian, he is a trafficker in Christ—beware of such." A prophet or a teacher, however, may be moved to settle in a local church and minister to it. If so, the laborer is worthy of his keep. They shall have according to the commandment "the first fruits of the winepress and the thrashing floor, of the oxen and the sheep; and so of a feast, or of opening a cask of wine or oil, and of money also and raiment and every possession—and as it shall seem good to thee, give according to the commandment." But—"if ye have no prophet, give to the poor."

The notable direction to select local bishops and deacons has already been referred to. Reproof in wrath, disputes or misbehavior against another are direct and *ipso facto* excommunication—"until he repent." There are degrees of vocation: "if thou canst bear the whole yoke of the Lord,"—perhaps by "selling all thou hast,"—"thou shalt be perfect: but if not, do what thou canst:" and again, with a curious analogy to the well-known Catholic theology, "if thou hast thou shalt give it out of thy hands, *as a ransom for thy sins*."* Teach thy children "from their youth in the fear of the Lord." Treat without bitterness thy slave and handmaiden, "who hope in the same God . . . for He cometh not

to call you by respect of persons." Ye, slaves, on the other hand, obey your masters in reverence as a type of God. Be ye not joined with the lofty. Make no divisions, but make peace. Avoid soothsaying and charms, and astrology and lustration; for they lead to idolatry.

All the paradoxes of the sermon are enforced with excellent sense and shrewdness; and the Christian communism is admirably put in one telling phrase: "Thou shalt not withdraw thy hand from him who is in need, but shalt share all things with thy brother, *and shalt not say that they are thine own*. For if ye are sharers in the Immortal One, how much more in the things that die?" The religion of sorrow is quietly affirmed: "the troubles that befall thee receive as good gifts, knowing that nothing happens without God." The ideas of the Creation, and of the coming of the Son of God (as in Matthew) as the Judge of the world, "on the clouds of heaven," together with the warnings of the sign of the Cross in heaven and the last trumpet, and the general resurrection of the dead, are all stated in a perfectly plain and simple fashion, as to humble and unlearned believers.

The doctrine of the Trinity is made sufficiently clear. But the most startling, and, at the same time, rightly read, the most instructive part of the whole short and lucid text, is that which gives simple and practical rules of practice as to the ordinances of Baptism and the Eucharist. Both these paragraphs have been supposed on a superficial view to make in some indefinite way against the orthodox tradition. In fact, as will be seen presently, they curiously confirm it.

So far, it will be evident, the tenor of the "Teaching of the Gentiles through the Twelve" is as Catholic as anyone could desire. Unless it be in a hasty parenthesis at the close, where the writer might be supposed to say that the final "resurrection of the dead" will *not* be of all the dead, but of the Saints only,* there is not a phrase in the whole

* As Mr. Rendel Harris has pointed out in his edition, the doctrine of "Satisfaction" as applied to alms was Jewish as well as Christian. It grew after the fall of the Temple, and probably also existed before. When it originated is not known, but it seems evident that in any case it was part of the teaching which the Twelve received from our Lord.

* The whole concluding passage is notable. After referring to the prophecy in St. Matt. xxiv., as to the false prophets "in the last days," he says, "and then shall appear the deceiver of the world as the Son of God and shall do signs and wonders . . . and many shall be scandalized and perish . . . but

statement of morals or faith which a Catholic might not use to-day. Several incidental points, such as the recognition of non-obligatory "counsels of perfection," the "commandment of the Church" as to fasting on Wednesdays and Fridays, the relation of almsgiving to "satisfaction" for sin, and the duty of confession before coming to the public prayer (which then involved Communion), are startling testimonies to the apostolic character of even details of Catholic teaching.

The passage as to Baptism is as follows: "Concerning Baptism, baptize thus: Having said all those things before said" (*i. e.*, having taught the catechumens the catechism of the "Way of Life and Death," which the writer has just finished), "baptize into the Name of the Father, and of the Son, and of the Holy Ghost, in living water; but if thou hast no running water, baptize into other water; and if thou canst not use cold, use warm: but if thou hast neither, pour water three times upon the head in the name of the Father, Son, and Holy Ghost.

"Before baptism, let the baptizer and the baptized fast, with such others as they can: and thou shalt require the baptized to fast one or two days beforehand."

Beyond a note, in another place, that no unbaptized person is to be admitted to the Eucharist, this is absolutely all. Now it has been said that this supports adult baptism and immersion: but this is a mere misconception. The rules evidently refer to the case of the reception of the new converts, who in such a church and at that date were always obtained and always hoped for. The writer simply they that persevere in their faith shall be saved. And then shall appear the signs of the truth: first the sign of the opening of heaven; then the sign of the voice of the trumpet, and the third, the resurrection of the dead—not of all, indeed, but as was said (by Zechariah), 'The Lord shall come, and all the saints with Him.' Then shall the world see the Lord coming upon the clouds of heaven." It has been thought that the peculiar phrase was a misunderstanding of 2 Thess. i. 8, 9, 10. But the writer does not appear to have St. Paul's teaching, either in the Thessalonians or in 1 Cor. xv. before his mind at all. Probably he is merely thinking of St. Matt. xxiv. 31—the gathering of "the elect" to come *with* the Lord—and assuming that the Last Judgment (St. Matt. xxv. 31-46) would follow afterwards. If so, this passage is merely another indication of his close and exclusive relation to the first Gospel.

provides a safe guide for the *valid* administration of what to him, as to us, is *the* fundamental and essential sacrament—doubtless because in such churches lax and formerly insufficient baptisms were a well-known danger. It is clear that no special order of persons is necessary. The writer supposes that any Christian may have a friend under instruction, and that, even if he be a layman, he may perfectly well baptize the man when he is prepared.

The solemn preparation by fasting, in company if possible with others of the little church, is a beautiful and simple note, and an obvious precedent for the rule of fasting Communion. That immersion was common, we all know. But this text is perfectly explicit in asserting that it was not necessary. So running water was preferred, as a symbol of the water of life which, in the Catacombs, is always "flowing from the Rock." But this was only a preference, and any water, as the theologians have always said, will do. The one thing essential is the water, the pouring on, and the Trinitarian formula. There is not a word which entitles anyone to say that the children of Christian parents went unbaptized.

As to the Eucharist, the problem seems at first somewhat complicated. Immediately after the Baptismal rules follows the passage containing "commands of the Church" already referred to, the full text of which is as follows:

"And for your fasts, let them not be with the hypocrites: for they fast on Mondays and Thursdays: but ye shall fast on Wednesdays and Fridays.

"And do not pray as the hypocrites, but as the Lord commands in his Gospel, thus shall ye pray: 'Our Father, who art in heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven: Give us this day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For Thine is the power and the glory, for ever.'

"Say this prayer thrice a day."

After this, without further prelude, the text goes on:—

"Concerning the Eucharist, give thanks thus:

"First, as to the chalice: 'We give thanks to Thee, our Father, for the holy Vine of David Thy servant, which Thou hast made known to us through Jesus Thy Child. Glory be to Thee for ever.'

"And as to the bread that is broken: 'We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy Child. Glory be to Thee for ever.'

"As this bread that is broken was scattered upon the mountains, and being gathered together became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom. For Thine is the glory and the power, through Jesus Christ, for ever."

"Let no one eat or drink of your Eucharist, except those who have been baptized into the name of the Lord. For it is concerning this the Lord hath said, 'Give not that which is holy unto dogs.'

"After ye have been filled, give thanks thus:

"We give Thee thanks, Holy Father, for Thy holy Name, which Thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us through Jesus Thy Child. Glory be to Thee for ever.

"Almighty Lord, Thou hast created all things for the sake of Thy Name. Thou hast given food and drink to men for enjoyment, that they may give Thee thanks; but to us Thou hast graciously given spiritual food and drink and eternal life, through Thy Child.

"Before all things we give thanks to Thee, because Thou art mighty. Glory be to Thee for ever.

"Lord, remember Thy Church, to deliver it from all evil, and to perfect it in Thy love, and gather it together, the sanctified one, from the four winds (St. Matt. xxiv. 31) into Thy Kingdom, which Thou hast prepared for it. For Thine is the power and the glory for ever.

"Let grace come and let this world pass away. Hosanna to the God of David. If any is holy, let him come: if any is not holy, let him repent.

"Maranatha! [Our Lord, come!] Amen."

"But suffer the prophets to give thanks as much as they will."

Before considering the meaning of this unique formula, which has, it is needless to say, no relation

whatever to any known liturgical form, however primitive, it is necessary to collect the remaining Eucharistic references in the Tract.

Nothing as to Communion is said in the "Way of Life and Death." It is evidently assumed that the catechumen will be instructed separately on the doctrinal matters touching Baptism and the Eucharist, as also on the life and nature of Christ. In the chapter concerning the rights of the "ministry," there is a singular and important passage which speaks of a prophet who "sacrifices at the earthly mystery of the Church." The writer has just said that a prophet who teaches the truth "if he do not what he teacheth, is a false prophet." But he corrects this by saying that they must not so condemn "an approved true prophet who sacrifices at the earthly mystery of the Church"—which can only mean a prophet accepted by the churches generally, who is appointed or accustomed to preside at and offer the Eucharistic sacrifice—*i. e.*, who is ordained. Even if his preaching and his practice may seem to them to differ, they are not his judges. He, like the prophets of Israel, who were often accredited but yet false, must be left to the judgment of God.

Just before, the writer has laid down another rule that "a prophet that ordaineth a table in the Spirit, doth not eat thereof, or otherwise he is a false prophet." This is obscure, but it appears to mean that a prophet, speaking apparently "in the Spirit," might call for the offerings in kind which would furnish forth "a table" for the celebration of the Agapé. As such offerings if they were called for by "the Spirit" would be not voluntary but of obligation, the prophet must have no personal benefit from them. Probably the "prophets" did sometimes call for such an Agapé at unaccustomed times, when apparently they themselves presided, "sacrificing at the earthly mystery of the Church." If we suppose the writer to mean that when a prophet so called for a celebration he might only receive the priest's communion, but must not partake of the accompanying Agapé, which (as we know by 1 Cor. xi.) might be a considerable banquet, the passage will be consistent.

Further there is, in a separate short section near the close, the following explicit order:

"On the Lord's day of the Lord *gather* together and *break bread*, and offer the *Eucharist*, having first *confessed* your transgressions, that our *sacrifice* may be pure.

"Let every one that hath a dispute with his friend not come together with you until they be reconciled, that your *sacrifice* be not profaned.

"For this is the word that was spoken by the Lord: 'In every place and time to offer to Me a pure sacrifice: for I am a great King, saith the Lord, and My Name is wonderful among the Gentiles.'"

After this quotation follows at once the direction to secure Bishops and Deacons—"for they also minister to (*leitourgia*) you the ministry of the prophets and teachers." Except a final exhortation to "gather yourselves together frequently," and the earlier direction "Thou shalt confess thy transgressions in the church, and shall not *come to thy prayer* with a bad conscience," there is no other word on the subject. The section on the Lord's Prayer appears to be so worded as to distinguish it from the Eucharistic prayers above cited; at least it seems certainly to form no part of them.

From the data now given, it will appear that the celebration of the Eucharist on the Lord's Day was already styled—as it continued to be long after in the Sub-Apostolic Fathers—on the one hand "the gathering" (*sunaxis*); on the other, "the offering of the pure sacrifice (*thusia*);" and finally, the "mystery" of the Church on earth. We have the germ, if not the practice, of the exclusion of catechumens and sinners. To have at so early a date an explicit mention of confession as a means and condition of forgiveness of sin is startling even to the Catholic apologist. That "confession, contrition and satisfaction" are all connected together within a few sentences of a Tract of perhaps 50-55 A. D., should be at least an interesting discovery to those who think that the distinctive Catholic doctrines were invented in "the Dark Ages."

But there is more than this. The words "come to thy prayer" are evidently also meant to refer to the Sunday "gatherings" for public and common worship, so that the need of confession before Communion is twice insisted on, and for the reason always given by the Church, namely, that the

Communion of any one in sin would be a profanation of that which must be one common "action," and which is to be above all things "pure."

If it should be objected that there is no express statement of the Real Presence, the answer is that that is implied in the idea of the Sacrifice and of the Mystery, as well as in the use of the text about giving "that which is holy" to dogs. Even if this were denied, it remains true, as we have clearly seen, that dogma, as such, is not expounded in the Tract at all. The Divinity of Christ is not laid down. His death and resurrection are not even mentioned or hinted at. Neither the existence of the Apostolate nor the order of Baptism is referred to His commission. But for the occurrence of the baptismal formula, in fact, it would have been easy to argue that the writer did not hold that "the Lord," was God at all.*

As to the reason of such dogmatic silence it is needless to speculate. The "Mystery" may have even then been a thing it was not considered well to commit needlessly to writing; and these main points may have been so obvious to every Christian that there was no need to tell him. It may be answered that the maxims of "the Way of Life and Death" are also elementary. But in the first place they appear to be only an adaptation of a pre-existing text, which was wholly moral and not doctrinal; and in the next place, they are in fact not so simple, for thy work out the broad precepts into a most admirable system of practical "casuistry."

If it be granted that there is no anti-Catholic inference to be drawn from the silence as to any precise Eucharistic doctrine, we may go on to ask ourselves, how we are to explain the singularly short and unliturgical formula prescribed?

In the first place, it is clear that it is not a liturgy. If there is one thing certain in Liturgica, it is that the words of institution were always the central and essential item. It is also reasonably certain that the Lord's prayer *was* part of the

*The formula used in the Eucharistic prayers, *dia Jesou tou paidos sou*, probably means "through Jesus thy Child," as in the thanksgiving of the Apostles preserved to us in Acts iv. 27, (cf. 33). But in the line before, the very same phrase is used of David—where it should no doubt be translated, "David thy servant" (as in Acts iv. 25), for the Greek word is ambiguous.

Eucharistic service, and that readings from the Scriptures preceded it. Whatever the liturgy was in the churches to which this Tract was sent, it is safe to say that it contained much that is not here. Following this clue, it seems at least probable that the formula set down is not for the officiating priest who "offers the sacrifice" at all, but for the lay people who "gather together" to give thanks and receive. Let it be remembered that, as yet, they have not had regular ministrations by bishops or deacons at all.

If an Apostle or teacher come, or if a prophet appears with "the mark of God" upon him, such a one will take charge and will "sacrifice at the mystery." If not—and this case is expressly supposed in the Tract—what will happen? The writer evidently regards it as a misfortune. He wishes them to have resident "bishops," in order that they may always minister the same "*leitourgia*," which the itinerant apostles and teachers alone could regularly administer now. A prophet might do it, though that case was surrounded with dangers clearly seen. Even so, if a true prophet was willing to settle among them, as a resident minister, let them keep him gladly.

A resident minister then, and in ordinary a bishop with a deacon, is in the writer's view proper for the full services of the Church. They can exist without this, but imperfectly. Does not this at once suggest that when no Apostles or teachers happened to be with these churches, the *liturgy* was not celebrated at all? A prophet, who was bound by no rules, might use it, but he would extemporize upon it or pass away from it, "in the spirit," and he must be left to the judgment of God. Such special inspirations apart, if there was no "minister," there would be no liturgy.

But there might be and there was a Eucharist. Arguing back from the later use, we may suggest a probable hypothesis. Even after priests and churches were multiplied, as in the Rome of the fourth century, we know that it was common to send the Eucharist—Hosts and Chalice together—from one church to dependent churches, in such a basket as is figured vividly in the Catacombs, and described in St. Jerome's famous panegyric on Exuperius.

The custom seems even to have lingered on in curious forms, the meaning of which had been lost in antiquity, but which were observed because they were so well known to be of the primitive use. What is more probable than that this sending of the Eucharist *was* the method of which small and pastorless churches, such as those to which the *didache* is addressed, were enabled in this apostolic age to communicate with their brethren, and with the heads of the Church.

If so, we can at once interpret the text. The local church would hold its *sunaxis* regularly on every Lord's Day. If a person who could officiate was there, the Liturgy—whatever it then was—would be said. If not, the reserved Eucharist would be brought out, and all who were worthy would receive without any "Mass." For that occasion, the writer seems to suggest two simple collects of the Chalice and the Host, and a concluding prayer for the unity of the Church, with a doxology. The reminder that the unbaptized were not to be admitted is the more in point, because as there was no Liturgy, the "dismissal" (which no doubt even then formed part of it) might be supposed not to apply to the altered case.

The prayers themselves are so simple that it is rash to argue from them at all: otherwise it might be suspected that "the holy Vine of David which Thou hast made known to us through Jesus" was itself a hint of the Presence, and meant that Jesus the son of David, the branch of the root of Jesse, was, as St. John afterwards explained, "the true Vine," wherein we are the fruitful branches. How primitive and how impressive this image was, no one who knows the Catacombs will fail to see.

The second set of formulæ is remarkable, first of all, because it is not at once apparent wherein it differs from the first. Perhaps the most natural explanation is that at such times, although they had no proper "Mass," yet they might and did have an Agapé. This, as is now well known, was a thing distinct from, though connected with, the Eucharist Sacrifice or Sacrament. "After ye are filled," would then mean, "after ye have finished the Agapé," which apparently followed the Communion, with or without an interval. In this way the second collect—"Thou hast given food and drink *to men* for enjoy

ment, that they may give Thee thanks; but *to us* Thou has graciously given spiritual food and drink and eternal life, through Thy Child"—becomss exceedingly apt and beautiful; and so, in another way, is the joyous enthusiasm of the concluding verse.* Although the formula itself is not liturgical, it is worth while to remember that the "Bread that is broken" reminds any student of the Liturgies of the constant and most ancient rite of the "Fraction of the Host."

But surely the most important point of the whole Tract is the insistance, repeated once and again as a common idea, on the notion that this Eucharist was a Sacrifice—a Sacrifice made in common and pre-eminently holy—the Sacrifice, indeed, ordained to replace for the new dispensation all the Temple offerings, and to be the true worship of the Lord in every place and time, and among all the nations that were to be gathered into the one fold of the Church which Christ had come to found.

In order that the reader may be able to appreciate for himself the life of these early first century churches, it may be well to print textually those parts of the disciplinary Tract which have not been already cited.

The so-called "Way of Life and Death" occupies the five first chapters, and considerations of space make it impossible to print it here, important as it is from many points of view. After it follows this short chapter:—

"Take heed that no one make thee to err out of this way of the Teaching, for he that doth is teaching thee away from God.

"For if thou art able to bear the whole yoke of the Lord, thou shalt be perfect; but if thou art not able, do what thou canst.

"And concerning food, bear what thou canst: only beware especially of that which has been offered to idols: for it is a service of dead gods."

Then follows at once the chapter on Baptism, which is usually numbered VII., and that as to Fasting and Prayer above cited, which is VIII.,

and Ch. IX. and X. on the Eucharist, as above. Then the text runs on:—

(Ch. XI.) "Whoso, therefore, cometh and teacheth you all these things aforesaid, receive him.

"But if the teacher, being himself perverted, teach you another teaching unto undoing, hear him not: but if [a teacher teach] unto the setting forth of righteousness and the knowledge of the Lord, receive him as the Lord.

"Now with respect to the Apostles and the prophets, according to the teaching of the Gospel, so do ye.

"Let every Apostle that cometh to you be received as the Lord.

"But he shall not remain [over] one day, and if there be need, the next; but if he remain three days, he is a false prophet.

"And when the Apostle leaveth you, let him take nothing but bread, until his next sleeping-place: and if he asks for money, he is a false prophet.

"And every prophet who speaketh in the spirit, ye shall by no means put to trial or judge: for every sin shall be forgiven, but this sin [against the spirit] shall not be forgiven.

"But not every one that speaketh in the spirit is a prophet, but only if have the ways of the Lord: so by their ways shall be known both the false prophet and the [real] prophet.

"And every prophet that ordereth a table in the spirit doth not eat of it, otherwise he is a false prophet.

"And every prophet, even if he teach the truth, if he doth not do what he teacheth, he is a false prophet.

"But every prophet who is appointed a true prophet sacrificing at the earthly mystery of the Church, and who nevertheless teacheth to act otherwise than as he himself acts, shall not be judged of you, for he hath his judgment with God: for so also was it with the ancient prophets.

"And whoever saith in the spirit: 'Give me money or other things,' ye shall not hearken to him: only if he bid you to give for others that are in want, let no man judge him."

(Ch. XII.) "And let everyone who cometh in the name of the Lord be received: and afterwards,

* One thing remarkable is the repetition of the doxology—apparently because to the writer, as a Jew, all "giving of thanks" implied a constant reference to the praise of the greatness of the God of Israel, and because such praises were a frequently recurring refrain in all Jewish services.

having proved him, ye shall know, for ye shall have discrimination, the right and the false.

"If he who cometh be a wayfarer, help him as far as ye are able; but he shall not stay with you more than two days, or three, if there be necessity.

"But if he be willing to settle with you, being a craftsman, let him work and eat.

"But if he have not a craft, in your best wisdom make provisions so that he may live with you and not be idle, as a Christian.

"But if he will not so act, he is a Christ-monger; beware of such."

(Ch. XIII.) "But every true prophet, if he be willing to settle with you, is worthy of his meat.

"In like manner the true teacher also is like the workman, worthy of his meat.

"Therefore shalt thou take all first-fruits of the produce of the press and of the floor, and of the produce of oxen and of sheep, and give them to the prophets: for they are your high-priests.

"And if ye have not a prophet [among you], give them to the poor.

"If thou preparest a batch of bread, take the first-fruits and give it, according to the commandments.

"And in like manner, when thou openest a jar of wine or of oil, take the first-fruits and give them to the prophets.

"And of silver and of raiment and of every possession, take first-fruits, and give, as it seems good to thee, according to the commandment."

(Ch. XIV.) "On the Lord's day of the Lord gather together and break bread and give thanks, having first confessed your sins, that our sacrifice may be pure.

"And everyone that hath a dispute with his neighbor, let him not come to your gathering until they be reconciled, so that your sacrifice may not be defiled.

"For this is the word that was spoken by the Lord: 'In every place and time, offer to Me a pure sacrifice: for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.'"

(Ch. XV.) "Therefore select for yourselves bishops and deacons, worthy of the Lord, men who are meek and not lovers of money, true and ap-

proved: for they also will minister unto you the ministry of the prophets and teachers.

"Therefore undervalue them not: for they are for you those that have honor in common with the prophets and teachers.

"When ye reprove one another, do it not in wrath, but in peace, as ye have it in the Gospel: and if anyone transgresseth against his neighbor, let no one speak and let him hear nothing from you, until he repent.

"And your prayers and your alms and all your actions, so do, as ye have it in the Gospel of our Lord."

(Ch. XVI.) "Keep watch over your life. Let not your lamps be quenched, and let not your loins be ungirded, but be ye ready: for ye know not the hour in which our Lord cometh.

"Gather ye together frequently, seeking the things that are for the salvation of your souls: for all the time of your belief will not profit you, unless ye be perfect in the last time.

"For in the last days shall be multiplied the false prophets and the destroyers, and the sheep shall be turned to wolves, and love shall be turned to hate:

"For when lawlessness hath waxed strong, they shall hate one another and persecute and betray one another; and then the Deceiver of the World shall appear as the Son of God, and shall do signs and wonders, and the earth shall be given over into his hands, and he shall do iniquity, such as hath not been since time was:

"And then shall the race of men be thrown into the fire of trial, and many shall be scandalized and perish; but they that endure in their faith shall be saved, even by that which was itself the cause of offence [the cross].

"And then shall appear the signs of the truth: first, the sign of the opening in heaven, next, the sign of the sound of the trumpet, and third, the resurrection of the dead:

"Not all indeed, but even as it was said, 'The Lord shall come and all the saints with Him:'"

"Then shall the world see the Lord coming upon the clouds of heaven."

So ends the text. It is plainly complete, for the seeming abruptness of the close means only that having in his rapid sketch of "the last time"

brought us to the threshold of the Great Judgment, he leaves us to picture it and its consequences for ourselves.

The interest of such a document is great. Whether such inferences and conjectures as it has seemed possible to make are safe or no depends on many curious questions. The suggestions here made are offered as a fair and frank contribution to modern criticism. If they are right, they are very important; if they are in error, they may help

towards the truth. But at the least, so long as we avoid rash dogmatism on matters necessarily so obscure, Catholics may be glad to find in these long-lost pages some hints and glimpses of the earliest Church, for no one denies that the document is of extreme antiquity; and we may fairly rejoice that this, like every other piece of recent evidence, tends not to confirm the idle criticisms of twenty years ago, but to establish the Christian and the Catholic belief.





SAINT CECILIA

THE INVOCATION OF THE SAINTS.

By REV. SYDNEY F. SMITH, S. J.



ACCORDING to the twenty-second of the Thirty-nine Anglican Articles, "the Romish doctrine concerning . . . Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the plain word of God." Even this severe condemnation of a doctrine on which the Catholic Church sets special store, and in which her children find special consolation, treats us far more mildly than the popular verdict. To the mass of our countrymen who still cling to the Christian religion, we are people who commit the awful blasphemy of giving to others the worship due to God alone, and who imagine we can obtain our salvation through other channels than the sole mediatorship of Jesus Christ.

Living as Catholics do in the midst of neighbors, even well-intentioned neighbors, who entertain so bad an opinion of our cherished practice, we do well to understand on what grounds the lawfulness and usefulness of Prayers to the Saints is asserted, and how they are guiltless of the two blasphemies just mentioned.

The doctrine involves four points, (1) that the Saints reigning with Christ in heaven make assiduous intercessions for us their brethren still struggling below on earth; (2) that they are not without a particular knowledge of our wants and necessities; (3) that we may, therefore, lawfully and profitably invoke them; (4) and that we ought also to pay them a becoming religious honor and veneration. We will take each point separately, and so build up our defence.

1.—*The Saints reigning with Christ make assiduous intercessions for us.*

Holy Scripture tells us plainly that we ought to pray for our neighbors as well as for ourselves, and assures us that the earnest prayer of a good man, when offered up for some necessity of his fellow-men, has great weight with God. (St. James v. 16—

18.) The Bible also gives us striking illustrations of the value and effect of intercessory prayers. The Children of Israel (Exodus xxxii. 7) during their wanderings, whilst Moses was with God on the Mount, relapsed into grievous idolatry and incurred the Divine wrath.

God was then kept from destroying them, according to His own word, by the prayers of Moses. "And He said He would destroy them, had not Moses His elect stood before Him in the breach, in order that he might avert His anger lest it should destroy them." (Psalm xv. 23.) This one instance, to which others could easily be added, is enough to prove that at least whilst on earth we ought to pray for each other, and should attach special value to the prayer of those whose lives are marked by evident sanctity. Indeed, this is so clear that no one would contest it. If we are members one of another, and as members should abound in charity towards our fellow-members, manifestly our charity should include intercessory prayer among its primary works.

Now, if on earth intercessory prayer is so natural an outcome of Christian charity, and is, therefore, so acceptable to God, are we to think that it perishes in the tomb? Surely not. The soul itself of the Saint survives the tomb and passes to the throne of God. We cannot imagine that with its mortal coil it casts off all interest in those whom it has known and loved on earth. We cannot suppose that if it retains its interest, it will fail to assert that interest in prayers, just as it was wont to do on earth. Rather, we cannot but think that with the deeper realization of what it is to save the soul, and of God's readiness to hear prayer, the interest in those still fighting for their crown will grow in the heart of the glorified Saint, and along with it the earnestness of his prayers.

"If," says St. Jerome in the fourth century, "Apostles and martyrs, whilst still in the flesh and still needing to care for themselves, can pray for

others, how much more [will they pray for others] after they have won their crowns, their victories, their triumphs! Moses, a single man, obtains God's pardon for 600,000 armed men, and Stephen prays for his persecutors. When they are with Christ will they be less powerful? Paul says that two hundred and seventy-six souls were granted to his prayers when they were in the ship with him, and when he is dead, shall he close his lips and not utter a syllable for those who throughout the world have believed in his Gospel?"

We must also bear in mind that besides Saints there are angels in heaven: beings, that is to say, who, although different in nature from men, are bound to them by fraternal ties and share with the Saints their interest in our lot. These angels have unquestionably the right to plead for the earthly objects of their solicitude, for our Lord said, "See that ye scandalize not one of these little ones: for their angels see the face of My Father Who is in heaven" (Matt. xviii. 10); in other words, "remember that, though weak in themselves, these children have powerful angels to intercede for them in heaven." The text talks of intercession for children, as our Lord was inculcating the sacred duty of respect for the consciences of children. But we cannot suppose that, if angels intercede at all, they are restricted to intercession for children only.

If, then, God can desire the angels to pray for men on earth and can be much moved by their prayers, what possible ground could he have for denying a like privilege to the Saints? Indeed, if there were ground for making a difference between them, would it not be more natural to deny the right to the angels and allow it to the Saints, seeing that the latter are bound to us by the ties of a nature common in every respect?

2.—*The Saints are not without a particular knowledge of our wants and necessities.*

A Protestant is wont to lay great stress upon this point. He usually cannot well help granting that the Saints in heaven intercede for us in a general way, and that they even pray more particularly for the friends and the companions of their previous life. Nevertheless, he is confident that from the moment of death further knowledge of what happens on earth must stop.

Now is this at all likely? Even if we could form no conception of the manner in which, in their new mode of existence, further knowledge could be conveyed to their minds, do we not perceive the truth of certain facts from which the inference seems at once to follow that some means of communication is provided? These facts are: (1) that the Saints must have a very strong and reasonable desire to know further about us, just because of their earnest desire to assist us with their prayers; (2) that God has the power to grant their desire. That the Saints have this desire has been sufficiently established, and if they have it, and God, the God of love, has the power to grant it, the certain inference would seem to be that He does grant it.

Why should he refuse so reasonable a desire? This question was asked just now, when the point was whether the Saints could be permitted to intercede at all. If there seemed no conceivable ground for refusal on the part of God then, still less can we divine any possible ground of refusal now. If it is right for the Saints to intercede for us at all, it would certainly seem right that their intercessions should not be of a vague kind, but should be directed to our actual and known wants.

But has God the power to grant to the Saints this their desire of knowing our particular wants? Yes, certainly. To begin with, what is to prevent God from Himself revealing to them our wants? No one will be so absurd as to deny God the power of communicating knowledge to the spirits of the departed; but perhaps it might be thought an absurdity that God should tell the Saints of our wants that they may ask Him to relieve them instead of at once granting or denying the favor.

There would, however, be nothing incongruous in this. We do not imagine the intercession of the Saints to be necessary in order to inform God of what He would otherwise be ignorant of, but as offering to God a further motive for showing mercy to us, in addition to that arising out of our own direct prayer to Him, and thus supplying for our unworthiness. The principle on which we rely is exactly that recognized in the Book of Job, (xlii. 8,) where God says, "Go to My servant Job, and offer up a holocaust for yourselves: and My servant Job

shall pray for you: for him I will accept, lest I deal with you according to your folly."

And if it is unreasonable to deny that God can at least make known to the Saints what we need, it is hardly less unreasonable to deny that He can and does communicate to them some inherent faculty of perception. The angels, since they are intelligent beings, have presumably some faculty of acquiring knowledge for themselves, just as we have on earth. Is it conceivable that the soul in its separate state should be without a similar power? Many Catholic theologians have thought they could perceive the nature of this faculty. The blessed enjoy the Beatific Vision. They see God "as he is" (I. John iii. 2) in Himself; no longer "in a glass and darkly," but "face to face." (I. Cor. iii. 12.) May it not be that in seeing God, they see in God, the pattern of all being, as in a mirror what goes on below?

This, however, is an abstruse doctrine, which is only mentioned as it may interest some readers. It is in no sense necessary to make good the defence of our doctrine about the Saints. We have given ample reason for holding that the Saints do *in fact* attain to a knowledge of our prayers, and are bound to demonstrate the exact mode of their knowledge.

We may also press again at this point the parallelism between the Saints and the angels. In the text quoted above, (Matt. xviii. 10,) our Lord's argument with the disciples, is "Do not scandalize these little ones, for if you do their angels are sure to perceive your evil deed, and will ask God to punish it." This proves that at all events the prayers of the angels are guided by particular knowledge of what is happening to their earthly charges. Unless then some positive Divine statement to the contrary can be produced, or some manifest reason to the same effect, we ought to conclude that a like knowledge of earthly events to stimulate their prayers is granted to the Saints.

3.—*We may lawfully and profitably lay our necessities before the Saints in heaven and solicit their prayers.*

We have now obtained good grounds for believing that the Saints are ready to pray for us, that their prayers are acceptable and powerful with

God, and that they can hear us when we ask. After this it seems superfluous to prove by any special argument that we are justified in invoking them. On earth the practice of offering intercessory prayer has its correlative in the practice of asking it.

Even Apostles do not hesitate to ask the intercession of their flock: "I beseech you, brethren," says St. Paul, (Romans xv. 30,) "for the Lord Jesus Christ's sake and for the love of the Spirit, that you strive together with me in prayers to God on my behalf, that I may be delivered from the unbelievers in Judea." Why may we not with a like or even a greater confidence address these self-same words to St. Paul in heaven, and ask him, for the sake of our Lord Jesus Christ of the Holy Spirit, to add his powerful prayers to ours, that we may be delivered from our dangers on earth?

4.—*The Invocation of the Saints is sanctioned by the authority of the Church and by primitive practice.*

We have set down a fourth point as included in the Catholic doctrine we are considering. But it will be more convenient to take it presently. Hitherto we have confined ourselves to expounding the doctrine and showing its reasonableness. Even on this basis we should be entitled to pray to the Saints, for it suffices to show that there is no impropriety in the practice, but on the contrary a reasonable expectation of spiritual profit. Nevertheless it is fair to demand of us that we should show authorization on the part of God for what we do.

There is not much, if anything, in Holy Scripture which amounts to a direct authorization, although we have seen that Holy Scripture lays down the principles from which it is legitimately inferred. If the Protestant doctrine of the all-sufficiency of Scripture were true, the absence of direct scriptural injunction to invoke the Saints would tell against us. But the all-sufficiency of Scripture is itself "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the plain word of God."

The authority of the Catholic Church, ever studious of God's honor and of sound doctrine, is ample warrant for a Catholic devotion, and this voice of the Church reveals itself alike in her solemn definitions, in the practice of her Saints, and in the tes-

timony of her Fathers. It would be impossible in so short a Tract to give many passages in support of this statement. It must suffice to cite one or two. Thus, St. Chrysostom has a sermon on SS. Berenice and Prosdoce, two martyrs, in which he says, "Not only on this their festival, but also at other times, let us approach them, pray to them, invite them to be our patrons. They appeal to God with great confidence, not only whilst alive, but even after death, nay much more after death. For now they bear the marks (*stigmata*) of Christ, and whilst they display these marks there is nothing they cannot persuade our (heavenly) King."

St. Gregory of Nyssa, in his Homily on St. Theodore, prays to this martyr, and says to him, "If there be need of greater importunity, assemble the choir of thy brother martyrs and implore with all. Remind Peter: arouse Paul: John, too, the theologian and beloved disciple; that they have a care for the churches they established." St. Ambrose in his treatise *De Viduis*, says, "Angels are to be besought for us, who were given to us as guardians: martyrs are to be besought, whose patronage we seem to claim for ourselves by the pledge of the body . . . Let us not be ashamed to employ them as intercessors for our infirmity, who knew the infirmity of the body even when they overcame." St. Jerome in his hundred and eighth letter to Eustochium, prays to St. Paula, saying, "Farewell, Paula, help with thy prayers the extreme old age of thy worshipper (*cultoris*). Faith and good works join thee with Christ. Being in His presence thou wilt more easily obtain what thou askest."

St. Augustine writing *On the Love of the Dead*, says that he can see no purpose in burying others near the shrines of the Saints, save that while the living "remember where the remains of their friends are laid, they may recommend them to the same Saints as to their patrons." These five Fathers will be recognized as among the very foremost of the Fathers of the fourth century; that is, the age when, the persecution over, the Church first began to develop a copious literature. And their language is distinct and free from hesitation, the language of those who are not hazarding a novel opinion of their own, but are expressing the inherited and unquestioned faith of all.

5.—*Objections taken by Protestants to the Invocation of Saints.*

We have not as yet noticed the usual Protestant objections to the Invocation of Saints, as it seemed better first to consider the doctrine on its own merits. These objections, though variously stated, are reducible to the three following heads:

(a.) The doctrine is against our Lord's special prerogative. He is the *one Mediator* according to St. Paul, (I. Tim. ii. 5,) "for there is one God, and mediator between God and man, the man Christ Jesus."

This we know is considered to be a singularly conclusively condemnation of prayer to the Saints. For when we ask a Saint to be our intercessor, do we not make him into a mediator between God and ourselves?

Unquestionably we do in some sense. But in what sense? There is a famous phrase of Lord Bacon's, that "words are the fool's coins and the wise man's counters." He means to say, that foolish people are led by words just as they stand, whereas wise people always ask carefully what precise meaning is attached to words by the particular speaker who uses them at the time. Thus we are told that there is but "One Lord, one Faith, one Baptism, One God and Father of us all" (Eph. iv. 5); and (Matt. xxiii. 8, 9) we have even a command forbidding us to be called Rabbi (*i. e.*, Master), "for one is your master, even Christ: and (to) call no man your father upon the earth; for one is your Father, which is in heaven."

And yet we do—that is, all sensible people do—apply these names of "Lord," "Master," "Father," to others beside God; for we understand well that the prohibition is directed not against the bare words, but against a certain meaning of them. None can be to us Lord, Master, or Father in the full sense in which God is our Lord, our Master, and our Father. And so in like manner no one can be our mediator in the full sense in which our Lord is such; and yet others may be our mediators in a lesser sense, as, indeed, Moses is so called in Holy Scripture itself. (Gal. iii. 19.) Our Lord is our Mediator, inasmuch as He redeemed us by His Precious Blood, as St. Paul says in the very place quoted against us, "Who gave Himself to be a ransom for all."

Except in virtue of this ransom we could have no hope of reconciliation with God. And now that our risen Lord stands before His Father's throne, ever living to make intercession for us, the nature of His intercession corresponds with the nature of His redemption. He does not plead in our behalf the merits of another: He claims as of His own right, in virtue of His own merits, that God should hear Him on our behalf. The Saints, on the other hand, though they add their prayers to ours, and though their prayers are specially acceptable to God in view of their holiness, plead for us ever through the merits of Jesus Christ. Our doctrine, therefore, in no sense conflicts with the sole mediatorship of our Lord.

It is further observable that if it did, it would conflict, not because it encourages us to ask the intercession of the Saints and angels, but because it presupposes that Saints and angels do intercede for us in heaven, and similarly that Christians may intercede for one another on earth. Protestants, therefore, who take scandal at our prayers to Saints, on the ground that they set up other mediators by the side of our Lord, should in consistency take similar scandal at their own prayers for each other.

(b.) Our doctrine is said to presuppose in the Saints *omniscience* and *omnipotence*, two attributes which cannot without blasphemy be ascribed to any creature whatever. The idea is that the Saints could not know of so many prayers arising from the lips of so many suppliants without possessing a practical omniscience; whilst to be able to grant all their prayers would involve a practical omnipotence. But this objection is easily set aside, when we remember, first, that the power we ascribe to the Saints is that of intercession only, not of direct help, of asking God to use His power on our behalf, not of exerting power inherent in the Saint himself; and, secondly, the ability to know of our prayers falls a long way short of omniscience, and even a long way short of the intuitive knowledge of God, which the Saints certainly possess, since they enjoy the Beatific Vision.

(c.) The Catholic doctrine is said to imply that the sinner, in view of his sins, has not the right of *direct approach* to our Lord in prayer; whereas the Bible would have us feel that, however sinful we

may be, we can at all times with boldness approach God through Christ. But we are far from denying this universal right of free approach to God through Christ. On the contrary, the Catholic Church is ever insisting on it. What we do say is that, whilst we approach God through Christ directly in our prayers, we do well to take with us and add to our own the intercessions of others.

A parent might justly be angry with an erring son for not approaching him directly with a prayer for reconciliation, but sending another brother to take his place *whilst he remained absent*. Does it follow that the parent would be angry if the erring son did come and ask himself, but *brought along with him* the brother to ask in addition, and this even if the guilty one came to say, "I know my behavior has been too outrageous; still, have regard to the fidelity of my brother, and for his sake forgive me?" In any case, here again, the charge against our invocation of the Saints in heaven, tells as much and as little against seeking the prayers of our brethren on earth.

6.—*We ought to show the Saints a becoming honor and veneration.*

A fourth objection usually taken to the practice of invoking the Saints, leads us to the fourth point set down at the commencement of this tract as involved in the Catholic doctrine. Your defence, say Protestants, might pass if all you did was to ask the prayers of the Saints in the same way in which you ask the prayers of others on earth. But who could think of going down on his knees to a brother on earth, singing hymns to him and burning incense before him, when wishing to obtain from his charity a promise of prayers?

It is quite true that as soon as the question becomes one not of merely invoking but of also venerating the Saints, there is a difference between our treatment of them and our brethren on earth.

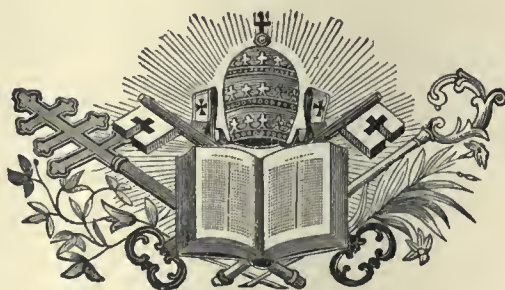
The veneration of Saints is, however, also rational. In another tract, *On the Use of Holy Images*, it has been shown that it is in accordance with nature to venerate the crucifix on account of its relation to Him whom it represents. In the same manner the Saints are intimately connected with our Lord. They are Saints through their participation of His gifts, His gifts of grace and glory. And we feel,

therefore, it is only becoming that we should revere them as the holders of these gifts, and revere them with a veneration which is religious in its character; though, of course, widely differing from the religious veneration, the supreme worship, which we pray to God Himself.

Catholics have among themselves the custom of showing veneration for their priests, particularly for bishops and popes; and in the sanctuary this veneration takes the form of religious ceremony. Yet no rational persons would suppose, when they see us incense the celebrating priests and others in the mass or genuflect before a bishop, that we are offering them divine honors. The veneration takes a religious form because these priests and bishops are set in authority over us by God—in other words, are clothed with some participation of His authority in the religious sphere. For similar reasons when a Saint appears amongst men, although out of respect for his humility we might

try to repress external manifestations of our feelings, we should instinctively feel a reverence for him, religious in its nature, and struggling to find religious expression. Many non-Catholic readers will have similar feelings in regard to these two cases. If others do not, they may come to realize our state of mind by pondering over the following thought.

If an angel were to appear to one of them, as Gabriel did to our Blessed Lady, would they treat him and address him as an equal, or would they not rather feel constrained to show him reverence and bow their heads before him; feel too, that the veneration they were showing was religious, not secular; of the kind proper to the sanctuary, not to the palace? And if to an angel why not also to a Saint; and if to a Saint or angel descending on earth and made visible to human eyes, why not also to one remaining in heaven and visible only to the eyes of faith?





SAINT ANN

PRACTICAL ADVICE ON CONFESSION



MY dear little child, do you know what it is to go to confession? Pay great attention to what I shall say to you, and, when you understand me, try to do what I tell you. Some children are very much afraid of confession. One would think the Confessional was to them a kind of mousetrap, into which the poor little mouse goes only to be eaten up by the cat. I knew a little girl in Paris who, when her mother first took her to confession, cried so bitterly that the poor lady felt ashamed, and was obliged to take her home again. Another child, a little boy, nearly fainted when he heard the priest draw back the grating, and then started up and ran off, as if the devil were at his heels. Others shake and tremble, and their hearts are all in a flutter as the moment draws near.

These are very foolish little children, for to go to confession is the easiest thing in the world. You must not be so silly as they are. You must first learn what they do not seem to know: what it really is to make a simple confession, and how very good for you such a confession must be.

To confess is to go to a priest of Jesus Christ, and tell him, simply and frankly, all the sins we can remember having committed. We do not go to tell our sins as an amusement, or to make time pass quickly, but to ask God's pardon for anything we may have done to offend Him. Sometimes it costs us a good deal to do this; but it must be done all the same, because we are on earth to do God's will, and not our own. If you hope for forgiveness, you must confess your sins to a priest, and to a priest only. Do you know the reason why? Because when our Lord was on earth He gave the power of forgiving sins to His priests, and to no one else. It was to His priests alone that He said: "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained." At another time He said to them: "Whatsoever you shall loose on earth

shall be loosed in heaven." Therefore it is plain that if we wish for forgiveness from God for our sins, we must confess them to a priest of Jesus Christ.

It is not enough to be sorry for our sins, and confess them in secret to God. No; for Jesus Himself tells us to confess our sins to His priests, who represent Him on earth. When you feel ill you send at once for the doctor, because you know that he alone can cure you; it is the same when your poor little soul is ill; you must not delay going to the priest, who is the doctor of souls, and cures them in the name of God. Those who do not wish to confess their sins, cannot and will not be cured. Sin is a dangerous illness, which often ends in eternal death.

If you are blessed with a good, pious mother, you cannot do better than ask her to help you when you prepare for confession; you may, if you like, even tell her your faults; but it is not necessary, it only helps a little child in his preparation. If you have done something which you feel ashamed to tell your mother, you are not obliged to do so; but you *must* confess *all* to the priest. We must tell the priest every sin that we remember. God wishes this. If through false shame you concealed even one sin, you would commit a great crime, and make a bad confession. Your sins would not be forgiven, and you would be guilty of a *very* grievous act. My dear little child, it is better never to go to confession than to make a bad one. I have known some poor little children who, during several years, went on hiding sins in this way. They were very, very unhappy; and if they had died in this state, they would most certainly have gone to hell.

But you may say, "I have committed a great many sins." Well, my child, God's mercy is surely greater than your sins. Do not be afraid, but confess everything.

It is very silly to hide a sin from the priest, no matter how great it may be. First, we offend God; then, sooner or later, it must be confessed, unless

you wish to go to hell with the devil. Why not do at once what you certainly must do some day? Then, if you hide a sin, you must make all your confessions over again; and this is very painful and very disagreeable. It shows that you do not understand the priest of God, who loves his penitents, feels great compassion for their weakness, and consoles them when they are unhappy. Unfortunately, he has often been accustomed to hear all kinds of wicked, bad sins; therefore nothing anyone confesses to him will ever shock him. Do not be afraid, dear little child, to tell him *all* your sins, without trying to hide so much as one. It may cost you a little pain, but you will be rewarded by a sweet peace and happiness when you receive the holy absolution, and feel that all your sins have been washed away by the precious blood of Jesus, your divine Saviour.

You may say, "I should be very glad to tell all, but I do not know how, I have been so naughty." Very well, say that to your confessor; say, simply, "Father, I have done a great many wicked things, but I do not know how to tell them." He will help you then; he will question you, and you must answer honestly and simply; and after this you may feel content.

Do not forget, dear child, what I mean is—you must not *willfully* hide a sin in confession. If you *forget one*, or even several sins in confession, you need not be frightened. Your sins are forgiven, just as if you had confessed them *all*. You must not think about them again. Only, as our Lord has commanded us to confess *all* mortal sins, it will be well to say the next time you go to confession, "Father, the last time I forgot to tell you that I had done such or such a sin." If you did not wish to do this, you would offend God and make a bad confession.

There is one thing which should give us great courage when we have great sins to confess; that is, that the priest can never, on any account, tell what has been said to him in confession. That is what is called "the seal of confession." A priest is obliged to suffer persecutions, imprisonment, and even death itself, rather than make known the smallest sin told him in confession. A great bishop of the early ages, St. Augustine, said: "That

which I know through confession I know less than that which I do not know." No priest was ever known to reveal the sins told to him in confession. Such a thing has never happened, and never will happen. Is not this a great comfort to a little sinner like you?

And this confession, made in secret, and forgotten a minute afterwards by the priest, is it not a thousand times better than the terrible shame which proud sinners will feel at the day of judgment? God will make known all their sins to the whole world, to both angels and men, before He condemns these wicked ones to hell for all eternity. That which you blush to confess to a holy man, under the seal of confession, will be known one day by your father and mother, your brothers, sisters, masters and companions. Was I not right when I said that it is *foolish*, very foolish, to conceal *one* single sin in confession?

Thus, my dear little one, you see what a simple thing it is to go to confession; and yet it is quite right that we should go, and not only tell *some* of our sins, but each and every one of them.

Contrition.

In order to obtain forgiveness for our sins, it is not enough to confess to a priest; we must repent of them from the bottom of our hearts. This hearty sorrow for sin is called Contrition. It is not very hard for good little children to feel sorry for their sins, when they think of the infinite goodness of God, their Father.

"God is so good; He loves me so well; and I have offended Him! He wishes me to go to heaven; He opens His Sacred Heart and Arms to receive me; and yet I am ungrateful and disobedient.

"Jesus, my good Saviour, wept because of the sins I have committed. He wept for me in the stable at Bethlehem, in the house at Nazareth, and in His great agony in the Garden of Olives. My sins were the cause of His bitter sufferings and great humiliations. Because of my sins He was crowned with thorns, torn with scourges, and crucified between two thieves. It was for me, a miserable little sinner, that Jesus hung bleeding upon the cross; that He died and was pierced with a lance. It was for me that He rose again from the

dead, and ascended into heaven. And how have I acted towards Him? how have I repaid all His love?

"By one mortal sin I have deserved to go to hell, and my sweet Jesus says to me, 'Dear child, repent, and I will forgive you!'"

If we thought seriously of these things, we should find it very easy to be sorry for our sins. But little children are so thoughtless; they live like flies, like sparrows; they think only of foolish things, of their play, their walks, what they have done and what they are going to do to amuse themselves; and so they forget the love of God, and that they have a conscience to keep pure and free from sin, a soul to save, and a heart to make holy and pious. They think of all kinds of things, but never or very seldom of Jesus. Our Lord, my dear child, loves you, and wishes to dwell in your little heart; but He hates sin, and sheds tears of love and sorrow over every little one who, without thinking of His goodness, offends Him by the many sins he commits.

Do not, then, my child, act like these children. Think of what your Saviour has done for you, and try and show that you are grateful. Keep your little heart free and pure from all sin; if you are so unhappy as to have fallen into a sin, and above all a mortal sin, turn at once to Jesus, and say to Him, with great sorrow; "My good Jesus, I am heartily sorry for having offended Thee; because Thou hast loved me, I will love Thee, my Saviour. . . I am sorry that I have sinned, because Thou art infinitely good and holy! . . . Forgive me, Lord; I will never do so again!" This prayer is called an act of contrition.

You must remember, dear child, that the *first* and greatest reason to be sorry for our sins is, that God loves us and we love Him. Fear of God, fear of hell-fire, these are very good motives for sorrow; but the most perfect and Christian reason is, *love of God*. Love has such great power over the Heart of Jesus, that it makes Him grant us at once all that we ask of Him. If, then, we say to our Lord, with all the fervor of our hearts, with great humility and confidence, the following prayer, we are sure to obtain a full forgiveness of our sins.

"Jesus, my God, forgive me; I love You with all

my soul; I repent bitterly having offended Thy love! I hope I shall never sin again, because I love Thee!"

Besides this, we must be resolved to go to confession as soon as ever we can; in this way, if we were to die suddenly, without having time to go to confession, we are sure of our eternal salvation.

Your mother's heart is, in a small way, an image of the Heart of Jesus. When you have done something very naughty, which you know displeases your mother, what gives you most pain? Is it not the sorrow which you have caused to one who loves you more than anyone else in the world? Then, my child, do not forget that our Lord loves you more dearly than your mother could ever love you.

When we are truly sorry for our sins, we must be resolved never to commit them again. This is called a "*firm purpose of amendment*." If you fall, you rise up again as soon as you can. And you think, "well, I must not fall again." Is not this true? This is what you must do, then, when you fall into sin: you must arise at once, and take care not to fall again willingly in the same manner.

But this does not say that you will never sin again. No; because no matter how sincere may be our sorrow, it does not make us incapable of sinning; it only means that you hate sin with all your heart and soul, and that you will do all you can for the future to avoid sin and everything that may tempt you to sin. When you are going downstairs, you are quite resolved not to slip; and yet, in spite of this, you may even fall and hurt yourself severely. But still, a resolution against sin, if really strong, will help you to resist a great many temptations. One of the best signs of a truly firm purpose of amendment is the care which you take to avoid what you think was the cause of your sin. For instance, a little companion has given you bad example, or said some bad words, and in this way made you offend God. If you are really sorry, you will keep away from this naughty boy; and if you are obliged to be with him, watch yourself well, and be sure to tell him that he must not repeat these bad words.

But do not forget, dear child, that all your good resolutions are useless if they are not strengthened by the grace of God. Ask this grace every time

you feel yourself tempted to do what you know is wrong. Grace is the union of your soul with Jesus; the instant you feel yourself tempted, turn to Jesus and say: "My God, come to my aid! Jesus, have pity on me! I love Thee; I never wish to sin again!"

As God loves you, and wishes you to be saved, He will never refuse you His Holy Grace. Jesus is always with you; He follows you everywhere, watching you, living night and day in your dear little soul. He took possession of it at your baptism, and He wishes to keep it pure and free from the slightest stain of sin. Do not be afraid; He is with you, and He is stronger, a hundred times stronger, than the wicked devil who wishes you to lose your soul by sin, and tries to drag you down with him to hell. Without Jesus you can do nothing; but with Him you need have no fear. When we are so unhappy as to commit sin, it is our own fault only, and we must humiliate ourselves and repent bitterly having offended our dear Lord, and having shown ourselves so ungrateful to Him.

The Blessed Virgin is called by the Church, "Mother of divine grace;" she must be our refuge in all our temptations. She it was who first gave the infant Saviour to the world, when she presented Him to the shepherds and the wise men in the stable at Bethlehem. She it is who gives Jesus to our souls, and leads us to the feet of Jesus.

Pray to her, then, dear little one; love her fervently as your dearest Mother, who loves you for the sake of her dear Jesus. When you are tempted, or when you have sinned, go to Mary, recite piously the *Hail Mary*, and ask this good Mother to obtain for you purity of heart and forgiveness of your sins. The Blessed Virgin is the Mother of true penitents; protectress of the weak; refuge of sinners; often, by her help, the salvation of Christians.

The Absolution.

Absolution is the pardon given by the priest to the penitent, in the name of our Lord Jesus Christ. When it is possible to go to confession, there is *no* other way for a sinner to become a child of God again.

If, by an act of perfect contrition, and a great

desire to go to confession, you had received pardon of your sins, and if you changed and did not go to confession, your sin, once forgiven, would remain forgiven; but you would commit a mortal sin more grievous than the first, because you would offend more directly the love and mercy of your Saviour, Jesus Christ. And, then, as we are never sure that our contrition has been perfect enough to purify our souls, confession and absolution are always *necessary*.

Absolution is, then, the sentence of pardon that the priest pronounces in the name of Jesus Christ. When the confession is finished, the priest tells the penitent to excite himself to a hearty sorrow, whilst he pronounces the words of absolution. Sometimes, when the priest thinks that the penitent is not properly disposed, or that his faults are small, he only gives him his blessing, and puts off the absolution to another time. This blessing does not forgive sin; it is the absolution alone that has this power.

Whilst the priest pronounces the holy words of absolution, Jesus Christ pours down a great many graces upon the soul of the penitent, bathing him in the torrents of His Precious Blood, purifying him from all stain of sin: so that after the absolution the penitent is pure and holy in the sight of God and His angels. What a great grace, and what a happy moment!

During this time the happy penitent should humble himself deeply before Jesus, hidden in the priest; he must say, from the depths of his heart and with great love, the *Act of Contrition*: "My God, I am heartily sorry for having offended Thee, because Thou art infinitely good, and that sin displeases Thee; I ask Thy pardon through the merits of Jesus Christ, my Saviour; and I make a firm resolution, by Thy Holy Grace, never to sin again!"

We must try not to be distracted whilst the priest pronounces the holy words; but if, unconsciously, other things pass through our mind, we must not trouble ourselves, but make an act of humility. In general, it is better not to pay too much attention to distractions which are not wilful.

We may receive absolution at every age; from the time we come to the use of reason, which is

about the age of seven years, and sometimes even sooner. As soon as we are capable of displeasing God we must confess our sins, and can then receive absolution. A little sinner of six and a half or seven years old, if he has committed a mortal sin, has as much need to receive absolution as if he were thirty or forty.

Some children, who have not been well instructed, believe that they do not receive absolution until the evening before their first communion. This is a great mistake, and quite contrary to the teaching of the Church. These children, if they think they cannot receive absolution, may make their confession carelessly and without a real sorrow, and so remain in a state of mortal sin until the time of their communion. What a preparation to receive our Lord for the first time! Do not act thus, my dear child. Every time you go to confession, prepare yourself as well as you can to receive absolution, and with great humility ask your confessor to give it to you. He will do so very gladly, feeling happy to see you so piously disposed. Sometimes, however, when a child is *very* young, the priest may think it right to give only his blessing, without the absolution, though the little penitent may have the best dispositions in the world: firstly, because he fears the child might not understand the absolution; and secondly, because it is not really required, as the little soul is quite pure, never having been stained by mortal sin.

The absolution is like a second baptism. When you receive it fervently, and with your whole heart, you are as pure as on the day of your baptism.

Penance and Satisfaction.

When we have made a good confession and received absolution,—when we have thanked God for His great graces and mercies, we have not yet finished. Our sins are forgiven, it is true; but we must still *do penance*; that is to say, we must make amends for the sins we have committed, and offer to God, with this idea, all the good works, prayers and actions of the saints. Children are as much obliged to do this as persons who are grown up. The first work of penance for our sins is that which the priest gives us, and which, for this reason, is called "*the penance*." This sacramental penance

is sometimes one or several prayers; sometimes an alms, or the giving up of a little pleasure; and often the doing of an act of piety and charity.

The penance must be done carefully, and as soon as we can. It is best, if possible, to do it before leaving the church, so that it may not be forgotten. If our penance is left undone through negligence or carelessness, we commit a sin. Besides, this would be great ingratitude: the sign of a very dry heart and an unchristian spirit. Lastly, it would be very silly: because we shall have to suffer in purgatory for the sins we have not made amends for on earth. The penance given us by the priest does more to expiate our sins (because of the Sacrament of Penance, of which it is a part) than any other penances we may do of ourselves. But it does not always pay the whole of the debt which we owe to God; and therefore it is well to join to it many acts of piety and mortification. The more we pray, the more charitable, obedient, patient, and humble we become: kind to others and hard upon ourselves. We thus purify our souls, and are more likely to escape purgatory.

Do penance, then, dear child, for your sins, so as to become more and more like the infant Jesus, who at Bethlehem, at Nazareth, and elsewhere, never ceased to weep and expiate your sins. He lives in you to aid you to do penance. He will bless you, and give you great happiness as a reward for the little sacrifices that you make for love for Him.

Dear child, when you go to confession, you must prepare yourself a little beforehand; first, you should avoid as much as possible offending God, and try to serve him in every act and thought. The evening before be careful to examine your conscience; ask our Lord, the Blessed Virgin, and your angel guardian, to help you know the sins that you have had the misfortune to commit since your last confession. You must also beg light to see what was the cause of your sin, and ask your confessor to advise you as to the best way of avoiding it for the future. Children's confessions very often lose a great deal, because these little giddy pates do not give enough time to their examination of conscience.

In a great many prayer-books, my child, you will find examinations of conscience which will

only bewilder you and not help you. If you read carefully the little one which I give at the end of this book, it will be quite enough, even for a general confession. When you are in the habit of going to confession every fortnight or three weeks, it will be quite enough to think for a few minutes over the faults which you are most likely to have committed.

1. In doing your duty towards God: morning and evening prayers; respect in holy places; catechism and religious instruction; mass and services on Sunday; sign of the cross; a pious life devoted to God.

2. Duty towards parents and superiors: obedience, respect, and willing submission; towards your companions, brothers, and sisters, kindness, good example, forgiving injuries; towards the poor, almsgiving and true charity.

3. In doing the duties of your state of life: working earnestly and with great application at your studies, etc.

4. In practicing those virtues without which even a child cannot be a true Christian: *humility*, great modesty in speaking; modesty when you succeed in anything, giving to God all the honor due to whatever of good you may have in you; forgetfulness of self, and thoughtfulness for others.

Purity: great care in resisting all temptations; not consenting to bad thoughts; avoiding books, conversations, reading, or actions contrary to this holy virtue; flying from bad companions and dangerous occasions.

Penance: patience during little sufferings, sickness, privations, and troubles which may come to you from time to time.

Think well and carefully over these virtues, and examine yourself upon the sins opposed to them, and upon a few other temptations which a child may have, such as telling lies, talking of one another's faults, telling tales, greediness, jealousy, saying naughty words, etc. Never acquire the habit of *writing* your confession; it is much easier to be sorry for our sins and tell them with humility when we *say* them simply, instead of reading them like a lesson. What matter if you forget a few of them: we know very well that big fish never escape by the holes of the net—the tiny ones alone get off; and

this does not matter in confession. Then you must excite a great sorrow in your dear little heart, in thinking over the three considerations which I told you of just now:—The gratitude which we owe to God for His infinite goodness towards us: the tears and sufferings of our Saviour: the terrible fires of hell and of purgatory. Then make some good resolutions, very firm and clear, directly opposed to some of the principal faults which you are going to confess. Say the *Our Father*, the *Hail Mary*, or some other little prayer to beg of God to grant you a true and sincere sorrow for sin, and the grace to make a good confession. Then go and kneel at the priest's feet, as at the feet of Jesus.

We must always, if possible, make our confession on our knees. When you begin, say to your confessor, "Bless me, Father, for I have sinned;" the priest then gives you his blessing; and having made the sign of the cross, you must say the first part of the *Confiteor*:

"I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault." Here bowing your head, you must accuse yourself simply and sincerely of all your sins. You must not speak either too loud or too fast; speak slowly and clearly, so that the priest may hear each word distinctly. Listen with great attention to the advice which your confessor gives you, and answer modestly and humbly to any questions he may ask you.

When you have confessed all the sins you remember, continue the *Confiteor*:

"Therefore I beseech thee, blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, my Father, to pray to the Lord my God for me."

Whilst the priest pronounces the words of absolution, you must bow your head, and say the *Act of Contrition* with all your heart; then rising up, make the sign of the cross, and return to your place in the church. Here you must thank God fervently for the great grace which He has given you,

in cleansing your soul in the Precious Blood of His Divine Son. Then take your Prayer-Book, and say fervently and carefully your sacramental penance.

Here I will add a little word of advice. Take great care never to repeat to your companions anything that may have been said to you in confession; never tell them what sins you have confessed, or what penance you have received.

When We Must Go to Confession.

As soon as we come to the use of reason, we are *obliged* to go to confession at least *once* a year. We have come to the use of reason when we are capable of committing sin *willfully*. It is very useful, however, and, in some cases, quite necessary, to go often to confession. Your soul is like your face: in order to keep it clean you must not leave it long unwashed. Sin soils your soul, and to keep it pure you must go often to confession.

The more frequently you go to confession, the easier you will find it. Your confessor will take a kindly interest in you, and with his help you will soon acquire the habit of watching yourself and avoiding even the smallest occasion of sin. When you try to follow as much as possible the good advice which the priest gives you, you will find it easy to become holy and pious. Children about nine or ten years old may, if their confessor thinks it well, go to confession once a fortnight. Frequent, very frequent confession is the best and holiest preparation a child can make for his first communion.

A child who has the true faith will never go to bed with a mortal sin upon his conscience. My God! if he were to die in the night—what an awaking! A little boy named Paul made this good resolution: "I will never go to sleep in a state of mortal sin. If I have the misfortune to commit sin, I will go as soon as ever I can to confession." Well, one day the poor little fellow did something which he thought a grievous sin; in the evening, when his work was done, he went to the priest and confessed it. The next morning his mother, going into his little room to awake him, found him dead in his bed. . . . Where would he have been had he put off his confession to another day?

An Examination of Conscience to be Made Before Confession.

Have I always told all my sins in confession? Have I said my penance exactly and fervently? Have I tried to correct my faults and become holier?

First Commandment.

Have I always said my morning and night prayers? How often have I omitted them through carelessness? How often have I said them without respect, without the spirit of faith, lightly, or through custom? Have I made the sign of the cross thoughtlessly and without proper respect? Have I neglected offering all my thoughts, words, and actions to God? (We cannot be true Christians unless we live in and for Jesus Christ.)

Do I love with all my heart and soul Jesus Christ in the Blessed Sacrament of the altar? Have I neglected to adore Him whenever I could? Have I neglected going to Holy Communion through coldness or carelessness?

Have I loved the Blessed Virgin and prayed to her fervently?

Have I laughed at holy things, or at the piety of my companions? Have I read books against religion?

Second.—Have I said bad words? Have I sworn? Have I taken the holy name of God in vain? Have I pronounced the holy name of Jesus and Mary in a disrespectful manner? Have I sworn or blasphemed before others, so as to give them bad example?

Third.—Have I worked on Sundays? Have I bought anything on Sunday which was not absolutely necessary?

Have I through my own fault been absent from Mass on Sundays or holydays? Have I through my own fault been too late? Have I left the church before Mass was finished? How have I conducted myself? Have I talked or laughed in the church? How many times has this happened? Have I always assisted at Mass with great thought, attention, and devotion?

Have I assisted piously at Vespers and Benediction when it was possible? Have I listened with faith and respect to the religious instructions?

Fourth.—Have I always had a great respect for

the Pope, the Bishop, and priests who are my spiritual fathers and my guides in the way of salvation? Have I prayed every day for my relations, both living and dead? Have I disobeyed my parents? Have I disobeyed my mistresses, masters, or those who have charge of me? Have I treated them with disrespect? Have I been so wicked as to raise my hand to strike them? Have I despised their observations, and laughed at their good advice? Have I been obstinate in following my own will? How often has this happened?

Fifth.—Have I given way to impatience? Have I been in a passion? Have I quarreled with my companions? Have I insulted them? Have I hurt them willfully? Have I tried to revenge myself upon them? Have I spoken ill of them? Have I spoken unkindly of their faults? Have I told lies about them? Have I told tales in order to get them punished? Have I without necessity—simply to amuse myself—been cruel to animals?

Sixth and Ninth.—Have I always hated immodesty with my whole heart? Have I resisted temptations? Did I give way to impure thoughts? Did I expose myself willfully to dangerous temptations? Have I played with naughty children? Have I talked and laughed with them about naughty things? Have I been immodest? How many times seriously and willfully? (In this, as in other things, there is no sin unless it be willful.) Have I been immodest or careless in my books, in my reading? Have I been careful in observing great modesty towards myself in dressing and undressing? (No matter what shame we may feel in confessing a sin against purity, we must confess it bravely, without making it appear less or more to the priest. It is nearly always a sin of this kind that a penitent is most tempted to conceal in confession. If you feel it hard to confess such a sin, my dear child, ask the priest and he will help you and make it easy for you.)

Seventh and Tenth.—Have I taken something which did not belong to me? Have I taken money from my parents? How often? (This is a sin which foolish little children conceal through shame.) Have I kept something which I had taken or found,

when I could have returned it? Have I cheated whilst at play?

Eighth.—Do I tell lies? Have I told lies for fun? To excuse myself? To praise myself? To excuse others, or to have them punished? Have I told lies about my masters? Have I wished through vanity to appear better than others? Have I been vain of my dress, my beauty, or any success at my studies, instead of giving honor and thanks to God for all the gifts he has bestowed upon me? Have I thought little of those who were poorer or less instructed than myself? Have I done what I knew to be wrong because I was laughed at by my companions? Have I tried to appear pious and good when I was quite the contrary?

Have I been kind to the poor? When I gave to them did I do it willingly and for the love of God? Have I been too fond of money? Have I been jealous of my companions—of their riches, beauty, or talents?

Have I grumbled and given way to discontent? Have I eaten or drank too much? Did I think too much of what I ate or drank? Have I spent too much money on sweet-things, instead of giving to the poor? Have I through greediness or carelessness eaten meat on days of fasting and abstinence appointed by the Church?

Have I given way to laziness? Have I done my exercises carelessly? Have I learned my lessons badly? Have I neglected my studies through indolence, and because I did not wish to give myself trouble? Have I been selfish and disagreeable with my companions? Have I given way to some bad habit because I felt discouraged and thought I could not overcome it? (Discouragement and sadness are the greatest and most dangerous torments of the conscience.) Have I remained long, through my own fault, in a state of mortal sin, exposing myself in this way to eternal damnation? Since my last confession, has my life been worthy of a true Christian, of a child who has the faith, and respects his conscience and his baptism? . . .

And now, dear little child, may our Lord Jesus Christ guard you in His holy love; may the Blessed Virgin Mary, your good and tender Mother, lead your steps into the path of salvation, which is also the path of peace and happiness!

DEVOTIONS FOR CONFESSION.**Prayers to be Said Before the Examination of Conscience.**

My God, I firmly believe that Thou art here present; that Thou knowest and seest all my sins, and that Thou alone canst give me light and grace to see and know in what way I have offended Thee. Oh! dear Jesus, grant that I may examine my conscience well; that I may think of nothing which may distract me from the great duty which I am about to perform.

Mary, my dear Mother, pray for me.

Come, Holy Spirit, fill the hearts of Thy faithful, and enkindle in them the fire of divine love.

Send forth Thy Spirit and we shall be created.

And Thou shalt renew the face of the earth.

Our Father, Hail Mary, I believe.

Short Acts to be Said After the Examination.

Behold, O dear Saviour, all the sins which I have committed since my last confession. I am sorry for them, and resolve firmly never to offend Thee again.

By Thy bitter Passion, by Thy cruel scourging, and crowning with thorns, I implore Thee to forgive Thy little child.

When I think of Thee, dear Jesus, bleeding for me upon the cross, I am very, very sorry for having caused Thee so much pain. Jesus, Lord, forgive me.

O sweet Jesus! I am sorry, and hate my sins, because they displease Thee, who art so good. Give

me true sorrow, dear Saviour, and grant that I may never, never sin again.

Oh! Mary, Mother of Jesus, help me to be truly sorry for having displeased thy divine Son.

Before you enter the Confessional, say: Behold, dear Lord, I, a wicked, sinful child, come unto Thee, that I may be washed from every stain and cleansed from every sin.

After Confession.

I thank and bless Thee, dear Saviour, for having pardoned me my sins. I will never more offend Thee; but for the future try to love and please Thee more and more.

Bless the Lord, O my soul, and let all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee. As a father hath compassion on his children, so hath the Lord compassion on them that fear Him. (Ps. cii.) O holy Virgin Mary, and all ye angels and saints, bless and praise my dear Jesus for His great goodness to me, His little sinful child.

Jesus, Son of David, have mercy on me! O God, be merciful to me a sinner! Sprinkle me with Thy blood, O Jesus, and I shall be made whiter than snow!

Prayer Before Saying Your Sacramental Penance.

O my God, I offer this penance to Thee, in union with all the prayers said by Jesus during His holy life and bitter Passion, to satisfy Thy infinite justice, which I have offended by my many sins. Amen.



HOW TO HELP THE SICK AND DYING.

"Then shall the King say to them that shall be on His Right Hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For . . . I was sick and you visited Me. . . . Amen, I say to you, as long as you did it to one of My least brethren, you did it to Me."—*St. Matt. xxv. 34-40.*



ANY, encouraged by these words, would gladly serve and console our Lord in His suffering members, *if they knew how*; but a feeling of helplessness holds them back, and thus numberless opportunities of doing good are neglected. Yet to help the sick and dying is a work of charity which may be required of any one of us, for which therefore we should all prepare ourselves. Let us do so without delay. No great skill or experience is necessary: the more simple the assistance the better—a little patience, a little charity and tact, and God's grace will do the rest.

I.—HOW TO HELP THE SICK.

To Those Who Attend the Sick.

1. Keep the room clean and tidy. Open the window sometimes to let in fresh air, but not so as to do any harm to the sick person.
2. Take care to avoid as much as possible the danger of catching the same sickness. For example, if it is a fever avoid breathing the breath of the sick person.
3. When you have to wash the sick, make their bed, or change their linen, do it with great modesty.
4. Attend carefully to whatever the doctor has said about food, medicine, etc.
5. Be kind and gentle in all you do for the sick and be very patient, for sick people are often irritable and hard to please.
6. Do not be talkative or talk in too loud a voice so as to disturb the sick person. And do not talk about vain, foolish, worldly things, especially to those who are dying.
7. When you say prayers or read good books to them, do so in a quiet, gentle voice, and slowly. Notice what they like, what seems to comfort and encourage them—a favorite prayer or aspiration said two or three times at intervals is often more helpful than much variety. Take care not to tire them by too many prayers or too much reading at a time. Among the acts suggested to them, contrition, patience, faith, hope and charity should be the chief. See that the sick say short morning and night prayers, and, if necessary, say them with them. At night a few minutes should be given to examination of conscience.
8. When the sickness is long, see that the parish priest is told of it, that he may hear the Confession of the sick and give them Holy Communion from time to time.

Morning Prayers for the Sick.

Make the sign of the Cross as soon as you awake, and say:—

My God, I offer Thee this day
All I may think or do or say;
Uniting it with what was done
On earth by Jesus Christ Thy Son.

Make up your mind to try and keep from anything displeasing to God.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father. Hail Mary. I believe. Glory be.
O my God, I believe in Thee, because Thou art Truth itself.

O my God, I hope in Thee, because of Thy promises to me.

O my God, I love Thee, because Thou art so good: teach me to love Thee daily more and more.

O my God, I offer Thee all my thoughts, words, actions and sufferings, and I beseech Thee to give me Thy grace that I may not offend Thee this day, but faithfully serve Thee and do Thy holy Will in all things.

I desire to gain all the Indulgences that I can.

Holy Mary, be a mother to me.

All ye Angels and Saints of God, pray for me.

May our Lord bless us, and keep us from all evil, and bring us to life everlasting.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

Night Prayers for the Sick.

In the Name of the Father, and of the Son and of the Holy Ghost. Amen.

Our Father. Hail Mary. I believe. Glory be.
My God, I give Thee thanks for all the benefits which I have ever received from Thee, and particularly this day. Give me light to see what sins

I have committed this day, and give grace to be truly sorry for them.

[*Here wait a little, and try to remember the faults you have committed during the day.*]

O my God, I am very sorry that I have offended Thee: I love Thee with all my heart, because Thou art so good, and I will not sin again.

O my God, I accept of death as a homage and adoration which I owe to Thy Divine Majesty, in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

Into Thy Hands, O Lord, I commend my spirit: Lord Jesus, receive my soul.

May the Blessed Virgin Mary, St. Joseph, and all the Saints, pray for us to our Lord, that we may be preserved this night from sin and all evils.

O my good Angel, whom God has appointed to be my Guardian, watch over me during this night.

All ye Angels and Saints of God, pray for me.

Jesus, Mary, and Joseph, I give you my heart and my soul;

Jesus, Mary, and Joseph, assist me in my last agony;

Jesus, Mary, and Joseph, may I die in peace in your blessed company.

May our Lord bless us, and keep us from all evil, and bring us to life everlasting.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

Acts that May be Suggested to the Sick.

I.—Contrition.

Contrition does not consist in tears or any other expression of sorrow. We must *be* sorry for our sins, but we need not necessarily *feel* sorry. It is good to be sorry because we have lost heaven and deserved hell, but the best motive is the love of God, who is infinitely good in Himself and worthy of all love. This is perfect contrition. Before our Lord came on earth, before there were any Sacraments, perfect contrition was the only means by which sinners could obtain forgiveness of their actual sins. It is as efficacious now as then. By it mortal sins are forgiven *immediately*, though a person is strictly bound to confess them if he is able. It is of the utmost importance that Catholics should remember what an act of perfect contrition can do for them, if after falling into mortal sin they are delayed or hindered by circumstances from going to confession. And they should bear it in mind for the benefit of others also, so that in cases of sudden and grave accident, before a priest can be had, or when no priest

is at hand, they may at once suggest it by short acts to the sufferer: "My God, I am sorry for all my sins, because Thou art so good." Suggest such acts even to those who are not Catholics at whose death-bed you may be present, and suggest them often to the sick. The habit of frequently making acts of perfect contrition is a very blessed one, and makes us very dear to God and very safe. And it is not a difficult habit to acquire, for contrition is as easy as it is sweet.

Acts of Contrition.

To think that I have offended Him after being so many times forgiven! To think that I have offended Him Whom after all *I do love*! My God, I am sorry for all my sins: give me a tender, loving, and hearty contrition for them, because they have offended Thee Who art so good; and a firm purpose not to offend Thee any more.

Father, I am not worthy to be called Thy child: I have left Thee, I have lost Thee through my own fault: I repent with my whole heart: spare me for the sake of Jesus Christ, my Saviour. Look upon the Face of Thy Christ—look upon the Blood of Thy Christ—look upon the Heart of Thy Christ—and forgive me for His sake.

O sins which have deprived me of my God, I hate you from the bottom of my heart.

Dear Jesus, who didst come to seek and to save that which was lost, have mercy on me.

Good Shepherd, who didst lay down Thy Life for Thy sheep, have pity on me. I have gone astray like a sheep that is lost; seek Thy servant, O Lord.

Jesus, my Lord, behold at length the time,
When I resolve to turn away from crime;
O pardon me, Jesus, Thy mercy I implore;
I will never more offend Thee,—no, never more.

Since my poor soul Thy Precious Blood hath cost,
Suffer me not for ever to be lost.
O pardon, etc.

Kneeling in tears, behold me at Thy feet;
Like Magdalen, forgiveness I entreat.
O pardon, etc.

I will arise and go to my Father, and say to Him: Father, I have sinned against heaven and before Thee, I am not now worthy to be called Thy son.

O God, merciful and patient, who willest not the death of a sinner—who, when we repent, remem-

berest our sins no more—have mercy on me and spare me.

Jesus, wounded for our iniquities, and bruised for our sins; I grieve for my sins, which have so grieved Thy Sacred Heart.

Have mercy on me and heal my soul, for I have sinned against Thee.

Give me, my God, the contrite and humble heart which Thou wilt never despise.

O that I had the tears of Peter and Magdalen!

Wash me yet more from my iniquity, and cleanse me from my sin.

O Mary, obtain for me true sorrow for my sins, forgiveness for them, and the grace of final perseverance.

Have mercy on me, O God, according to Thy great mercy: heal my soul for I have sinned against Thee.

O God, be merciful to me a sinner: Thou Who hast made me, have mercy on me.

O Lord, I have sinned exceedingly in my life: what shall I do, whither shall I fly, but to Thee, my God.

What can I do for my sins but humbly confess them and lament them: hear me, I beseech Thee, O my God. All my sins displease me now exceedingly: I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live. I am willing to make satisfaction for them to the utmost of my power. Forgive, O my God, forgive me my sins, for Thy holy Name's sake. Save my soul, which Thou hast redeemed with Thy Precious Blood. Behold, I commit myself to Thy mercy: I resign myself into Thy hands. Deal with me according to Thy goodness, not according to my wickedness and iniquity.

Jesus, Son of David, have mercy on me.

My God, what harm hast Thou done me that I should have so greatly offended Thee? O that I had never sinned against Thee! I am sorry for my sins because Thou art so good, and with Thy help I will not sin again. O let neither life nor death nor any creature separate me from Thee any more.

God of mercy and compassion,
Look with pity upon me;
Father! let me call Thee Father!
'Tis Thy child returns to Thee.

Jesus, Lord, I ask for mercy,
Let me not implore in vain;
All my sins, I now detest them,
Never will I sin again.

By my sins I have deserved
Death and endless misery,
Hell with all its pains and torments,
And for all eternity.
Jesus, Lord, etc.

By my sins I have abandoned
Right and claim to heaven above;
Where the Saints rejoice for ever,
In a boundless sea of love.
Jesus, Lord, etc.

See our Saviour, bleeding, dying,
On the Cross of Calvary;
To that Cross my sins have nailed Him,
Yet He bleeds and dies for me.
Jesus, Lord, etc.

II.—Patience and Resignation.

What will happen to me to-day, O my God, I know not: all that I know is that nothing will happen but what from all eternity Thy Love has arranged for my good. This is enough for me, my God. I adore Thy holy and blessed Will, and resign myself to it with all my heart for the love of Thee. I desire all Thou shalt send me: I accept all—I make to Thee a sacrifice of all, and unite my sacrifice with that of Jesus Christ my Saviour. I ask of Thee in His Name, and through His infinite merits, patience in my pains, the perfect submission which I owe Thee in all Thou shalt permit to happen to me, and the crown promised to those who persevere to the end. Amen.

Patience, my soul, just for to-day; God will provide for to-morrow. Yesterday has passed away, and the pain of its sufferings no longer remains; the merit will have remained if I offered my sufferings to God. To-day, then, I will try to suffer with merit; after all, to-day is but one day, and one day is not much. My God, what can I do less than offer Thee the pains and weariness of one day; those of this day shall be borne bravely for love of Thee.

When the Cross first presents itself to us, how hard it looks!—how hard it looks! But bear it bravely, and how bright it will appear when we

look back upon it—how bright when we come to the crown !

May the most just, the most high, the most lovable Will of God be in all things done, and praised, and forever magnified !

My God, I am justly punished by Thee, for I have greatly offended Thee ; punish me in this life and not in the next.

My heart is ready, O God, my heart is ready.

Sweet Will of God, I bless Thee : dear Will of God, I love Thee.

As it hath pleased the Lord, so is it done : blessed be the Name of the Lord.

It is the Lord : let Him do what is good in His sight.

O Lord, Thou knowest what is best : do with me as Thou knowest and as best pleaseth Thee. I am in Thy hands, ready to obey Thee in all things : do with me in all things according to Thy Will.

What matter is it how much or what I suffer so I come at length to the haven of salvation ? Grant me a good end, grant me a happy passage out of this world ; be ever mindful of me, O my God, and direct me by the straight road to Thy Kingdom.

Keep me only from all sin, and I will fear neither death nor hell.

Dear Jesus, accept my sufferings which I desire to unite with Thine : sanctify all I suffer, so that every pain I feel may bring me nearer to Thee.

Lord, I offer and consecrate to Thy glory all that I have ever suffered, all that I now suffer, and all that I shall have to suffer until death. Perfect my pains with Thy love, and grant, O sweet Jesus, that they may be as pleasing to Thee as they are painful to me. I will suffer willingly because Thou wilt have it so, Thou Whom I love with my whole heart.

The chalice that my Father hath given me, shall I not drink it ? Yea, Father, for so it hath seemed good in Thy sight.

Thy Will be done—Thy Will be done.

Lord, I accept this sickness from Thy hands, and entirely resign myself to Thy blessed Will, whether for life or for death : not my will but Thine be done—Thy Will be done on earth as it is in heaven.

As Thou knowest and willest, Lord.

Jesus, meek and humble of heart, make my heart like unto Thine.

Passion of Christ, strengthen me.

O Jesu mine, for love of Thee
I love what Thy Will giveth me
Whate'er it be :

O Jesu mine, for love of Thee
I love what Thy Will giveth me
Whene'er it be :

O Jesu mine, for love of Thee
I love what Thy Will giveth me
How much it be :

O Jesu mine, for love of Thee
I love what Thy Will giveth me
How long it be.

Blessed be God : Blessed be His Holy Name :
Blessed be the Will of God in all things.

Lord, what wilt Thou have me to do ?

O Lord God, O Holy Father, be Thou now and for ever blessed : for as Thou wilt so it has happened, and what Thou dost is always good. To Thee I commit myself and all that is mine : it is better to be chastised here than hereafter.

Give me fortitude that I may stand my ground, patience that I may endure, and constancy that I may persevere.

Grant, me, my God, always to will and desire that which is most acceptable to Thee, and which pleaseth Thee best. Let Thy Will be mine, and let my will always follow Thine, and agree perfectly with it. Let me always will or not will the same with Thee.

O God, may Thy Will be done and be blessed a thousand thousand times.

Father, not my will, but Thine be done.

Teach me to do Thy Will, for Thou art my God.

I worship Thee, sweet Will of God,
And all Thy ways adore ;
And every day I live, I wish
To love Thee more and more.

With all my heart I desire whatever God desires. It is all well : blessed be God.

Sickness and sorrow have come to weigh me down : blessed be God in all.

Lord, Thy care over me is greater than all the care I can take of myself. I cast all my care then upon Thee: I cast myself into Thine arms—do with me whatever it shall please Thee, for it cannot but be good whatever Thou shalt do by me. Cast me not off for ever, nor blot me out of the book of life: and what tribulation soever befalls me shall not hurt me.

Lord Jesus, make me faithful to Thee unto death, that Thou mayst give me the crown of life.

Let us rejoice: we shall one day be taken to the bosom of God.

III.—Faith, Hope and Charity.

I believe in God the Father, who created me to His own image and likeness: and in Jesus Christ my Saviour, who redeemed me with His own Blood: and in the Holy Spirit, who sanctified me in Baptism. Lord, increase my faith.

My God, I believe in Thee: my God, I hope in Thee: my God, I love Thee with my whole heart.

I believe in Thee because Thou art the very Truth: I believe in all Thy Church teaches, because Thou hast bid me hear it: and in this faith I resolve through Thy grace to live and die.

I believe, Lord: help Thou my unbelief.

I hope in Thee, my God, because Thou art so good, and through the sufferings and death of Jesus Christ my Redeemer, I hope for mercy, grace and salvation from Thee, because of Thy mercy, Thy promises, and Thy power. In Thee, O Lord, have I put my trust: I shall not be confounded for ever.

My God, Thou didst not abandon me when I fled from Thee, do not abandon me now that I seek Thee.

Heart of Jesus, Salvation of those who trust in Thee, have mercy on me. My Jesus, mercy.

My sweetest Jesus, be not Thou my Judge, but my Saviour.

Jesus, Jesus, be to me a Jesus, and save me.

O good Jesus, hear me;

Within Thy Wounds hide me;

Never let me be separated from Thee;

In the hour of my death call me,

And bid me come to Thee,

That with Thy Saints I may praise Thee

For all eternity. Amen.

My God, I love Thee with my whole heart and soul: at least I desire so to love Thee.

I love Thee, who hast loved me from eternity, and hast created me out of love that I may be happy with Thee for ever.

I love Thee, who hast forgiven me so often, and washed me from my sins in Thy Precious Blood.

I love Thee, who hast been so good and kind to me, and given me all that I have and am.

I love Thee, who art so good in Thyself, and so worthy of all my love.

O God, my God, whom shall I love if I love not Thee?

I love Thee—I love Thee: help me to love Thee more.

Give me only Thy love and Thy grace, and I shall be rich enough.

Let me love Thee with all my heart and soul and mind and strength—grant that I may love Thee for ever.

I love my neighbor as myself for Thy sake: I forgive all who have injured me, and ask pardon of all I have injured.

My God, who art Infinite Goodness, I love Thee above all things—I love Thee with my whole heart.

I wish for heaven, that there I may love Thee with all my strength, and for all eternity.

My God, cast me not into hell as I deserve—there I could not love Thee: let me love Thee and then do with me as Thou wilt.

O my God, make me all Thine before I die.

When shall I be able to say—My God, I can never lose Thee again.

IV.—Preparation for Death.

To live for God and then to die: that done, all is done.

If I will take care of my life for God, He will take care of my death for me.

My soul, let us so live that in heaven we may rejoice to have lived so.

Let my death color my life; let me live like one who has to die.

May my soul die the death of the just, and my last end be like unto theirs.

My God, I accept of death as a homage and

adoration which I owe to Thy Divine Majesty, in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

I commend my soul to God my Creator, who made me out of nothing: to Jesus Christ my Saviour, who redeemed me with His Precious Blood: to the Holy Spirit, who sanctified me in Baptism.

Into Thy hands, O Lord, I commend my spirit.

My God, my Father, and my Friend,
Do not forsake me in the end.

I desire to die, my God, in order to see Thee.

My crucified Saviour, who to obtain a good death for me didst suffer a most painful death, remember me in my last hour—remember that I am one of Thy sheep, whom Thou hast purchased with Thine own Blood.

Lord, on the Cross Thine Arms were stretched
To draw Thy people nigh:
O grant us then that Cross to love,
And in those Arms to die.

O Shepherd of my soul, who alone canst guide and comfort me in that hour, when I walk through the dark valley of the shadow of death—when no one of this earth shall stand by me—when no friend shall be able to profit me: be with me then—suffer me not to lose Thee for ever—cast me not off from Thee. O beloved Jesus, since I embrace Thee now, receive me then—hide me in Thy holy Wounds—wash me in Thy Precious Blood.

Jesus, Jesus, trusting myself to the love of Thy Sacred Heart, I give up my soul into Thy hands; receive it unto the bosom of Thy mercy. Say to me in the hour of my death as Thou didst say to the good thief—"This day thou shalt be with Me in Paradise."

My Jesus, Thou art about to judge me, spare and pardon before Thou judgest.

O Jesus, Jesus, receive me into the number of Thy chosen.

Blood of Christ, wash me: Passion of Christ, strengthen me: Heart of Jesus, sorrowful even unto death, have mercy on me.

Jesus, dear Jesus, never let me be separated from Thee.

Holy Mary, Mother of God, pray for us sinners—*now* for present graces, *and at the hour of our*

death for final perseverance: pray for *me* in the hour of *my* death. Amen.

O most compassionate Mother, show thyself my Mother in the hour of my death—be with me in that last moment of my life on which eternity hangs. As thou didst invite thy Son to thine own blessed departure, so I invite thee now to mine, beseeching thee not to be absent from me then, but to be there and succor me with a mother's tenderness, for without thee I cannot die in peace. Cheer me with thy holy presence, protect me from my enemies, speak for me to thy Son, and obtain for me forgiveness of all my sins, a happy death and life everlasting with Him and with thee. Amen.

Leave me not, my Mother, until thou seest me safe in heaven.

Holy Mary, Mother of grace, Mother of clemency; defend me from the enemy, receive me in the hour of my death.

Refuge of sinners, pray for me.

St. Joseph, Patron of a happy death, pray for me.

O holy Angel, my Guardian, stand by me and help me.

My holy Patron Saints (*name them*), pray for me.

All ye holy Angels and Saints of God, pray for me.

Jesus, Mary, and Joseph, I give you my heart and my soul:

Jesus, Mary, and Joseph, assist me in my last agony:

Jesus, Mary, and Joseph, may I die in peace in your blessed company.

II.—HOW TO HELP THE DYING.

To Those Who Attend the Dying.

1. In cases of serious accident, or in a sudden and dangerous illness, lose no time in sending for the priest. In other cases he should be sent for as soon as the sickness becomes grave.

2. Tell the sick person gently that his state, though not desperate, is dangerous, and that he would therefore do well to settle the state of his soul without delay—that this will be much better done now than later, when pain, weakness, or the nature of the remedies may render him unfit for so great a work. It is a great mistake to think that the Last Sacraments will make him worse: on the contrary, they will bring him peace, strengthen him against his spiritual enemies, and enable him to bear his suf-

ferings with patience and merit for eternity. What is to be feared is *any delay*, by which he might die without them. If he wishes to put off his Confession till he is better, or shrinks from it because he has been a long time away from his duties, and fears the labor of preparation, tell him that the priest will help him, and if necessary go through the examination of conscience with him. If he still objects, the priest should be told of his state, that he may warn him of the danger there is in delay.

3. If he has a will to make, or any necessary provision, spiritual or temporal, for his family—any debts or other obligations to discharge, engage him to do this also without delay, that having settled his temporal concerns, he may give his whole attention to the affairs of his soul. If he wishes to leave anything for the benefit of his soul, as a certain sum for Masses, or any other good work, this should also be provided for in good time.

4. Do not flatter the sick person with hopes of life when there are little or no grounds for hope; rather encourage him to make the best use of the time that remains to him, by receiving the Holy Sacraments with fervent dispositions, and accepting his sickness from the Hands of God with perfect resignation to the Divine Will, in union with the sufferings of his dying Saviour and in satisfaction for his sins. Many, through a mistaken affection, are cruel to the dying, and keep from them what it is all important for them to know,—or at least fear to speak to them of those things which would prepare them to meet their God. Do not imitate these. Affection at the deathbed must be unselfish—the *first thought of all should be the soul that is soon to appear before God*. How beautiful is the charity of those who help their loved ones to die well, instead of adding to their difficulties and distress by their own unrestrained sorrow!

5. Attend most carefully to the recommendations for the sick-room mentioned above. Take out of the room such things as profane pictures, dresses, and anything likely to disturb or tempt the dying person. Place near him, where he may easily see them, a crucifix or picture of Jesus crucified and of His Blessed Mother, that he may be reminded to commend himself frequently to Jesus and Mary. Holy water should also be near, so that he may easily reach it.

6. Visitors who might disturb or distract the dying person should not be allowed in the room. Keep away therefore all bad, idle, and talkative people, any who have been the occasion of sin to him, any who have done him a great injury, any who would talk to him of vain and worldly things, or disturb him by their grief, or make him grieve too much.

7. Bad people should not be left to take care of the dying, above all should not be left *alone* with them. There are instances of bad persons who, being left alone with the dying, ruined the soul instead of saving it. If a woman is dying, and some one has to sit up with her, it should be a woman.

8. Whilst helping the dying, do not forget to say your own prayers. Some people forget their prayers, and so lose the blessing of God on what they do for the dying.

9. The devil is very busy in the room of the dying. He tries to ruin them by fearful temptations, and often makes them see terrible things which frighten them very much. Often, there-

fore, suggest to them acts of contrition, confidence, patience and the love of God. As temptations to despair are among the most frequent with which the dying are assailed, it is seldom advisable to speak to them of the Divine Justice, of the pains of hell, or of the grievousness of their sins. Encourage them rather to put all their trust in the mercy of God, in the Passion of Christ, and in the prayers of the Blessed Virgin and the Saints. Remind them also that a remedy against all temptations is to make often the sign of the Cross, and to invoke the holy names of Jesus and Mary. The dying should be sprinkled with holy water, especially during their agony, and when they show signs of fear and trouble.

The Last Sacraments.

It is an immense blessing to receive the Last Sacraments. They are given to us by God in His goodness to comfort and strengthen us in our Last Agony, and they help us wonderfully to die a happy death. Try therefore to rouse in the dying person a great desire to receive them, and to prepare carefully for them.

I.—Penance.

This Sacrament will remit all his sins, restore to him the friendship of God, and open heaven to him again. His preparation need not be long. Having asked God's grace to know his sins and to be truly sorry for them, let him try to bring to his memory, at least the principal sins since his last Confession. If it is a long time since he was at Confession, it may help him in his examination of conscience to remember the places where he has been, the persons with whom he has lived or worked, the work on which he has been employed. Then let him excite in his heart a true sorrow for his sins and a resolution never to commit them again by saying with all his heart:—

My God, I am sorry for my sins, because by them I have lost heaven and deserved hell; because they have crucified my Saviour Jesus Christ; and most of all because they have offended Thee, Who art infinitely good and worthy of all love. I am sorry for them: I wish I had never sinned: with Thy help I will not sin again.

After his Confession, remind the sick person to say his penance, and if necessary say it with him.

II.—The Holy Viaticum.

When Holy Communion is given to the sick in danger of death, it is called the Holy Viaticum, or food for a journey. A dying person has a long and dangerous journey to take. He has to go from this world to the next, and to pass through many enemies. Our Blessed Lord knows how weak he is, and comes Himself to strengthen him, to protect him from all dangers, and take him safely to heaven.

Help him to thank so loving and faithful a Friend, who, when all go away, will not leave him, but remain with him faithful to the end.

Before Receiving Holy Viaticum.

My God and my Saviour, Thou art coming to visit me: I thank Thee with all my heart. I believe, O Jesus, that Thou art present in the Most Holy Sacrament: I adore Thee, I love Thee, and I desire Thee: come into my poor heart, and never leave me—come, Lord Jesus, come!

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. Come, dear Jesus, into my poor heart: Thou alone canst comfort and help me now: come to strengthen me and comfort me and save me.

O most sweet and loving Lord, I desire to receive Thee with the greatest love and thankfulness: but I am very weak. Pity me and help me—give Thyself to me, and it is enough. Jesus, Jesus, come to me.

1. Before the priest comes to give the Holy Viaticum, the room should be put in order, and everything made neat. Have a table ready with a white cloth on it, two candles, a crucifix, holy water, and a glass or cup of clean water. Lay a small white cloth for Holy Communion upon the breast and under the chin of the sick person.

2. When the priest comes into the room with the Blessed Sacrament, all present should kneel down. There should be no talking. If it is necessary to speak, do so in a few words and in a low voice.

3. After Holy Communion has been given, leave the sick person quiet for a little while to say his prayers, or you may help him to make his thanksgiving, if he cannot do it himself.

After Receiving Holy Viaticum.

Jesus, sweet Jesus, dear Jesus! I believe, O my Saviour, that I have received Thy most holy Body and Blood: I believe that Thou art really present in my heart, I adore Thee—I love Thee—I thank Thee with all my heart, my God and my All. How good, how kind Thou art to me, sweet Jesus: stay with me and never leave me any more; take me to be happy with Thee for ever. Thou hast given Thyself to me: I give myself to Thee for life and death. I love Thee, I love Thee with all my heart. Thou knowest, Lord, that I love Thee. Body of Christ, save me; Passion of Christ, strengthen me; O good Jesus, hear me; within Thy Wounds hide me; never let me be separated from Thee; in the hour of my death, call me; and bid me come to

Thee; that with Thy Saints I may praise Thee; for all eternity. Amen.

4. Say some of these prayers, not too many; the sick, and still more the dying, cannot bear much at a time. Say them slowly, pausing a little from time to time. Stop as soon as you see the sick person is tired.

5. The dying can receive Holy Communion as Viaticum without fasting, and they can go on doing so as long as the danger lasts.

6. The sick should be warned not to spit for ten minutes after receiving. If there is danger of their vomiting, the priest should be told of it.

III.—Extreme Unction.

1. Extreme Unction, or the Last Anointing, is the special Sacrament of the dying. Our Lord instituted it to give us the grace we need in our last sickness, and the dispositions necessary for a happy death. It strengthened the first Christians as it strengthens us. St. James, writing to them, says: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him."

2. The priest anoints with the holy oil the eyes, ears, nostrils, lips, hands and feet, praying that God by that holy anointing, and through His most tender mercy, would forgive the sins committed through each of the senses.

3. Extreme Unction comforts and strengthens the soul in her last agony; forgives venial sins; takes away the evil dispositions left in the soul by sin; and lessens the temporal punishment which we should have to suffer in Purgatory. It makes us patient in the pains of our last sickness. It gives strength against the terrible temptations that assail us at the hour of death. It takes away the fear of death, and makes us willing to die if such be God's will. Extreme Unction, being a sacrament of the living, should be received in a state of grace; but if the sick person is unable to go to Confession, it will take away mortal sins if he is sorry for his sins.

4. This Sacrament can only be received once in the same danger. Its reception should not be put off till the last extremity, or there will be danger of the sick dying without it, and thus being deprived of the special graces which would make them better prepared for death and more fit to meet their Judge. By putting off they may also lose the blessing of recovery, which God grants by means of this Sacrament when he sees it to be expedient.

Some ill-instructed Catholics have a secret fear of the Sacrament of Extreme Unction, as if death were sure to follow on its reception. This is a great mistake. Its healing power is so often and so wonderfully shown, that many look to it hopefully as the means of saving the life of those they love, and far from deferring it, are eager to secure it in good time.

5. Out of respect for the Sacrament, the eyelids, ears, nose, lips, hands and feet, which are to be anointed, should, if possible, be washed beforehand.

6. The sick person should try to prepare himself well for receiving this great Sacrament. That he may gain its full benefit, let him turn away his mind entirely from the things of this world to think only of God and the salvation of his soul. Let him renew his sorrow for all the sins of his life, trust himself completely to the mercy of God, and resign himself wholly to the Will of God, whether for life or death.

7. A few fervent aspirations will help him in his preparation, and enable him to unite himself with the beautiful prayers used by the Church in the administration of this Sacrament.

Before Extreme Unction.

My God, I believe that Extreme Unction is a Sacrament, which gives grace to die a happy death. May I receive all the graces of this Sacrament. Give me a true sorrow for all my sins. I grieve for them from the bottom of my heart, because they have offended Thee—who art so good, and with Thy help, I will not sin again. Through this holy Unction, and through Thy most tender mercy, pardon me whatever sins I have committed, by my sight and hearing, by smell and taste and speech, and by my hands and feet. Through this holy Sacrament, make me strong against the pains and temptations of death. Amen.

After Extreme Unction.

My God, I have received the Sacrament of Extreme Unction; may it take away all sin from my soul. May it save me from the punishment due to my sins. I am willing to die that I may gain Thee. Give me grace to persevere to the end. O good Jesus, hear me; within Thy wounds hide me, never let me be separated from Thee; in the hour of my death, call me; and bid me come to Thee; that with thy Saints I may praise Thee; for all eternity. Amen.

The Last Blessing.

The Church grants to her Priests the power of giving the Apostolic Blessing with a Plenary Indulgence to her children who are near their end. Though a considerable time may elapse between the granting of this Indulgence and the moment of death, it will produce its effect at this last moment, if the dying person is in a state of grace.

To receive the benefit of this Blessing and Plenary Indulgence, he should renew his sorrow for the sins of his whole life, and his resolution never more to offend God by sin; make an act of faith in all that the Church believes and teaches; unite himself to God by fervent acts of hope and charity; and resign himself entirely to His Most Holy Will.

My God, I once more renounce and detest all the

sins of my whole life. I am sorry for them all, because Thou art so good: I will never commit them any more. I believe in Thee, my God: I believe all Thy Church believes and teaches because Thou hast bid me hear it. I hope in Thee, my God: I love Thee, my God, with all my heart; and for Thy sake I love my neighbor as myself, and I forgive all who have injured me. I love Thy most holy Will: I am willing to die, because it is Thy Will. Father, into Thy hands I commend my spirit, Lord Jesus, receive my soul.

The Last Agony.

Our Holy Mother the Church has now poured out all her treasures upon her dying child. Let him guard them carefully, and in patience and peace await his last hour and the reward promised to those who persevere to the end.

The few days or hours he has yet to live are very precious, for in them he may lay up great treasures of merit for eternity. Encourage him to lose nothing by impatience, and quickly to efface by contrition any sin or fault he may commit. Should he fall into grievous sin, let him ask for the priest without delay.

Let him pray as well as he is able. Remind him often of the suffering of his dying Saviour, which will sustain his patience, and comfort him in all his pains. Let no long time pass without suggesting to him some short aspiration: though apparently unconscious, he may be able to hear and understand. He will unite with you, and your words will strengthen and encourage him. O how his Guardian Angel will bless you for helping him with that good thought, with that little prayer, at a moment when of himself he could not have made the effort to direct his thoughts to God!

Place the crucifix in his hands, and now and then give it him to kiss, with some short, tender words of love:

Jesus, sweet Jesus, dear Jesus! My Jesus, mercy. Jesus, I am Thine; save me. Dear Jesus, I kiss Thy Feet; hide me in Thy Wounds.

Guide his hand to make the sign of the Cross, and often repeat the holy names of Jesus and Mary.

When the agony begins, kneel down reverently, and recite with those present the Recommendation for a Departing Soul, part of the Rosary, the Litany of the Blessed Virgin, or any suitable prayers,—such as,

We beseech Thee, help Thy servant, whom Thou hast redeemed with Thy Precious Blood.

Mary, Mother of Grace, Mother of Mercy, defend us from the enemy, and receive us at the hour of our death.

Refuge of sinners, pray for him.

Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death.

Jesus, mercy! Mary, help!

During the agony, often sprinkle the bed and the dying person with holy water, especially when he shows signs of fear and trouble. The acts suggested now should be chiefly love and contrition, the simpler the better,—and they should be short. When he is near his last moment, repeat them without pausing, and in a louder voice :—

My God, I love Thee, I love Thee.

I am sorry for all my sins.

Lord Jesus, receive my soul.

My Jesus, mercy!

Holy Mary, pray for me; St. Joseph, pray for me.

St. Michael, pray for me; my good Angel, pray for me.

My dear Patrons (*name them*) pray for me.

Jesus, Mary, and Joseph, I give you my heart and my soul:

Jesus, Mary, and Joseph, assist me in my last agony:

Jesus, Mary, and Joseph, may I die in peace in your blessed company.

Jesus, Jesus, Jesus.

After Death.

As soon as the soul has departed this life, say the Psalm "Out of the Depths," for its eternal repose:

Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, will mark iniquities; Lord, who shall abide it?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.

From the morning watch even until night; let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him is plenteous redemption.

And He shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord, and let perpetual light shine upon them.

Let Us Pray.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired; who livest and reignest, world without end. Amen.

May they rest in peace. Amen.

The soul has gone into eternity, but prayers can reach it and help it still. How then can those who loved it in life forsake it now in its extreme need, and leave it to suffer unpitied in the fearful fires of Purgatory! Do not forget it because its voice can no longer reach your bodily ears. Go down in spirit to the gates of Purgatory and hear its cry: "Have pity on me, have pity on me, at least you my friends—you who watched by me, and cared for me to the last, and promised never to forget me—do not forsake me now." Can you turn a deaf ear to this piteous prayer? Now is the time to prove your love, not by feasting in the house of death; not by squandering money in costly flowers and outward show of grief when the body is committed to the grave; but by thinking of *the poor soul*, which, unless you come to its help, must suffer so long and so terribly. Send it help continually; you can do it so easily.

Many of the short prayers in this book are indulged by the Church. As often as you say them they will find their way to Purgatory, and show the soul you love that you have not forgotten it. They will comfort it, they will ease it in its pains, and hasten the time when it will be freed from them, and go to enjoy God for ever. There, before His Throne, it will remember you, its benefactor, for the Blessed are most grateful. It will pray for you and help you amid the dangers and trials of this life, and will come to your assistance when you too shall have passed the gates of death, and stand in need of the charity you have shown to others. "Blessed are the merciful," says our Divine Lord, "for they shall obtain mercy."

Remember that to have a Mass said for those you love is the greatest proof of affection you can give them. One Mass will help them more than all you could do for them by prayer and good works. A dying child said to her sorrowing parents:—"When I am gone give me no flowers, but Masses, Masses."

Let your charity be persevering also. Many souls have to remain long in pain and weary waiting, because those they loved grew tired of praying, and after a few days or weeks forgot them.

And whilst you pray for the soul that is gone, think also of those who have the same journey to make before very long—*To-day for me, to-morrow for thee*, is the lesson every death-bed should teach us. Listen to our Lord's solemn words—"Watch—Be ready." He does not say "Be getting ready," but "Be ready." And ask yourself—*Am I ready? Shall I be ready? What must I do to be always ready?*

Grant we beseech Thee, O Lord, that whilst we lament the departure of this Thy servant, we may

always remember that we are most certainly to follow him; give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that when Thou shalt call, we may go forth to meet the Bridegroom and enter with Him into glory everlasting, through Christ our Lord. Amen.

HOW WE MAY HELP NON-CATHOLICS.

Should you ever be with dying Protestants, and have no hope of their reconciliation with the Church, do not speak to them of it, especially if this would irritate them. But say slowly and get them to join you in the following acts:—

My God, I believe in Thee, and in all that Thy Son, our Lord Jesus Christ, came on earth to teach. I believe that there is One God: I believe that in

God there are Three Persons—the Father, the Son, and the Holy Ghost: I believe that God the Son was made man, and died to save us: I believe that God will punish the wicked for ever in hell, and make the good happy for ever in Heaven. My God, I believe all Thou wouldst have me believe.

My God, I am sorry, with all my heart for all the sins of my whole life, because they have offended Thee who art infinitely good, and worthy of all love. Help me never to offend Thee again.

My God, if it be Thy blessed Will that I should suffer pain, help me to bear it patiently, because Jesus suffered for me. I resign myself to Thy Will in all things: I am ready to believe and do and suffer whatever Thou wilt. Thy Will be done —Thy Will be done.



THE SEVEN HOLY FOUNDERS OF THE SERVITE ORDER

By C. KEGAN PAUL.



THE Order of Servites, or Servants of Mary, is an order of friars, who follow the rule of Saint Augustine. It was instituted in Italy in the thirteenth century by seven rich men of Florence, and has for its special object meditation on the Dolours of the most holy Virgin, that its members may feel and share them with her, and propagate this devotion among the faithful.

The coming of the Friars marks the very heart of the Middle Ages. St. Dominic was born in 1170, St. Francis in 1182, St. Bonifilius, the eldest of the Servites, in 1198; and the special task of each of the three Orders was closely allied to those of the others. St. Dominic took the doctrine of Christ as his charge, to preach it everywhere, and set it forth in all its splendor; St. Francis embraced Christian morality, to practice it in all its heroism, and show the inexpressible sweetness which underlay its most austere observances. The Seven Holy Founders of the Servite Order, like loving and tender children, devoted themselves to her, who had borne Christ Himself in her immaculate bosom, Christ, source of all truth and principle of all good; to her, the inseparable coadjutrix of Jesus in the redemption of souls; to her who gave to the world the Word full of grace and truth, the Saviour sacrificed in His infinite love for the salvation and the blessing of all men.

Thus while St. Dominic and St. Francis manifested Christ to those eager to know and to love Him, the seven Saints of Florence showed forth the sweet and radiant face of the Virgin, the Mother who from Bethlehem to Calvary encircles with the aureole of her love Him who wrought the glory of God, who is the Conqueror of souls.

Innocent III. was in the chair of St. Peter, keeping a brave heart among the many distractions of the Christian world. Germany was a prey to civil

war between the Emperor Otho IV. and Philip of Swabia; France was under the glorious rule of Philip Augustus who, having returned from the third Crusade, conquered Normandy, Maine, Anjou Poitou, but showed himself a true son of the Church in submitting wholly to Innocent in the question of his marriage, having wished to repudiate his wife Ingeburge. Not so John in England, more disloyal to the Holy See than any king of England, till he arose who brought about the great Apostacy. Spain was in the agony of the Mahommedan invasion. In the East, Jerusalem had again fallen into the power of the Infidel, and the Pope incited and arranged the fourth Crusade. But the Eastern Empire alone fell, and the Holy Places were not freed.

Coming nearer to his own realm, the Pope looked out on a stormy and distracted land. Except the States of the Church and the kingdom of Sicily, then under a Regency, all the important towns were at strife with their neighbors, either forming round them independent communes, or becoming the centres of small republics. They lived in a state of perpetual feud, happy only if they had peace within their own borders, as Florence had for the moment. Later, in Dante's time, who probably knew some of the early Servite Saints, there were no less than seven intrenched camps belonging to different factions within the City of Florence itself. Though, of course, politically divided by the two great parties, the Guelfs and the Ghibellines, their dissensions were but political; war with those without had not become civil war.

The Church and the offices of religion constituted the whirlwind's heart of peace, and the many confraternities to which pious laymen belonged, brought men together, who would not otherwise have known each other, of all opinions and all stations. In them, Guelf and Ghibelline, merchant and prince, met on an equal footing. Such a Confraternity was that of the "Laudesi," or the Elder Society of Our

Blessed Lady, founded in the year 1183. It was in fact just such a confraternity or sodality as we now know, mainly in connection with Jesuit churches, and under one of the titles of Our Lady. It was composed of the nobles and merchants of Florence, and met at the church of Santa Reparata. In the year 1233, just fifty years after its foundation, it numbered two hundred members, all of the best families in Florence, and was under the direction of a young priest, James of Poggibonsi.

Of these two hundred members, seven became the saintly founders of the Servite Order, and the Confraternity of the Laudesi was, in the good providence of God, to serve as their novitiate.

Bonfilii Monaldi was the eldest. He was born in 1198, the year of the election of Innocent III. The Monaldeschi, for such was the original name, were of French extraction, related to the royal House of Anjou. What may have been his occupation in the world is not known, but he was noted as being a young man of prayerful and ascetic life, who took the lead among his friends in all exercises of piety, so that, as soon as there was question among them of community life, they turned to him as their natural superior. He retained in religion his baptismal name.

Alexis Falconieri was born in 1200, of a noble family, originally of Fiesole, but long settled in Florence. He was the eldest son of Bernard Falconieri, a knight, and one of the merchant princes who created the greatness of his native city. The family were all strong adherents of the Pope, and opponents of the Emperor, in their unhappy quarrels. He made his course at the University, studying what were then known as the Humanities, Latin and Greek, the usual classical course, as well as *belles-lettres*, with great success; but he was marked as especially prayerful, fond of reading religious books, and avoiding general society. At an early age he vowed himself to celibacy long before he knew what outward form his life would take. He never became a priest, but remained all his life Brother Alexis, he also keeping his own name.

Benedict de l'Antella was born in 1203, of a wealthy family, of foreign, perhaps German, or, as some think, Eastern extraction, who, long settled

at Antella, had but recently come into Florence and become bankers. Benedict was extremely well educated, of very remarkable beauty, and called on by his position to mix much in society. He was afterwards known in religion as Father Manettus.

Bartholomew Amidei was born in 1204, of one of the oldest, richest, and most powerful families of the city. He claimed to be ancient Roman by origin. The Amidei were Ghibellines, and that Bartholomew received a most Christian education is among the many proofs that the bitter political strifes of the age were merely political, and hindered neither side from being good Catholics. His family, who lived much in the world, allowed him to follow a secluded and religious life, which found its natural development in a religious Order. He took in religion his family, rather than his baptismal name.

Ricovero Ugucconi was born in the same year as Amidei, of a family both noble and mercantile. The lad was from a very early age remarkable for obedience, compassion for the poor, and love of solitude; he was devoted to pious reading, yet none the less was a leader among his young companions who looked to him in all things. In religion he was known as Hugh.

Gherardino Sostegni was born in 1205, of good family, but beyond this little is known of his wordly state. In religion he bore his family name Sostegni.

John Manetti was born in 1206, of the higher ranks of the Florentine aristocracy, both in birth and riches. In religion he was afterwards known as Fr. Buonagiunta, or Bienvenu.

Of these seven the eldest was thirty-four, the youngest about twenty-seven, when their great change in life came to them. They lived in various quarters of the city, they held divers views on politics, their one bond of union was the confraternity of Our Lady, though some among them knew one or two others with more or less intimacy. Monaldi, Amidei, Sostegni and Manetti were married, but Monaldi and perhaps another had already become widowers. Alexis Falconieri alone had, as has been said, taken a vow, but Antella and Ugucconi showed plainly to their families that their wishes tended in the same direction.

There were many reasons why even those who sought after perfection should in Italy, and at that time, enter into the marriage state. The Cathari, a sect of heretics who had great success in Florence, made light of marriage, and under pretence of purity were grossly immoral. It was as necessary to uphold true purity by affording examples of holy married life, as of celibacy. But whether married, widowed, or single, these seven were especially eager after a life of perfection, in which they were aided, and to which they were stimulated, by their director.

No new development in the Church of God is sudden; and it had come to pass that Gregory IX. in his pontificate gave special favor to two devotions, afterwards to be so closely associated with the servants of Mary. These were the *Angelus* and the *Salve Regina*. In 1230 Ardingo de Forasboschi became Bishop of Florence, himself a native of the city, and belonging to one of the great Guelph families. Both on religious and on social grounds he had an especial affection to the Laudesi, and its members.

On the Feast of the Assumption, August 15, 1233, these seven young men, with other members of the Laudesi, having confessed and communicated, were each and all making their thanksgiving after Mass. Each, unknown to those about them, fell into an ecstasy. Each seemed to himself surrounded by supernatural light, in the midst of which Our Lady appeared to them accompanied by angels, who spoke to each of them the words: "Leave the world, retire together into solitude, that you may fight against yourselves, and live wholly for God. You will thus experience heavenly consolations. My protection and assistance will never fail you."

The vision faded, the congregation dispersed, only the seven remained, each meditating what the vision might mean. Bonfilii Monaldi, as the eldest, did violence to his humility and broke the silence. He told what had befallen him, and that he was ready to obey Our Lady's call. Each in order recounted the same experiences, and the same resolve.

As Monaldi had been the first to speak, so the little band at once decided that he must be the first

to act; they looked to him for guidance. He decided to seek counsel of their director, James of Poggibonsi, who concluded that was no mere fancy of pious youths, but a fact, a call from their Mother, manifesting to them the will of God, to be obeyed without hesitation. Some were engaged in business, some in offices of state, four had family ties, which it was not easy to break, especially since the Church suffers no married man or woman to enter into religion unless the other party to the marriage contract does so, too. It is believed that the two wives who still lived became afterwards Tertiaries of the Order; at any rate, the conditions were at the time fulfilled, all social and worldly arrangements were made; and by the eighth of September, the Nativity of the Blessed Virgin, they were free to obey, they had stripped themselves of all that bound them to the world.

Meantime, and while waiting to know the further will of God, Monaldi and their director sketched out a plan of community life. They adopted a habit of grey wool, with a leathern cincture, and found a house just outside the city walls, where they might pass much of their time in solitude and prayer, yet near enough to the city to give an example to those they had so lately left. All this was done with the approval of the Bishop; although there was as yet no notion of a new Order; it was merely a question of certain men living a mortified life in community; he granted permission to James to live with them as their chaplain, to celebrate Mass in their oratory, and to reserve the Blessed Sacrament.

So soon as their life arranged itself, and Monaldi was formally elected as their Superior, they desired to submit themselves to the Bishop for his blessing. He wished to see the whole Brotherhood. Their entry into Florence was a strange contrast to what they had seemed a few days before, a band of rich young men in all the splendor of the dress of those days. Their appearance drew a crowd of sympathizers, of men indifferent and curious, of former companions, and of some who, recognizing their great renunciation and sanctity, pressed to touch their garments, to kiss their hands and entreat their blessing.

Suddenly, from the midst of the crowd, were

heard the voices of children who cried: "Ecco, ecco i Servi di Maria;" "See, the Servants of Mary." The same exclamation was made still more wonderfully on the following thirteenth of January, when, as two of the Brethren, Falconieri and Manetti, were asking charity in the city, again infants in arms gave them their title. One of these children was Philip Benizi, afterwards to be one of the greatest Saints of the Order and its General. He was then only five months old, and spoke for the first time in crying: "Mother, those are Mary's Servants, give them an alms." They had by this time, with the approbation of their Bishop, entered on a community life of mendicancy, devoting themselves especially to Our Lady, to whose honor they reserved Saturday in each week.

The habitation without the city walls which had seemed to them at first so solitary, and so fitted for an eremitical life became soon thronged by troops of citizens, curious to see the recipients of so great favors; and they, therefore, began to say among themselves that they were not wholly obedient to the voice which had said as plainly as to the disciples of old "Come ye apart into a desert place, and rest awhile."

There is a windy mountain ten miles to the north of Florence, a spur of the Apennines, lonely and savage; this again was manifested to each of them in a vision as the place of their future abode; while at the same time a voice, sweet and sonorous, distinct yet mysterious, told them that this mountain was called Monte Senario, that on its height they were to dwell, and apply themselves to yet greater austerity; that in this more rigorous and secluded life they might count always on the favor and succor of the Mother of God.

Monte Senario was part of the episcopal domain of Florence, and the Bishop willingly granted to solitaries the territory whereon they desired to settle. They went without delay from the house wherein they had rested nine months. At dawn of day, after receiving Holy Communion from their director, they skirted the walls of Florence in procession, carrying the Cross before them, and the image of the Blessed Virgin which had stood in their oratory. They climbed the mountain fasting, for it was the vigil of the Ascension; they grounded

the Cross, and set down the statue of Our Lady to make their evening prayer, unconscious where they could lay their heads, or even if and how they might raise a shelter for the Blessed Sacrament after the Feast of the morrow. They succeeded, however, in building a small shelter of boughs as a chapel, and so passed the last day of May, 1234. Their simple monastery, or rather hermitage, was built before the end of the same year; they dwelling till then in caves and crevices of the rocks.

In this monastery they followed a mixture of hermit and community life, broken only by visits of two of their number each week to Florence in quest of alms, and by the acquisition of a small house of refuge in which they might shelter if fatigue or nightfall rendered it impossible for them to regain Monte Senario. Their lives were one unceasing round of austerity and devotion, but their future was still uncertain; they had not ventured to form themselves into a religious Order, though encouraged to do so by their Bishop. They waited and prayed, and in their perplexity they asked a sign. It was given them somewhat as one was given to the Prophet Jonas when his gourd grew up in a night.

Just below the crest of the mountain to the south, where there was some depth of richer soil, the hermits had planted a vine. On the third Sunday in Lent, February 27, 1239, the Brethren saw their vine clothed with green leaves and clusters of ripe grapes. All around smiled the verdure of spring, and the scent of flowers filled the air. They dared not interpret the prodigy. The superior despatched one of the community to tell to the Bishop the amazing news, and beg that he would give them counsel, for not only was he man of most holy life, but one to whom also supernatural communication had already been vouchsafed.

To him in a dream heaven revealed the interpretation of the prodigy. The seven hermits were seven branches of the mystic vine, the clusters were those who should join themselves to the Order; the Brethren were again, though as Religious, to mingle in the world. As always they obeyed the divine voice, however given; Easter was near at hand, when they would open their ranks to

those who came; till then they would give themselves to earnest prayer.

On Good Friday, April 13, 1240, which that year coincided with the Feast of the Annunciation, all for which the Seven Holy Founders had been preparing found its explanation. On the evening of that day, in their oratory, Our Lady once more appeared to them in a vision, surrounded by angels who bore in their hands religious habits of black, a book containing the Rule of St. Augustine, the title *Servants of Mary* written in letters of gold, and a palm branch. Then holding in her own hands the habit with which she seemed to clothe each of them, she said: "I come, *Servants* well beloved and elect, I come to accomplish your desires and grant your prayers; here are the habits in which I wish you should in future be clothed; their black hue should always bring to mind the cruel Dolours which I felt by reason of the Crucifixion and Death of my only Son; the Rule of St. Augustin, which I give you as the form of your Religious Life, will gain for you the palm prepared in heaven, if you serve me faithfully on earth." The vision vanished, and the foundation of the Servite Order was definitely accomplished.

But this was not all. Our Lady at the same hour appeared to the Bishop of Florence, and made to him the same communication. He gladly went to Monte Senario for their Clothing, and erected them, so far as rested with him, into a formal Order, giving them their religious names, and allowing them to admit new members. Of these, their Director, James of Poggibonsi, was the first. The Bishop also urged on the Seven to prepare for ordination, wherein all obeyed, Alexis Falconieri only excepted. Nothing could overcome the great humility in which he desired to remain Brother Alexis.

It were long to tell how, when the news of the vision went abroad, and the affluence of new numbers was known, other towns in North Italy desired to receive, and received, homes of the nascent Order, and of the new and special practices which distinguished them from others. Immediately—and to this day the practice remains—they began their Mass with Ave Maria, and ended it with Salve Regina, adding other devotions also to Our Lady

of Dolours, who under that title had given herself as their special patron. Blessed Bonfilii established also the Third Order, and the Society of the Black Scapular, both of these as well as the Devotions, seeming to appeal to the hearts and satisfying the needs of the time, and all things seemed to promise prosperity. But the Founders had to share in the dolours of their mother, and the time of peace was not yet.

Gregory IX. died in August, 1241, without having formally confirmed the Order, and his successor Celestine IV., who had for the Servites great esteem and affection, who had also visited them at Monte Senario, only lived a fortnight after his election. The See remained vacant for nearly two years, till Innocent IV. was elected in June, 1243. One of his earliest acts was to send Peter of Verona, a Dominican, afterwards known as St. Peter Martyr, as Inquisitor to Northern Italy, with a view to putting down the heresy of the Cathari, and incidentally to inquire into the life of the Religious of Monte Senario.

Peter of Verona conversed with Monaldi and Falconieri, and then prayed earnestly. He was answered by a vision in which Our Lady appeared to him, covered with a black mantle under which she sheltered Religious in the same habit, and in the company were those with whom he had spoken. Then he beheld angels gathering lillies, and among them were seven of surpassing whiteness, which Our Lady accepted, and placed in her bosom. The Saint was convinced that the Order was of God, and, after visiting Monte Senario, reported favorably to the Pope.

This is no place to speak of the favors heaped on the Fathers by various Popes, nor the difficulties which cast shadows on their way, of their missionary efforts, nor the spread of the Order into other lands, even in the lifetime of the Founders. To do so would be to write the history of the Order, and far exceed our limit. We can but say a few words on their edifying lives, their holy deaths.

St. Bonfilii ruled the community till 1255, when, after repeated endeavors, he succeeded in laying down his office, and the choice of the Fathers fell on St. Bonagiunta. Miracle had again marked him out as chosen of God. A merchant in the

town, wearied by the Saint's exhortations to virtue, under pretence of aiding the needs of the convent, offered bread and wine, into which he had introduced poison, for the special use of Fr. Bonagiunta. The Saint partook of the food without hurt, then, suspecting the evil, he made over it the sign of the Cross; the wine flask burst into shards, the bread was in an instant full of worms; and the terrified servant who had, unwittingly, brought the gift, returned to find his master sick unto death.

St. Bonagiunta was the first to pass away. Worn with travel, always on foot, for the good of his Order, and the conversion of heretics, he felt his end approaching. On the last day of August, 1257, he said Mass with extraordinary devotion, and, calling his brethren together, spoke in prophetic words, of trouble which was soon to fall on the Order; and then set himself to meditate aloud on the Passion. When he came to the words "*In manus tuas, Domine, commendo spiritum meum*"—"Into Thy hands, O Lord, I commend my spirit,"—he extended his arms in the form of a cross and fell forward against the altar. His brethren, among whom was St. Philip Benizi, at his wish, supported him in that position, and so kneeling at the tabernacle of the Lord, he breathed forth his soul.

St. Bonifilius was the next to hear his Master's call. He was Vicar General in the absence of the third General in Germany and in France. He too retired to Monte Senario, and died on January 1, 1262, "less of any definite disease than of those heavenly flames which burnt up his heart." He and those around him were consoled by special revelations from her whose faithful servant he had been.

Three years later came the turn of St. Amideus. For a year he had felt his force failing, and had remained at Monte Senario. He led a hermit life, constantly remaining whole hours alone in his grotto. Alone he died on the third Sunday after Easter, April 18, 1265. His death was made known to his brethren by a wondrous sign. A tongue of fire shot from Monte Senario to heaven, while a sweet odor filled the whole convent: the Fathers did not doubt that, under this sign of flame, his heart, which had burnt with so vehement love, went to God. He was succeeded by Fr. Manetti

as General, and he in his turn by the young Philip Benizi, into whose hands when he had committed his charge, St. Manetti also retired to Monte Senario, and died in St. Philip's arms.

The three brave men who were left spared no fatigue. One, St. Alexis, continued his hard life as a lay brother; two, in spite of advancing years, wore themselves with missionary labors in foreign lands with their new General, St. Philip. In the spring of 1282, SS. Hugh and Sosthenes returned to Monte Senario. And as they went they spoke of all that their Lady had done for them, of the spread of the Order, of the deaths of those who had gone before. Raising their eyes to heaven, they desired that they also might be removed from this valley of tears and united to their Sovereign Good. Then they heard a voice which said: "Fear not, ye men of God, your consolation is at hand." At once on their arrival they were stricken with fever, and died at the same hour on May 3, 1282.

St. Philip Benizi was at that time in Florence, and, praying, he fell into a trance. He saw on Monte Senario two angels pluck each a lily of perfect whiteness, and present them to Our Lady. He called his brethren around him, and knowing well what the vision meant, announced to them the deaths of the two holy Founders.

Not till 1310 was St. Alexis called away. In his last years it was only in virtue of holy obedience that he allowed himself to lie on a couch of straw, and to relax his rule of rigid abstinence. When he knew that his hour was come he called his brethren round him, and recited one hundred Aves, during which the angels circled around him in the form of doves. As he recited the last Ave he saw our Lord approach, and crown him with sweet flowers. He cried: "Kneel, my Brothers, see ye not Jesus Christ, your loving Lord and mine, who crowns me with a garland of beauteous flowers? Worship Him and adore. He will crown you also in the same manner, if, full of devotion to the holy Virgin, you imitate her immaculate purity, her profound humility."

So closed the life story of the Seven Founders, who, during the time they spent on earth, did all that in them lay to hide their merits under the veil of profound humility. Their sanctity was attested,

not only by their heroic virtues, as they came to light, and by the miracles which accompanied them in their career, and illuminated their deaths, but also by an whole generation of Saints, who arose on their traces, and became as it were, their guard of honor.

Foremost of these was St. Philip Benizi, whom we have so often named, whose life merits a separate essay. He was the most brilliant disciple of the Seven Founders, and did honor to his masters by his work and sanctity. Indeed so great was the renown of his virtue, that he seemed even to cast into the shade the heroism of those who formed his character, as he is their abiding honor. No other ever reflected their spirit more faithfully, seized their thought more accurately, carried out their designs with such fidelity. Philip, made a Saint by Saints, was in his turn the father of Saints, of whom SS. Peregrine Laziosi and Juliana Falconieri, foundress of the Mantellate or Servite nuns, are the best known.

The spread of the Order in its early days was remarkable, and it was soon divided into six provinces, containing about one hundred convents, four

provinces in Italy, one consisting of Germany, one of France. Only in these later days has the Order spread to England and to America, where to it, as to the Catholic Church in general, a vast field seems opening.

More than four hundred years passed away after the death of St. Alexis during which the Order had its vicissitudes, its triumphs of grace, its dangers, alternations of honor and scorn. But in the course of the year 1752, the Seven Holy Fathers were solemnly declared Blessed; in 1888 they were canonized. Lovely and pleasant in their lives, in death they were not divided; their invocation is collective, none in the Sacred Order is greater or less than another; the miracles necessary to their canonization were not wrought in connection with this or that one amongst them; all together continue the work they began in common.

Sancti Patres Fundatores, orate pro nobis.

*Tu autem, præcipue, Domina Septem Dolorum,
Regina Servorum tuorum; Ora pro nobis.*

Holy Father Founders, pray for us.

*Thou too, especially, our Lady of Seven Dolours,
Queen of thy Servants, pray for us.*



LEGENDS OF ST. FRANCIS.

How St. Francis Showed to Brother Leone, as They Went by the Way, What Are the Things in Which Consists Perfect Joy.

As St. Francis went once on a time from Perugia to St. Mary of the Angels, with Brother Leone, in the winter, they suffered greatly from the severity of the cold, and St. Francis called to Brother Leone, who was going on a little in advance: "O Brother Leone, although the Friars Minor in these parts give a great example of sanctity and good edification, write it down and note it well, that this is not perfect joy." And having gone a little further, he called to him the second time: "O Brother Leone, even though the Friars Minor should give sight to the blind, and loose the limbs of the paralyzed, and though they should cast out devils, and give hearing to the deaf, speech to the dumb, and the power of walking to the lame, and although—which is a greater thing than these—they should raise to life those who had been dead four days, write that in all this, there is not perfect joy."

And going on a little while, he cried aloud: "O Brother Leone, if the Friars Minor knew all languages, and all the sciences, and all the Scriptures, and if they could prophesy, and reveal, not only things in the future, but the secrets of consciences, and of men's souls, write that in all this, there is not perfect joy." Going still a little further, St. Francis called aloud again: "O Brother Leone, thou little sheep of God, even though the Friars Minor spoke with the tongues of angels, and knew the courses of the stars, and the virtues of herbs, and though to them were revealed all the treasures of the earth, and that they knew the virtues of birds and of fishes, and of all animals, and of men, of trees also, and of stones, and roots and waters, write that not in this is perfect joy."

And going yet a little while on the way, St. Francis called aloud: "O Brother Leone, even though the Friars Minor should preach so well that they should convert all the infidels to the Faith of Christ, write that herein is not perfect joy." And

as he spoke in this manner during two good miles, Brother Leone in great astonishment asked of him, and said: "Father, I pray thee, for God's sake, tell me wherein is perfect joy." And St. Francis replied to him: "When we shall have come to St. Mary of the Angels, soaked as we are with the rain, and frozen with the cold, encrusted with mud, and afflicted with hunger, and shall knock at the door, if the porter should come, and ask angrily, 'Who are you?' and we replying, 'We are two of your Brethren,' he should say, 'You speak falsely; you are two good-for-nothings, who go about the world stealing alms from the poor; go your way,' and if he would not open the door to us, but left us without, exposed till night to the snow, and the wind, and the torrents of rain, in cold and hunger; then, if we should bear so much abuse and cruelty, and such a dismissal patiently, without disturbance, and without murmuring at him, and should think humbly and charitably that this porter knew us truly, and that God would have him speak against us, O Brother Leone, write that this would be perfect joy."

"And if we should continue to knock, and he should come out in a rage, and should drive us away as importunate villains, with rudeness and with buffetings, saying: 'Depart from this house, vile thieves; go to the poor-house, for you shall neither eat nor be lodged here,' if we should sustain this with patience, and with joy, and with love, O Brother Leone, write that this would be perfect joy. And if constrained by hunger, and the cold, and the night, we should knock yet again, and beg him with many tears, for the love of God, that he would open to us and let us in, and he should say still more angrily: 'These are importunate rascals, I will pay them well for this, as they deserve,' and should come out furiously with a knotted stick, and seize hold of us by our hoods, and throw us to the earth, and roll us in the snow, and beat us all over our bodies, if we should bear all these things patiently and with joy, think-

ing on the pains of the Blessed Christ, as that which we ought to bear for His love:—O Brother Leone, write, that it is in this that there is perfect joy. Finally, hear the conclusion, Brother Leone: above all the graces and gifts of the Holy Spirit, which Christ has given to His friends, is that of conquering one's self, and suffering willingly, for the love of Christ, all pain, ill-usage, and opprobrium, and calamity; because, of all the other gifts of God, we can glory in none, seeing they are not ours, but God's; as said the Apostle: What hast thou that thou hast not received of God? And if thou hast received it of God, why dost thou glory, as if thou hadst it of thyself? But in the cross of tribulation, and affliction, we may glory, for these are ours, and therefore, says the Apostle, I will not glory save in the Cross of our Lord Jesus Christ."

How Brother Masseo Mockingly Said to St. Francis that all the World Went After Him: and St. Francis Replied that this was for the Confusion of the World, and for the Glory of God.

St. Francis was staying once on a time in the convent of the Portiuncula with Brother Masseo of Marignano, a man of great sanctity, discernment, and grace in speaking of the things of God, for which reason St. Francis loved him much; and one day, as St. Francis was returning from his prayers in the wood, at the entrance to the wood, Brother Masseo met him, and wishing to test how humble he was, asked in a mocking manner, saying: "Why after thee? why after thee? why after thee?" St. Francis replied: "What is it thou wouldst say?" And Brother Masseo answered: "Say, why is it that all the world comes after thee, and everybody desires to see thee, and to hear thee, and to obey thee? Thou art not a man either comely of person, or of noble birth, or of great science. Whence then comes it that all the world runs after thee?"

Hearing this, St. Francis, filled with joy in his spirit, raised his face towards heaven and remained for a great while with his mind lifted up to God; then, returning to himself, he knelt down, and gave praise and thanks to God; and then, with great fervor of spirit, turning to Brother Masseo, he said: "Wouldst know why after me? wouldst know why after me? why all the world runs after me? This

comes to me, because the eyes of the Most High God, which behold in all places both the evil and the good, even those most holy eyes have not seen amongst sinners one more vile, nor more insufficient, nor a greater sinner than I, and therefore to do that wonderful work which He intends to do, He has not found on the earth a viler creature than I; and for this cause He has elected me to confound the nobility, and the grandeur, and the strength, and beauty, and wisdom of the world; that all men may know that all virtue and all goodness are of Him, and not of the creature; and that none should glory in His presence; but that he who glories should glory in the Lord, to Whom is all honor and glory in eternity."

Then Brother Masseo, at this humble and fervent reply, feared within himself, and knew certainly that St. Francis was grounded in humility.

How St. Francis and Brother Masseo Deposited Some Bread, Which They Had Begged, on a Stone, Beside a Fountain; and St. Francis Greatly Praised Poverty; and Afterwards Prayed God and St. Peter and St. Paul to Make Them Lovers of Holy Poverty; and How St. Peter and St. Paul Appeared to Him.

The wonderful servant and follower of Christ, St. Francis, in order to conform himself perfectly in all things to Christ—Who, as it is said in the Gospel, sent out His disciples, two and two, to all the cities and places whither He was intending to go—had, after the example of Christ, chosen twelve companions, and sent them forth into the world to preach, two and two. And in order to give them an example of true obedience, he was the first to set forth, after the example of Christ, Who began to act before He taught.

Now, having assigned to the others another part of the world, he himself, with Brother Masseo for companion, took the way which leads towards the land of France. And coming one day to a certain town, and being very hungry, they went, according to the Rule, to beg bread for the love of God; St. Francis going down one street and Brother Masseo down another. But because St. Francis was a man of mean appearance, and small of stature, and accounted a vile beggar by those who knew him not, he received nothing but a few mouthful and crumbs of dry bread; whilst Brother Masseo, being tall

and comely in person, had good pieces, and large, and many, given to him, and entire loves.

When they had begged enough, they went together to a place outside the town, where there was a fair fountain, that they might eat; and beside which was also a broad and convenient stone, on which each placed all the alms which he had begged. And St. Francis, seeing that the pieces of bread which Brother Masseo had were larger and better than his own, had great joy, and spoke thus: "O Brother Masseo, we are not worthy of so great treasure." And as he repeated these words several times, Brother Masseo answered him: "Father, how can this be called treasure, when we are in such poverty, and lack the things of which we have need; we, who have neither cloth, nor knives, nor plates, nor porringer, nor house, nor table, nor man servant, nor maid servant?"

Then said St. Francis: "And this is what I call a great treasure, that there is nothing here provided by human industry, but everything is provided by Divine Providence, as we may see manifestly in this bread which we have begged, in this stone which serves so beautifully for our table, and in this so clear fountain; and therefore I desire that we should pray to God, that He would cause holy Poverty, which is a thing so noble that God Himself was made subject to it, to be loved by us with our whole heart." And when he had said these words, and they had made their prayer, and partaken for bodily refreshment of the pieces of bread, and drunk of the water, they arose and went on their way to France. And they having come to a church, St. Francis said to his companion: "Let us go into this church and pray."

And entering, St. Francis placed himself behind the altar, and betook himself to prayer. And as he prayed, he received from the Divine visitation such excessive fervor, which so vehemently inflamed his soul with the love of holy Poverty, that by the increased color of his face, and the unaccustomed opening of his lips, it seemed as though he was breathing out flames of love. And coming thus, all enflamed, to his companion, he said to him: "Ah! Ah! Ah! Brother Masseo, yield thyself to me." And this he said three times, and the third time, he lifted Brother Masseo by his

breath into the air, and threw him from him to the distance of a long spear, which put Brother Masseo into the greatest astonishment. And afterwards, relating the matter to his companions, he said that during the time he was raised up and thrown forth by the breath which proceeded from St. Francis, he tasted such sweetness in his soul, and such consolation of the Holy Spirit, that in all his life he had never felt the like.

And this done, St. Francis said to him: "My Brother, let us go to St. Peter and St. Paul, and pray them to teach us, and to give us to possess, the immeasurable treasure of holy Poverty, inasmuch as it is a treasure so exalted, and so Divine, that we are not worthy to possess it in our vile bodies, seeing that this is that celestial virtue by which all earthly and transitory things are trodden under foot, and all impediments are lifted away from the soul, so that she can freely unite herself to the Eternal God. And this is the virtue which makes the soul, while still retained on earth, converse with the angels in Heaven, and this it is which accompanied Christ to His Cross, with Christ was buried, with Christ was raised up, with Christ ascended into heaven, which, being given in this life to the souls who are enamored of it, facilitates their flight to heaven, seeing that it guards the arms of true humility and charity. And therefore let us pray the most holy Apostles of Christ, who were perfect lovers of this pearl of the Gospel of Christ, that they will beg for us this grace from our Lord Jesus Christ, that, by His most holy mercy, He would grant us the merit to be true lovers, observers, and humble disciples of this most precious, most lovable, evangelical Poverty."

And thus speaking, they arrived in Rome, and entered the church of St. Peter; and St. Francis placed himself in prayer in a corner of the church, and Brother Masseo in another. And as St. Francis prayed for a long time, with many tears, and great devotion, the most holy Apostles Peter and Paul appeared to him in great splendor, and said: "Because thou hast asked and desired to observe that which Christ and the holy Apostles observed, the Lord Jesus Christ has sent us to thee, to announce that thy prayer is heard, and it is granted of God to thee and thy followers to possess perfectly the

treasure of most holy Poverty. And further, in His name, we say to thee that whosoever, after thy example, shall follow perfectly after this desire, he shall be secure of the blessedness of life eternal; and thou and all thy followers shall be blessed of God."

And having said these words, they vanished, leaving St. Francis full of consolation, who, rising from his prayer, returned to his companion, and asked him if God had revealed nothing to him, and he answered him, nothing. Then St. Francis told him how the holy Apostles had appeared to him, and what they had revealed to him. At which both of them, filled with joy, determined to return by the valley of Spoleto, and to abandon the journey into France.

How St. Francis Received the Counsel of St. Clare, and of the Holy Brother Silvestro, that He Should Preach for the Conversion of Many People; and How He Founded the Third Order, and Preached to the Birds, and Made the Swallows Keep Quiet.

The humble servant of Christ, St. Francis, a short time after his conversion, having already gathered many companions and received them into the Order, entered into great consideration, and great doubt what he should do: whether he should give himself solely to prayer, or whether he should sometimes preach: and he desired much to know the will of God in this matter. And because the holy humility that was in him suffered him not to presume on himself, nor on his own prayers, he thought to discover the Divine will through the prayers of others: and he called Brother Masseo, and spoke thus: "Go to Sister Clare, and tell her from me to pray fervently to God, she and some of her most spiritual daughters, that it may please Him to shew which is the best, whether I should give myself to preaching, or solely to prayer. And then go to Brother Silvestro, and say the same to him."

The same Brother Silvestro it was, who when he was in the secular state, had seen a cross of gold proceeding from the mouth of St. Francis, which went lengthwise as far as heaven, and the arms of which extended to the extremities of the world; and the same Brother Silvestro was also of so great devotion and sanctity that many times he spoke

with God, and whatsoever he asked of God was granted, and for this cause St. Francis had a great devotion towards him. Brother Masseo therefore departed, and according to the command of St. Francis, made his embassy first to St. Clare, and afterwards to Brother Silvestro, who, as soon as he knew wherefore he had come, immediately betook himself to prayer, and when he had received the Divine answer, he turned to Brother Masseo and spoke thus: "This is what God says: thou shalt tell Brother Francis that God has not called him to this state solely for himself, but that he may gain much fruit in the souls of others, and that many through him may be saved."

Having received this answer, Brother Masseo returned to St. Clare, to know what she had obtained of God; and she replied that she and her companions had received from God the same answer as Brother Silvestro. With this reply Brother Masseo returned to St. Francis; and St. Francis received him with the greatest charity, washed his feet, and prepared his repast; and after he had eaten, St. Francis called him into the wood; and kneeling before him, he let down his hood, and stretching out his arms in the form of a Cross, he asked: "What does my Lord Jesus Christ command that I should do?" Brother Masseo answered: "As to Brother Silvestro, so to Sister Clare, with her Sisters, has Christ answered and revealed: that His will is that thou shouldst go into the world to preach, because He has not elected for thyself alone, but also for the salvation of others."

Then St. Francis, having heard this reply and knowing by this, what was the will of Jesus Christ, arose, with great fervor, and said: "Let us go, in the name of God;" and he took for his companions Brother Masseo and Brother Agnolo, both holy men.

And going by the prompting of the Holy Ghost, without taking thought of the way or the road, he came to a village called Savurniano. And St. Francis began to preach, and first of all he commanded the swallows who were singing that they should keep silence, until he had done preaching; and the swallows obeyed him, and he preached with so much fervor, that all the men and women in that

village were minded to go forth and abandon the village; but St. Francis suffered them not, and said to them: "Do not be in haste, and do not go hence, and I will order that which you must do for the salvation of your souls;" and then he thought of his Third Order, for the salvation of the whole world.

And he left them much comforted, and well disposed to penance; and he departed thence, and went by Cannaiio, and Bevagno. And passing along, in fervor of soul, he lifted up his eyes and saw many trees standing by the way, and filled with a countless multitude of little birds; at which St. Francis wondered, and said to his companions: "Wait a little for me in the road, and I will go and preach to my sisters the birds." And he entered into the field, and began to preach to the birds that were on the ground.

And suddenly those that were in the trees came around him, and together they all remained silent, so long as it pleased St. Francis to speak; and even after he had finished they would not depart until he had given them his blessing. And, according as Brother Masseo afterwards related to Brother James of Masso, St. Francis went among them and touched them with his cloak, and none of them moved.

The substance of the sermon was this: "My little sisters, the birds, you are much beholden to God your Creator, and in all places you ought to praise Him, because He has given you liberty to fly about in all places, and has given you double and triple raiment. Know also, that He preserved your race in the ark of Noe that your species might not perish. And again, you are beholden to Him for the element of air, which He has appointed for you; and for this also, that you neither sow nor reap, but God feeds you, and gives you the brooks and fountains for your drink, the mountains and valleys also for your refuge, and the tall trees wherein to make your nests. And since you know neither how to sew nor to spin, God clothes you, you and your young ones. Wherefore your Creator loves you much, since He has bestowed on you so many benefits. And therefore beware, my little sisters, of the sin of ingratitude, and study always to please God."

As St. Francis spoke thus to them, all the multitude of these birds opened their beaks, and stretched out their necks; and opening their wings, and reverently bowing their heads to the earth, by their acts and by their songs they shewed that the words of the holy Father gave them the greatest delight. And St. Francis rejoiced, and was glad with them, and marvelled much at such a multitude of birds, and their beautiful variety, and their attention and familiarity; for all which he devoutly praised their Creator in them.

Finally, having finished his sermon, St. Francis made the sign of the Cross over them, and gave them leave to depart; and thereupon all those birds arose in the air, with wonderful singing; and after the fashion of the sign of the Cross which St. Francis had made over them, they divided themselves into four parts; and one part flew towards the East, and another to the West, another to the South, and another to the North, and all departing went their way singing wonderful songs; signifying by this, that as St. Francis, standard-bearer of the Cross of Christ, had preached to them, and made on them the sign of the Cross, after which they had divided themselves, going to the four parts of the world; so the preaching of the Cross of Christ, renewed by St. Francis, should be carried by him and by his Brothers to the whole world; and that these Brothers, after the fashion of the birds, should possess nothing of their own in this world, but commit their lives solely to the Providence of God.

How a Little Boy-Brother, Whilst St. Francis Was Praying in the Night, Saw Christ, and the Virgin Mother, and Many Other Saints Talking to Him.

A certain little boy, most pure and innocent, was received into the Order during the lifetime of St. Francis, and it was in a little place where the Brothers, of necessity, slept on truckle beds. Now once on a time, St. Francis came to this place, and in the evening, after Compline, he lay down to sleep, that he might be able to rise in the night and pray, when the other Brothers were asleep, according to his custom. Then the little boy set his heart on carefully watching the ways of St. Francis, that he might know his sanctity, and especially that he might know what he did when

he got up in the night. And in order that he might not sleep too soundly, the boy, when he lay down by the side of St. Francis, tied his cord to the cord of St. Francis, that he might feel when he got up; and of this St. Francis perceived nothing.

But in the night, after his first sleep, when all the other Brothers slept, St. Francis arose and found his cord fastened to something, and he softly untied it, so that the boy did not feel anything, and went into the wood which was close to the house, and entering a little cell which was there, betook himself to prayer. After a while the boy awoke, and finding that the cord had been unfastened, and that St. Francis had arisen and gone away, he arose also, and went to look for him: and finding the door open, which led to the wood, he thought that St. Francis might have gone there; and entered the wood himself. And nearing the cell where St. Francis was praying, he began to hear much speaking; and approaching nearer to see, and to make out what it was that he heard, he beheld a wonderful light, which surrounded St. Francis; and in it he saw Christ, and the Blessed Virgin Mary, and St. John the Baptist, and St. John the Evangelist, and an immense multitude of angels, who were speaking with St. Francis. Seeing and hearing all this, the boy fell to the earth as one dead.

Then, the mysterious vision being ended, St. Francis, returning to the house, stumbled with his foot against the boy, who lay as though dead; and in compassion he lifted him up and carried him in his arms, as a good shepherd does with his lambs. And afterwards learning from the boy how he had seen this vision, he commanded him not to tell it to any one, as long as he should be alive. And the boy grew in great grace with God, and devotion to St. Francis, and became a celebrated man in the Order; and after the death of St. Francis, he revealed to the Brothers the vision which he had seen.

Of the Marvellous Chapter Which St. Francis Held at St. Mary of the Angels, at Which Were Present More Than Five Thousand Brothers.

The faithful servant of Christ, Francis, was once holding a general Chapter at St. Mary of the Angels, at which Chapter more than five thousand Brothers assembled; and there came also St. Dominic, head and founder of the Order of Friars

Preachers, who was then on his way from Burgogna to Rome. And hearing of the assembling of the Chapter, which St. Francis was holding in the plain of St. Mary of the Angels, he went to see it, with seven Brothers of his Order. There was also at the said Chapter a Cardinal most devoted to St. Francis, who had prophesied to him that he should be Pope, as it afterwards came to pass. This Cardinal had come expressly from Perugia, where the Court was to Assisi; and he came every day to see St. Francis and his Brothers, and sometimes sang the Mass, and sometimes preached to the Brothers in Chapter. The said Cardinal found the greatest delight and devotion whenever he came to visit this holy company.

And coming to the little plain of St. Mary of the Angels, he saw the Brothers grouped in companies, here forty, there a hundred, there eighty together, all occupied in speaking of the things of God, in prayer, in tears, and in exercises of charity; and this with such quietness, and such modesty, that there was not heard one sound, or any disturbance. And marvelling at such a multitude, so well ordered, with tears, and with great devotion, he said: "Truly this is the camp, and the army of the knights of God." There was not to be heard in all this multitude an idle word, or unseemly jest; but wherever a company of Brothers assembled together, they either prayed, or said the Office, or wept over their own sins and those of their benefactors, or spoke of the things which are for the salvation of souls.

The tents in this encampment were of willow-trellis and of rush matting, and divided into groups consisting of the Brothers of the various Provinces; and hence this Chapter was called, "the Chapter of the Trellises," or, "of the Rush-mats." Their bed was on the bare ground, with a little straw for those who had it; and for pillows, they had stones or logs of wood. For which cause, so great devotion spread from them to those who heard or saw them, and so great was the fame of their sanctity, that from the Court of the Pope, which was then at Perugia, and from the other districts of the valley of Spoleto, there came many counts, barons and cavaliers, and other gentlemen of rank, and many parish priests, cardinals, bishops and abbots, and

many other clerics, to see this so great, and holy, and humble congregation, like which the world had never another containing so many holy men together.

And chiefly they came to see the most holy head and Father of this holy people, who had robbed from the world so noble a prey, and assembled together so devout and fair a flock to follow in the steps of the true Shepherd Jesus Christ. The General Chapter being therefore assembled, the holy Father and General Minister of all, St. Francis, with fervor of spirit, expounded the word of God; and preached to them, with a loud voice, that which the Holy Spirit made him speak; and for the theme of his sermon, he proposed to them these words: "My sons, great are the things promised to us from God: yea, too, great things are promised to us if we observe that which we have promised to Him. Brief are the delights of this world; the pain which follows after them is perpetual; little are the pains of this life, but the glory of the other life is infinite."

And on these words, he preached with the greatest devotion, comforting the Brothers, and persuading them to obey and reverence the holy Mother Church, and to have fraternal charity; to praise God for all men, and to have patience in the adversities of this world, and temperance in prosperity, and to observe modesty, and angelic chastity, and to have peace and concord with God, and with men, and with their own conscience, and to love and observe holy poverty. And after this, he said: "I command all you who are here assembled, by virtue of obedience, that none of you have care or solicitude for anything to eat, or anything necessary for the body; attend only to praying and praising God, and all solicitude for your body leave to Him, inasmuch as He has special care for you."

And all received this command with glad hearts and with joyful countenances; and the sermon of St. Francis being ended, they prostrated themselves in prayer. At which St. Dominic, who was present during all these things, marveled greatly at the commandment of St. Francis, and considered it indiscreet, not being able to think how so great a multitude should be able to govern itself, without any care or solicitude for the things necessary to

the body. But the Chief Shepherd, Christ the Blessed, willing to show how He has care for His sheep, and singular love for His poor, immediately inspired the people of Perugia, of Spoleto, of Fuglino, of Spello and Assisi, and the other surrounding districts, so that they carried what was needed to eat and to drink to this holy congregation.

And behold there come speedily, from the neighboring districts, men with mules, horses and carts, laden with bread and with wine, with beans, and with cheese, and with other good things to eat, such as the poor of Christ had need of. Besides this, they brought napkins, earthen pots, bowls, drinking-cups, and other vessels necessary for so great a multitude; and he considered himself blessed who could bring the most, or serve the most diligently, so that even the knights, and barons, and other gentlemen who had come to see the sight, were the first, with great humility and devotion, to serve them.

For which cause, St. Dominic, seeing these things, and knowing of a surety that Divine Providence worked for them, humbly acknowledged that he had wrongfully judged that St. Francis had given an indiscreet commandment, and forthwith went, and kneeling down, humbly confessed his fault; and added: "Truly God has special care of these holy poor little ones, and I knew it not; and from this hour, I promise, first of all, to observe holy, evangelical Poverty; and I anathematize, on the part of God, all the Brothers of my Order, who shall presume to have property."

Thus was St. Dominic much edified by the faith of most holy Francis, and the obedience and poverty of so great and well-ordered a company, and by the Providence of God, and the copious abundance of all these good things.

Of the Most Holy Miracle Which St. Francis Performed When He Converted the Fierce Wolf of Gubbio.

At the time when St. Francis dwelt in the city of Gubbio, there appeared in the neighborhood an enormous wolf, terrible and ferocious, which devoured not only animals, but even men also, inasmuch that all the citizens stood in great terror, because many times he had approached the city, and all carried arms when they went out of the

city, as though they were going to battle; yet with all this if any one met him alone he could not defend himself against him. And for fear of this wolf it had come to such a pass that no one had the courage to go out of the city.

Therefore, St. Francis had compassion on the men of the place, and desired to go out to this wolf, although all the citizens together counseled him not to do so: and making the sign of the most holy Cross, he went out into the fields, he and his companions, all his confidence resting in God. And the others, hesitating to go any further, St. Francis took his way to the place where the wolf was. And behold! seeing the many citizens, who had come out to witness the miracle, the wolf made at St. Francis with open mouth. And when he had come near, St. Francis made on him the sign of the most holy Cross, and called him to him, saying: "Come along, Brother Wolf, I command thee on the part of Christ, that thou do no harm, neither to me, nor to any one."

And O wonder! immediately that St. Francis had made the holy Sign, the terrible wolf shut his mouth, and ceased to run, and did as he was commanded, coming gently as a lamb, and lay down to rest at the feet of St. Francis. Then St. Francis spoke to him thus: "Brother Wolf, thou hast done much damage in these parts, and many evil deeds, ravaging, and killing the creatures of God, without His permission; and not only killing and devouring the cattle, but having the hardihood to destroy men made in the image of God, for which cause thou dost deserve to be hung upon the gallows like a convict, as being a thief and the worst of murderers; and all the people cry out and murmur because of thee, and the whole neighborhood is hostile to thee. But, Brother Wolf, I would make peace between them and thee, so that thou offend no more, and they shall pardon thee all past offences, and neither men nor dogs shall persecute thee more."

At these words, the wolf, by the motions of his body, and his tail, and his eyes, and by inclining his head, showed that he accepted what St. Francis had said, and was ready to observe it. Then St. Francis said again. "Brother Wolf, since it pleases thee to make and to keep this peace, I promise thee

that I shall have thy food given to thee continually by the men of this place, as long as thou shalt live, so that thou shalt suffer no more hunger, for I know well that it is hunger which made thee do all this evil. But since I have obtained for thee this grace, I desire, Brother Wolf, that thou promise me never more to harm man or beast; dost thou promise me this?" And the wolf by inclining his head made evident signs that he promised.

And St. Francis said to him: "Brother Wolf, I would have thee pledge me thy faith that thou wilt keep this promise, without which I cannot well trust thee." And St. Francis, holding out his hand to receive his faith, the wolf immediately lifted up his right paw and gently placed it in the hand of St. Francis, thus giving him such pledge of faith as he was able. Then St. Francis said: "Brother Wolf, I command thee in the name of Jesus Christ that thou come now with me, without doubting of anything; and let us go and confirm this peace in the name of God."

And the wolf obediently went with him like a mild and gentle lamb; which the citizens saw, and marvelled greatly. And immediately the news spread over the whole city, and all the people, men and women, great and small, young and old, thronged to the Piazza to see the wolf with St. Francis. And all the people being gathered together, St. Francis got up to preach, telling them among other things how it was on account of sin that God permitted such calamities, and also pestilences. Much more terrible, he said "are the flames of hell which the damned will have to endure eternally than the fangs of the wolf, which cannot destroy more than the body. How much more then are the jaws of hell to be feared, when we see so many held in terror by the jaws of a little animal! Turn therefore, beloved, to God, and do worthy penance for your sins, and God will deliver you now from the fires of hell."

And the sermon ended, St. Francis said: "Listen, my brethren: Brother Wolf, who is here before you, has promised, and has pledged me his faith, to make peace with you, and never to offend again in anything; and you will promise to give him every day that which is necessary; and I make myself surety for him, that he will faithfully ob-

serve the treaty of peace." Then all the people promised with one voice to feed him continually. And St. Francis, before them all, said to the wolf: "And thou, Brother Wolf, dost thou promise to observe and to keep the treaty of peace that thou wilt not offend either man or beast, or any creature?"

And the wolf knelt down and inclined his head, and by gentle movements of his body, and his tail, and his ears, showed as well as he could that he was willing to keep all he had promised them. Then said St. Francis: "Brother Wolf, I desire that as thou hast pledged me thy faith to this promise outside the gates, thou wilt pledge me thy faith again before all the people, and not deceive me in the promise and guarantee which I have given for thee." Then the wolf lifting up his right paw, placed it in the hand of St. Francis. Whilst this and the rest that has been told above was taking place, there was such joy and admiration amongst all the people, both through devotion to the Saint, and through the novelty of the miracle, and also on account of the peace made with the wolf, that all began to cry to heaven praising and blessing God for sending to them St. Francis, who by his merits had delivered them from the jaws of the cruel beast.

And after this, the said wolf lived two years in Gubbio; and went sociably into the houses, going from door to door, without doing harm to any one, or any one doing harm to him, and was continually entertained by the people. And thus, as he went through fields and lanes, never did any dog bark at him. Finally, after two years, Brother Wolf died of old age; at which the citizens grieved much; for whilst he went so gently about the town, they remembered the virtue and sanctity of St. Francis.

How St. Francis Made the Wild Turtle-Dove Tame.

A certain youth had caught one day a great number of turtle-doves; and as he was taking them to market he met St. Francis, who, having a singular compassion for these gentle creatures, looked at the doves with eyes of pity, and said to the youth: "O good youth, I pray thee give me these gentle birds, to which, in the holy Scriptures, chaste and humble and faithful souls are compared; and

do not let them fall into the hands of cruel men who would kill them."

And immediately the young man, being inspired by God, gave them all to St. Francis; and he received them into his bosom and said to them tenderly: "O my little sisters, simple, innocent and chaste doves, why have you let yourselves be snared? See I will snatch you from death and make nests for you, wherein you may increase and multiply according to the commandment of our Creator." And St. Francis went and made nests for them all; and they took to their nests, and began to lay eggs, and hatched them without fear before the eyes of the Brothers; and they were as tame and familiar with St. Francis and all the other Brothers as if they had been domestic fowls always accustomed to be fed by them; and they would not depart until St. Francis with his blessing gave them leave to go.

And to the young man who had given them to him, St. Francis said: "Little son, thou wilt yet be a Brother in this Order, and wilt serve Jesus Christ nobly." And so it came to pass: for the said youth became a Brother and lived in the Order in great sanctity.

Of the Beautiful Sermon Preached in Assisi by St. Francis and Brother Ruffino.

Brother Ruffino, by continued contemplation, was so absorbed in God, that he became almost insensible and speechless, and moreover had neither grace, nor courage, nor eloquence in preaching; nevertheless, St. Francis commanded him one day to go to Assisi and preach to the people that which God inspired him to say. To which Brother Ruffino replied: "Reverend Father, I pray you to excuse me, and send me not, because, as thou knowest, I have not the grace of preaching, but am simple and stupid." And St. Francis said: "Since thou hast not obeyed promptly, I command thee by holy obedience, that thou go, in thy breeches only, to Assisi, and enter into a church, and preach to the people."

At this command, Brother Ruffino stripped off his habit, and went to Assisi, and entered a church, and having made his reverence to the altar, he ascended the pulpit and began to preach; at which the children and men began to laugh, and said:

"Now see, these men do so much penance, that they become fools and beside themselves." In the meantime, St. Francis, thinking over the prompt obedience of Brother Ruffino, who was one of the highest gentlemen of Assisi, and of the hard command which he had given him, began to reproach himself, saying: "Whence hast thou so great presumption, son of Peter Bernardoni, thou sorry wight, to command Brother Ruffino, who is one of the highest gentlemen of Assisi, to go and preach to the people, as if he were a madman? By God's grace, thou shalt prove in thyself that which thou hast commanded to others."

And immediately, in fervor of spirit, he stripped himself in like manner, and went his way to Assisi, taking with him Brother Leo, to carry his habit and that of Brother Ruffino. And the townsmen of Assisi seeing him in the same plight, derided him, declaring him and Brother Ruffino both mad, through excess of penance. And St. Francis entered the church, where Brother Ruffino was preaching in these words: "O most dearly beloved, fly the world and forsake sin; restore that which belongs to others, if you would escape hell; keep the commandments of God, by loving God and your neighbor, if you wish to go to heaven; do penance, if you would possess the kingdom of heaven."

Then St. Francis ascended the pulpit, and began to preach so wonderfully of the contempt of the world, of holy penance, of voluntary poverty, and of the desire of the heavenly kingdom, and of the nakedness and opprobrium of the Passion of our Lord Jesus Christ, that all they that were present at the sermon, both men and women, a great multitude, began to weep bitterly, with great devotion and compunction of heart; and not only in the church, but through all Assisi that day, there was such weeping for the Passion of Christ, that the like was never known.

And the people being thus edified and consoled by this act of St. Francis and Brother Ruffino, St. Francis re-clothed Brother Ruffino and himself, and thus re-habited they returned to the convent of the Portiuncula, praising and glorifying God, who had given them grace to overcome themselves by the contempt of themselves, and to edify the

little sheep of Christ by a good example, and to show how much the world is to be despised. And in that day, the devotion of the people increased so greatly towards them, that he reputed himself blessed who could touch the hem of their habit.

How St. Clare, by Command of the Pope, Blessed the Loaves Which Were on the Table; and How There Appeared on Each Loaf the Sign of the Holy Cross.

St. Clare, most devoted disciple of the Cross of Christ, and noble plant of St. Francis, was of such sanctity that not only Bishops and Cardinals, but the Pope himself desired, with great affection, to see her, to hear her, and oftentimes visited her in person. Amongst other times, once, when the Holy Father went to her Convent to hear her speak of heavenly and divine things, whilst they were together, holding divers discourses, St. Clare meanwhile had the tables prepared, and the loaves placed on them in order that the Holy Father might bless them.

The spiritual discourse being ended she inclined herself with great reverence, prayed him to be pleased to bless the loaves before their repast. The Holy Father answered: "Sister Clare, most true and faithful one, I desire that you bless these loves, and make on them the sign of the most holy Cross, to which thou hast entirely given thyself." St. Clare replied: "Most Holy Father, pardon me, who would be worthy of too great rebuke, if before the Vicar of Christ I, who am a worthless woman, should presume to give this blessing." And the Pope answered: "In order that this may not be imputed to presumption, but to the merit of obedience, I command thee by holy obedience that thou make on these loves the sign of the most holy Cross, and bless them in the name of God."

Then St. Clare, like a true daughter of obedience, most devoutly blessed these loves with the sign of the most holy Cross. Wonderful to relate! immediately there appeared on all these loves the sign of the Cross, most beautifully engraved; then of these loves, some were eaten and some miraculously preserved. And the Holy Father, having seen the miracle, took of the loves with him, and departed, leaving St. Clare with his blessing.

Of the Miracle Which God Worked, When St. Anthony, Being at Rimini, Preached to the Fishes of the Sea.

Christ the Blessed, wishing to show the great sanctity of His most faithful servant, St. Anthony, and how devoutly his preaching and holy doctrine were to be listened to, on one occasion among others reproved the folly of the faithless heretics by means of animals without reason; that is to say, by the fishes, even as in former days in the Old Testament by the mouth of an ass he had reproved the ignorance of Balaam.

For once on a time, St. Anthony being at Rimini, where were a great multitude of heretics, desiring to bring them to the light of the true Faith and the way of virtue, he preached for many days, disputing on the Faith of Christ, and on the holy Scriptures; but they, not only not consenting to his holy words, but, as those who are obstinate and hardened, refusing even to listen, St. Anthony one day, by Divine inspiration, went his way to the bank of the stream, where it flowed into the sea; and standing thus, by the shore, between the river and the sea, he began to speak, and, as it were, preach to the fishes, in the Name of God, saying; "Hear the word of God, ye fishes of the sea and the stream, since the unbelieving heretics scorn to hear it."

And as soon as he had thus spoken, immediately there came to him, swimming towards the shore, so great a multitude of fishes, big, little and middle-sized, as were never seen before in the sea and in that river; and all of them held their heads up above the water, and all remained attentive before the face of St. Anthony, all of them docile, and in the greatest order and tranquillity; so that in the forefront, close to the shore, came all the smallest fishes, and after them the middle-sized fishes, and behind these again, where the water was deeper, the great fishes.

All the fishes being now, therefore, thus placed and in order, St. Anthony began to preach solemnly; and thus he said: "My brothers the fishes, much are you indebted and bound to return thanks to our Creator, Who has given you so noble an element for your habitation, so that as it pleases you, you can have sweet waters, or salt, and wherein is given you many a place of refuge from the tem-

pests; and also this same clear and transparent element, and the food by which you live. God, your gentle and beneficent Creator, when He made you, gave you command to grow and multiply, and bestowed on you His blessing; after which came the Deluge, when all the other animals universally perished, you only being preserved by God from all hurt. Besides all this, He has granted to you fins, that you may wander at pleasure wheresoever you will. To you it was given, by the commandment of God, to preserve Jonas the prophet, and on the third day to cast him on dry land, safe and well. You it was who offered the tax-money to our Lord Jesus Christ, Who was so poor that He had not wherewith to pay. You were the food of the Eternal King, Jesus Christ, immediately before the Resurrection and after it, by a singular mystery; for all which causes, you are bound to praise and to bless God, Who has given you such and so many benefits, more than to other creatures."

At these and similar words of St. Anthony, the fishes began to open their mouths, and to incline their heads, and by these and other signs of reverence, after the manner they were able, to praise God. Then St. Anthony, seeing such reverence in the fishes towards God their Creator, rejoiced in spirit, and with a loud voice said: "Blessed be the Eternal God, because that the fishes of the waters honor him more than the heretics, and the animals without reason hear His word better than unbelieving men." And the more St. Anthony preached on, the more the multitude of fishes increased, and not one left the place it had taken. At this miracle, the people of the city began to hasten together, amongst whom came the aforesaid heretics, who, seeing a miracle so marvellous and so manifest, had compunction in their hearts, and, with one accord, threw themselves at the feet of St. Anthony, to hear his words.

Then St. Anthony began to preach of the Catholic Faith, and so ably, that all the heretics were converted to the true Faith of Christ; and all the faithful were built up anew, and comforted, and confirmed in the Faith, with the greatest joy. And this done, St. Anthony dismissed the fishes with the blessing of God; and they all departed, with wondrous signs of gladness, as did the people also.



SAINT ANTHONY DE PADUA

ST. ANTONY OF PADUA.

(1195-1231.)

By C. KEGAN PAUL.



SAINT ANTONY of Padua, is the Franciscan Friar whose name is, perhaps, better known throughout the world than any other member of that Order, save only St. Francis himself. We dare not say that he is greatest among them, bearing in mind the words of Thomas à Kempis :

“Inquire thou not,
Nor dispute concerning the merits of the Saints;
Which of them is more holy than the other,
Or which the greater in the kingdom of heaven.
These things often times breed strifes and unprofitable contentions;
And nourish pride and vainglory, whence arise envy and dissensions;
Whilst one man seeks to exalt this saint;
And another man another.”

But we cannot ignore facts, and it is plain as the sun in heaven that Almighty God singled out St. Antony to manifest His power to the world, and called him be the especial wonder-worker of the Order which was his final choice, and in which he died.

The ways of God are not as our ways, nor His thoughts as our thoughts, and it might be that when they are strange and unusual our duty were simply to admire and adore. But since order would appear to be a necessary part of Himself, we find a law running through those of His most unusual, and, in the strict sense of the word, most eccentric manifestations.

Miracle forms part of the life of a Saint, and the Church has, at least for many centuries, required proof of miracles as one of the conditions of canonizations, so that miraculous power and sanctity invariably accompany each other. But in the vast majority of the Saints we dwell on the sanctity and forget the miracle; we remember St. Augustine for his Confessions, St. Ignatius for his Spiritual Exercises, St. Francis de Sales for his Counsels to

those living in the world. In some cases, as in that of the Seven Founders of the Servite Order, in that of the Japanese Martyrs, and in that of the English who suffered under Henry VIII. and Elizabeth, those who were so lovely in their lives in death were not divided, it is not always possible to ascribe this or that miracle to a definite name; the deeds and the invocations are alike collective.

There are again others not necessarily less, nor necessarily more, holy than they, in whose case miracle is forced upon us, who have passed through life attended by a storm of miracles, being in very fact like the fable of the poet :

“Where’er you walk cool gales shall fan the glade,
Trees where you sit shall crowd into a shade.”

Wonder clings to them, as, in the natural order, some men have gifts of healing, others of statesmanship, others of command, of eloquence, or of literature; and we not unreasonably ask whether there be any law for such a gift.

We find that God has given a special and pre-eminent wonder-worker once at least to each of the great Orders of Religious whom He has called to serve Him, and that in each case He has attached the gift not so much to the Founder, as to one who came near him and had caught much of his spirit.

Thus among the Benedictines, St. Maurus was distinguished alike for his miracles and his holiness, through sixty years of his life of seventy-four years. Thus St. Nicholas of Tolentino showed forth in an especial manner the power of God in the austere order of the Hermits of St. Augustine. Thus St. Vincent Ferrer sealed by his wondrous works the power of God on the sons of St. Dominic. So too St. Peregrine Laziosi among the Servites, St. Francis Xavier among the Jesuits, and in the eighteenth century B. Gerard Majella among the more recent Redemptorists, as St. Antony among the Franciscans, were evidence of God’s approbation on the Orders to which they severally belonged.

It might be tedious, and alien to our special intention, to follow out this in detail, but it would not be difficult to do so in the case of every eminent Order and Congregation. That certain Orders have arisen near each other in time, thus causing the appearance of wonder-working Saints in groups, is just what we might expect when we study the phenomena of miracles.

Those recorded in the Bible lay down, as it were, the rule, and we therein find whole tracts of years without supernatural intervention; then on a sudden are large clusters of strange events wrought by the power of God, through the hands of men. When God's people were to be delivered from Egypt, and led into the Promised Land; when He would give His sanction to the Prophetic Order; when His Church was founded; then to Moses and Aaron; to Elias and Eliseus; to Peter and Paul were given the kind of powers that St. Antony and St. Peregrine Laziosi, St. Vincent Ferrer and St. Francis Xavier possessed in later ages.

In the spiritual world, as in this, there are peculiarities of gifts, characters, temperaments; sanctity does not reduce or elevate the blessed to one level. "Some Saints can help us in one trouble, others in another," wrote St. Teresa; we may go further and say that, as here below the dominant note of one character is authority, of another sympathy, of another a bright and affectionate playfulness; so the wonders wrought after death by St. Winifred, by St. Edmund Rich, by St. Philomena, show differences of character as clearly as if they were still alive. There are many-sided men in this life, and in the life beyond the veil: such an one was he of whom we now consider the saintliness and the marvels.

Ferdinand de Buglione, as was his name in the world by birth and baptism, was born at Lisbon in the year 1195. His parents were noble and wealthy, and the boy received an education such as became his rank, at the Cathedral School. It is sometimes said that the dedication of the Cathedral to Our Lady was the cause of his singular devotion towards her; but, without this special reason, it would indeed have been strange if he, who was to prove so holy, had not always been a faithful client of the Queen of Saints. There was, however, a

Sodality or Confraternity of Our Lady connected with the Cathedral, and of this he was a member. In after years his fellow-sodalists vested his image year by year in red cassock and cotta, such as he had been wont to wear at her altar when a boy.

At the age of fifteen he became a novice with the Canons Regular of St. Augustine, that Congregation of which Thomas à Kempis was so great an ornament. Their house was just outside the gates of Lisbon, too near home to allow him to be wholly free from distraction; he therefore asked for and obtained his transfer to Coimbra, and here at the age of seventeen he was able to give himself entirely to a life of study, solitude and prayer. Not, however, with these Religious had he found his true vocation. In the "Imitation of Christ" is a well-known passage wherein Thomas recognizes that, blessed as was the life of the Canons Regular, there were Religious who led stricter lives than they. He does not mention the Franciscans indeed, only the Carthusians and Cistercians; but the Franciscans were no doubt in his mind among "the monks and nuns of divers Orders."

The Franciscan Order was founded in the beginning of the thirteenth century, which may be called the heart of the Middle Ages, soon after that of St. Dominic, not long before that of the Servants of Mary. The times stood sorely in need of these three austere bodies; for the great light of faith which streamed on the world in the Ages of Faith was attended with corresponding dark shadows. The Cathari, the Waldenses, the Albigenses, and other sectaries less well-known by name, assailed both faith and morals, while Italy, and indeed the whole empire, was torn asunder by the bloody feuds of Guelf and Ghibelline. The Moors were still, and even up to the battle of Lepanto in 1571, an abiding danger to Europe; in the days of St. Francis much of Spain was actually under their sway. Among his daring plans was that of a Crusade by wholly spiritual arms, and he designed two expeditions, one starting from Ancona for Egypt, the other destined for Seville and Granada.

This band of brethen passed into Morocco, where, though the Sultan Miramolino was converted, five of them laid down their lives for the

faith. Their bodies, ransomed at great price, were brought to Coimbra, where miracles signalized the place of their rest. In order to win like them a martyr's death, Ferdinand assumed the Franciscan habit in the Chapel of St. Antony, patriarch of monks, whose patronage and name he adopted. An early writer of St. Antony's life has this odd simile, that "so soon as the deaths of the martyrs reached his ears, he, like an elephant who has seen blood, became wholly full of the desire of battle, and carried away by the fervor of faith." He was then twenty-six years of age.

Keeping ever before him the end with which he had become a Franciscan, he asked and obtained permission to go on the Mission to Morocco, and actually set sail in a merchant vessel, with a manuscript Bible and a crucifix as his only possessions. The ship in which he sailed was obliged, through stress of weather, to put into Messina, where he learnt that St. Francis was holding a Chapter of the Order at Assisi. Thither, therefore, he proceeded and received the blessing of his Father in God.

The failure of this voyage was succeeded by so serious an attack of illness that he recognized the missionary life to be impossible, and, in his zeal for mortification, entreated that he might not again return to Portugal, but rather enter as a lay brother into some Italian monastery. Even this was difficult, for reasons of health, but he finally found a home in a small convent near Bologna. There he passed his days in the humblest duties of a lay brother, spending all his free time in a lonely grotto, where he gave himself to penance and to prayer. None knew, and apparently the Guardian alone suspected, that a Saint was among them. Each might have cried with Cardinal Newman :

"I saw thee once, and nought discerned
For stranger to admire ;
A serious aspect, but it burned
With no unearthly fire.
* * * * *
I saw once more, and awe-struck gazed
On face and form and air ;
God's living glory round thee blazed—
A Saint—a Saint was there."

The manifestation of the glory of God came, as we should lightly say, by accident, though there

are no accidents in the province of God. The Bishop of Forlì held an ordination, where certain Dominicans were the guests of the Franciscans, with Antony and others of the Order from distant convents, who were to receive the Sacrament of Order. The sons of St. Dominic were naturally asked to take on them, here also, the office of preacher, but none was prepared, and the Guardian, moved by some divine instinct, commanded Antony on his obedience to speak to the assembled congregation ; though, as he pointed out, he considered himself far more fitted to wash the kitchen utensils. His sermon was simple, but was yet a revelation of the power and the sanctity of his word.

St. Francis, on hearing what had happened, determined that he should study theology, and become a Professor of that science, as well as take upon himself the office of public preacher ; the first essay having been made among his brethren only. He wrote in few but pregnant words to Antony :

"To his dear Brother Antony, Brother Francis, in Jesus Christ, greeting : I find it good that you should interpret to the Brethren the books of sacred theology, yet in such sort as I enjoin you, above all things, that the work of study deaden not in you, nor in them, the spirit of holy prayer, as is laid down in the Rule which we profess. The Lord be with you."

In accordance with this direction, he taught in Montpellier, Bologna, Padua, and Toulouse, while his preaching tours embraced the whole of Southern France, Sicily and Romagna, especially Rome and Padua. The effects of his eloquence both in the reform of manners and of doctrine seem to have been extraordinary ; it was, men said, as though another Elias or St. John Baptist had arisen. As a preacher he had great natural gifts. His health became re-established : it may have been through the physical impossibility of those mortifications and penances which had been so dear to him when his life as a lay brother could be hidden from men ; his frame grew robust, and not easily subdued by fatigue, his voice was sonorous and of musical quality. His memory was wonderful, and it was said of him that he knew so well the text of Holy Scripture that, another Esdras, he could have re-

produced it, had the existing copies been lost. Therefore Pope Gregory IX. called him the Ark of the Covenant, because as the Ark contained the two tables of the law, so he held in his memory the whole of the Old and New Testaments.

The supernatural gifts, with which Antony was in so large a measure endowed, came first into notice in connection with the exercise of preaching. First among these was the gift of tongues, and this was manifested in two ways. He was understood by persons in other languages than that in which he actually spoke, and again he was able to preach in Italian and in French, as though he had studied those languages profoundly, instead of having a very elementary knowledge of them. But more than this: the power of his voice was raised to a supernatural degree. A woman to whom her husband refused his consent that she should attend Antony's preaching, heard his words plainly at the distance of a league; the husband also heard them, and was converted. Once in the midst of his discourse a violent storm came on, the rain fell all round the crowd of hearers, but no drop amongst those who remained at his bidding. To his brethren, when he was preaching in a Chapter at Arles, a vision of St. Francis, then alive in Italy, appeared, giving his blessing to the assembly, while Antony extolled the sanctity of their profession, and urged the exact and inviolate observance of the Rule.

Women who attended on his ministry, with a too great carelessness to their home duties were saved, because of their piety and faith, from the consequence of their want of heed. One had left her infant alone to fall into a pan of boiling water, but found the baby playing unhurt in the terrible bath. Another, on her return from the sermon, found her child dead. She ran to the preacher to implore his aid, and was sent away with the words of our Lord in the Gospel: "Go thy way, thy son liveth," to find on her return the child alive again and playing with his companions.

And yet another, who, in her eagerness to carry a cup of wine for Antony's refreshment, forgot to turn the spigot, so that all the contents of the barrel were poured out, no sooner had closed the orifice than the vessel was full again to overflowing.

It is not for us to say that the latter miracle is trivial and the former great, in face of the Lord's words that not even a sparrow falls to the ground without our Father's will: we must also remember that in this Antony reproduced the deed of that great Saint of the Old Testament, who healed the son of the widow in Sarephtha, yet condescended to refill the pot of meal and replenish the cruse of oil, from day to day during the famine. There is no small nor great with God; His are the issues of life and death; but He is the sole and ultimate dispenser of daily bread, whether He gives mediately or immediately.

Stranger things were yet to be, if, when all is so wonderful, we may venture to compare. The Saint appeared simultaneously in very distant places. At Montpelier, at Limoges, while preaching, he was seen and heard to sing, now the gradual, now the ninth lesson of Matins in his own monastery; thus repeating the miracle of St. Ambrose, who while saying Mass at Milan seemed to fall asleep at the altar, and was seen at the same hour assisting at the funeral of St. Martin at Tours.

In this manner Antony was twice transported from Padua to Lisbon to aid his father, whom, save thus, he was never to see again. In his father's garden a young man was found murdered, and the household were accused of the crime. But the Saint, warned of God of the danger, was borne by an angel to the court in which Martin de Buglione was arraigned. There he adjured the corpse, who sat up and declared the accused were guiltless, and having said this, again slept in death. At night the angel bore him back again to his monastery in Padua. Again, and in the same manner, he was carried to Lisbon, to help his father in a civil suit. It is recorded that though he was to be the recipient of so wonderful a favor, he asked and obtained permission from the Guardian, according to rule, before he ventured to leave the convent.

It will be noticed that this is the very class of miracle that Satan in these later days imitates with skill, just as when Moses and Aaron wrought wonders before Pharaoh, Jannes and Mambres did the same with their enchantments.

Even in this wonder, however, God did not depart from His law of miracle; that is, He laid down

once for all in the Old Testament certain classes of miracle which He repeated in the New, and again in ecclesiastical miracles. Habacuc was carried by an angel from Judæa to Babylon that he might bear food to Daniel in the lion's den. St. Philip, the deacon, was miraculously conveyed from the desert near Jerusalem to Azotus, after the baptism of the Ethiopian; there are probably no miracles of the new dispensation which had not their prototypes in the old.

St. Antony also had in a large measure the gift of prophecy. We are sometimes apt to forget that a gift once bestowed by God on His Church is never again withdrawn, though its manifestations may from time to time be in abeyance. No doubt, however, just as the abundance of miracles which attended the promulgation of Christianity has induced some Protestants to declare that they ceased with the Apostolic age, so the existence of whole schools of prophecy and the gathering together of whole books of predictions, under the Jewish dispensation, has blinded even Catholics to the existence of the power in the Christian Church.

St. Antony had the gift in its fullness, and in both its forms, that of inspired preaching and prediction of the future. Before one steeped in pleasures of the flesh, for whom nothing seemed less likely than a holy life and a holy death, Antony was accustomed to uncover his head and genuflect. He taking this for mere mockery was enraged, but the Saint told him he did so because God had revealed to him the martyrdom of this present sinner. "Then," said he, "you will remember me." He was converted long afterwards and died a holy death for Christ, in torment among the Saracens.

For the number of miraculous events, both great and trivial, many volumes would hardly find space; the powers of nature seemed to wait upon, and to be altered at his will. For instance: the Saint quoted to one, who had kicked his mother, the words: "If thy foot scandalize thee cut it off." The penitent, taking the words literally, thus mutilated himself with a hatchet. Antony uniting the severed limb, made over it the sign of the Cross, and the foot was restored whole as the other. But in a slighter, and, as it were, playful manner, the mere invocation of his name removed all traces of dirt from the dress

of a great lady, who on her way to hear his sermon had fallen into a mud heap.

These were miracles of beneficence. But there were those in which the Saint, so gentle, so tender-hearted, had yet to declare God's awfulness when He is slighted. Preaching on the text "Where your treasure is there will your heart be also," he told the terrible tale that one dead in that city and buried, was suffering the just reward of his avarice. "Go," he said to those who could in their consciences identify him of whom he spoke, "Go and open his money-box, and you will find the heart of him whose body lies in the grave." They went, and found the usurer's heart still warm amidst the chilly gold.

Like Saint Philip Neri in latter days, his power of reading the heart was wonderful, and with this he set great value upon the Sacrament of Penance. He not only urged it in his sermons and privately in person, but so great was his zeal for souls that he was even transported as it were out of himself, and sought sinners in vision. His early biographer says of him: "While the man of God was yet alive, penitents were wont to come to the Brethren, and declare that the Saint had appeared to them as they lay in bed, saying, 'Rise, Martin,' or 'Rise, Agnes, and go to such a Brother confessing such and such a sin,' committed in such and such a place, which God alone knew."

His greatest power over nature was shown in confirmation of sacred doctrine. When we speak of the ages of faith, it must not be forgotten that the same were ages of heresy also, and a pessimist of these days, face to face with the denial of God, as well as with the thousand heresies which veil themselves under forms of religion, may take note that by the side of the sanctity of Antony, Francis, and Dominic, went the uncleanness and false doctrine of the Cathari, absolute atheism, and that modified but deadly denial of God which derided His real presence in the Blessed Eucharist. So strong was his protest against all false teaching that he was known as *Malleus hæreticorum*—the hammer of heretics.

In relation to the Blessed Sacrament, it is told that when preaching at Toulouse, a blasphemous Jew said that he too would believe, if his mule,

after a three days' fast, would turn aside from hay and corn, to adore the Sacred Host. The Saint, with daring faith, accepted the agreement, and the mule adored, to the confusion, and happily the conversion, of the Jew and his followers. Again we appeal to the Holy Scripture. Those only will smile or scoff who reject the miracle which was wrought on Balaam, when as St. Peter puts it, "the dumb beast speaking with man's voice forbade the folly of the prophet."

At Rimini, when the heart of his hearers were hardened, and those who had come to hear stopped their ears, he went to the mouth of the Mareccia, and called on the fish of the river and sea to hear him. They did so, crowding together where land and water met, while he spoke, ending in the words of the song of Ananias, Azarias, and Misael: "O ye whales and all that move in the waters, bless ye the Lord." Again, let those smile who deny that at a given hour the Saviour called a great multitude of fish where none were before, and brought them into that net which the disciples had constantly let down all the night, and had taken nothing. Once more we may say with emphasis: What God has done once, and His Spirit has recorded in the Sacred Scriptures by the pen of man, He does again at intervals through the ages; so that as the furniture of His material temple was made after the pattern He had shown to Moses in the Mount, the spiritual furniture, so to speak, of His Saints; their equipment to win the souls of men, is made after the pattern on which He had set His seal, in that dispensation wherein He had given His earliest revelation.

But though some heretics heard the Saint with awe, and, under stress of his miracles, amended the errors of their ways, there were others who were less easily converted and attempted to poison his food; but here also the sign of the Cross over the viands made him a sharer of that promise of our Lord: "If they shall drink any deadly thing it shall not hurt them."

All these occurrences were so many signs from God of the holiness of His servant. But a greater remained. It is that which is so constantly represented in the portraits of the Saint. When on a visit in the south of France, his host, on entering

his chamber, saw him in prayer, but a lovely child stood by him, and caressed him; the Child Jesus thus manifested His love to one who loved Him with a child's innocence and simplicity.

In the cases of those Saints to whom our Lord has vouchsafed to reveal Himself, there seems to be again a law that as is the recipient so is the vision: St. Francis, who desired to suffer for all, saw his Saviour crucified and received from Him the stigmata of His Passion; St. Margaret Mary, all burning with love, saw Jesus' heart aflame, and ever bore about within herself thereafter that heart of fire; St. Antony, whose child's heart still beat within the man's, had most affinity with, and therefore saw, Jesus as a child.

By his absolute simplicity and innocence, he moved among dangerous men, when others would scarce have dared do so; he opposed Eccelin, known to all time as the tyrant of Padua, excommunicated by Alexander IV. for his atrocities, branded forever in Dante's Inferno. After a massacre at Verona the Saint adjured him thus: "How long, cruel tyrant, wilt thou shed blood? Knowest thou not that the vengeance of God is ready, that His sword is raised, and will surely smite, unless thou dost penance." So astonished was Eccelin, that he cast himself at the Saint's feet in submission and confession. How far this availed for the salvation of his own soul at the end none can know: he died in battle against the Guefs; but at the time the horrors he wrought were assuaged, and he himself bare witness that he was subdued by the rays of light which darted from Antony's face, and by his immediate expectation of being thrust down into hell.

Few things are more difficult to reconcile than the life of the cloister and the life of the world. Perhaps in these later days the incongruity of two conflicting duties was most marked in the case of Father Burke, the great Dominican; here mentioned, because in a narrative of our own time which may be read of all, it is clear that the real life was that of the cell, the other, however evident, was but a purple patch on the garment of simple devotion. Antony was before all things a good monk, who ever returned gladly to obedience, solitude and silence. It came to him as a call from

God to oppose Brother Elias, the successor of St. Francis, who even so early in the history of the Order encouraged dangerous laxity. He treated St. Antony at once as turbulent and seditious, and would have cast him into prison had not St. Antony appealed to the Holy See, by whom he was supported and Elias deposed.

Then he gladly laid down his offices—he had been Provincial of Romagna—and retired to the strictest solitude he could find, to live the monastic life in its entirety, and prepare his soul for God. And this all the more, because he felt how much of stain his soul might have contracted from that world with which the Love of God and his neighbors had caused him to come in contact.

His sojourn in the desert was of no long duration, for he rapidly grew weak, and knew by revelation that the hour drew near in which he should die at Padua. Accompanied by Brother Roger, he set out for that town, but as the carriage approached, a monk, who had gone out to meet it, seeing his feeble state, had him carried into the Chaplain's house, attached to the Convent of the Poor Clares. There, feeling his end at hand, after confession and absolution he said the hymn *O Gloriosa Domina*, then, looking intently upwards, he said, "I see my Lord."

The Brethren brought the holy oil of unction, and said: "I have an unction within me; nevertheless, though outward anointing be not necessary, it is well, and good for me." Then he said the Penitential Psalms, making the responses even to the end, and died as one who gently falls asleep. His death took place on June 15, 1231, five years after his father St. Francis. He was but thirty-six years old, and he had been ten years a Franciscan.

Again a miracle. The Brethren, fearing the concourse of people, desired to keep his death a secret for a while; but scarcely was he deceased, when the children of Padua, as by a divine impulse, and at no man's bidding or information, began at once to cry "Our Father is dead; St. Anthony is dead;" and a vast concourse went out to the Chaplain's house, where a strife arose about the place of his sepulture. The Poor Clares naturally desired that his body should lie where it fell, and their lay neighbors were ready to take up arms against its

removal; on the other hand, the brethren within the walls wished him to lie in his own house. The Bishop decided in favor of the latter course, and thither the body was borne into Padua with all possible honor. His soul had already passed to Paradise, the Saint having appeared to the Abbott of Vercelli at the moment of death, and communicated to him this happy tidings.

So great was the number of miracles which adorned his tomb, that Gregory IX. to whom he had been personally known, set his canonization on foot at once, and the process was completed in the following year. The canonization took place at Spoleto in Italy, and at the moment the decree was pronounced we are told that all the bells in Lisbon rang of their own accord, while men and women burst into shouts of joy, though as yet unconscious of the cause of their gladness.

Thirty-two years after his death, Antony's sacred relics were translated to a magnificent church still standing, which the inhabitants of Padua had built in his honor. His body had fallen into that customary decay which awaits our frail human flesh, the tongue alone remained incorrupt, red as in life. St. Bonaventure, then General of the Franciscans, assisted at the translation. Taking the holy relic in his hands, he said: "O blessed tongue who didst always praise God, who didst work so well that others might praise Him, now your merits are plain to all the world, and you receive the recompense of Him Who created you for so glorious a work." The tongue is still incorrupt, still to be seen, a most treasured relic.

When a Saint is invoked, it is only by degrees that we can discover what has been given him as his special work in the economy of the spiritual kingdom; if may be that we shall never know the reason why Almighty God has given this or that power of protection or patronage to one or another. But time tries these things, and in case of each Saint it is found by degrees that such and such invocations are specially answered. St. Antony is the special helper of those who have lost any objects they value, and there is never lacking a number of persons who have in this respect found his aid.

Perhaps the most standing wonder of his life in

heaven is this, his patronage in regard to lost things. His privilege, in this respect, seems unique and abnormal. It has been said of him, that it would almost seem as if Almighty God, having to leave our prayers so often seemingly unanswered, had taken this means to enable us to appreciate the reality of His Providence, giving to St. Antony in things apparently trivial a sort of free hand. To women in labor, to travellers, and especially to those in danger of shipwreck, he is found a great and powerful protector.

But space would fail to tell here of the stupen-

dous miracles which attend St. Antony's invocation, as well as, if we may so call them, his more playful miracles; the great show kindness in what seems trifling, smaller miracles are indications of smiles not on the Saint's brow alone, but on the face of Our Father Who is in heaven. The clients of St. Anthony alone know the intensity of his love now, as in his life-time, for them; how watchful he is, how ready to give and how prompt to pray: Therefore, we, too, say:

Sancte Antoni Patavine, ora pro nobis.

Saint Antony of Padua, pray for us.



ST. BERNARD WRITING COMMENTARIES ON THE HOLY SCRIPTURES.

ST. IGNATIUS LOYOLA.

By REV. F. GOLDIE, S. J.



IN the summer of 1521, a handful of Spanish soldiers were holding the unfinished citadel of Pamplona, against an invading army of the French. A cannon shot from the assailants dislodged a fragment of stone which wounded the left leg of a young Spanish officer, while the ball itself broke his other leg. He fell, and, as he had been the soul of the defence, the fortress fell with him. The conquerors honored the bravery of their gallant foe; they dressed his wounds, and carried him gently to his home, not very far distant, and there set him free.

His name was Iñigo or Ignatius de Loyola, one of the sons of a nobleman of ancient family, whose old castle lay in the broad and beautiful valley from which the family surname was derived. Young Iñigo had been sent as page to King Ferdinand the Catholic, the first monarch of a united Spain. But the youth wearied of the soft life of court; he longed to be a soldier. His relative, the Duke of Najera, took him into his service and he won his spurs in actual war at the conquest of the town from which the Duke took his title. He was as true as he was brave, and universally popular. Though a man of the world, and fond of society, his lips were never sullied with a foul word, nor his life by a disgraceful deed. He was a poet too in his own way, and sang the praises of St. Peter in a long epic.

The army surgeons had very unskillfully set his broken leg, and he had to go through such horrible operations that his life was despaired of. On the eve of SS. Peter and Paul he received the last Sacraments. But that very night St. Peter appeared to him, and he perfectly recovered his health. Still he was deformed and crippled; for not only was the leg that had been broken much shorter than its fellow, but the bone stood out with an unsightly lump. The fashionable hose of those days would reveal the deformity, and the young officer bade the

surgeons, at the cost of any torture to himself, to reduce the disfigurement and to stretch the limb. He bore without flinching a very martyrdom of vanity. For an active mind like his the sick-room was itself a torture; and to quiet his mind and to kill time, he asked for a novel of the period—some romance of knight-errantry.

But books were rare in those days, and there were none of that kind in the Castle of Loyola. They brought him a Spanish translation of Ludolf of Saxony's Life of Christ, and a volume of the Lives of the Saints. For want of anything more to his taste, these he read and read again. Iñigo, with the spirit of a soldier who never flinched before any odds, said to himself: "What St. Francis did, and St. Dominic did, why cannot I do?" What most attracted his fearless soul were the self-inflicted penances of the Saints. This seemed to him the point which he ought most to try to imitate, and he only longed to gather strength and to leave his bed, in order that he might put in practice his stern resolve to leave house and home and all the world holds dear to lead a life of austerity and seclusion.

Those were days of tremendous issues for God's Church. The riches and the luxury of the time, the ferment of new ideas which the learning of the East and the invention of printing had produced, the new-born paganism and laxity of life, all had made the soil ready for a rank crop of evil within the Church, and even of revolt against her teaching. At this very time Luther, the apostate monk, had thrown aside the mask and publicly burnt the Pope's Bull as a sign of open rebellion. In England and in France, as in Germany, error was lifting its head, and everything presaged a mighty moral convulsion, of which even the most foreseeing could not measure the results.

One night Iñigo, stirred by his longings for higher things, leapt from his bed; and, kneeling before a picture of Our Lady, dedicated himself in an ardent prayer to his Blessed Mother. A tremor

as of an earthquake shook the castle, and split the solid walls with a rent, which can be seen even to this day. Hell seemed to have realized how great a recruit had been enrolled in God's army. Mary appeared to her servant with the Blessed Child in her arms, and accepted by her presence the offering thus made. Long before his strength had fully returned, Inigo bade good-bye to his brother, who was then the head of the house. The lord of Loyola had half divined the purpose of Ignatius, and strove in every way to retain him. But he tore himself away under the pretext of being obliged to pay a visit of compliment to his relative, the Duke of Najera.

No sooner had Inigo fulfilled this duty, than he sent back his two attendants, and on his mule, for he was still very lame, he pushed right across the North of Spain to that great sanctuary of our Lady which nestles under the crags and peaks of Montserrat. On his way he bound himself by a vow of chastity in honor of our Lady. Shortly after he fell in with a Moorish gentleman, many of whom were then still in Spain. The Mahommedan denied the virginity of Mary after the birth of our Lord, and Inigo strenuously upheld it. When the Musulman had left him, it seemed to the converted cavalier that he had done wrong in letting the blasphemer go unpunished; and in doubt as to what he ought to do, he let his mule go its own way, ready to revenge the honor of his Lady if it should follow the Moor. However, it turned off by another road, and Inigo was saved from staining his hands with blood under a misguided impulse.

When our Saint had scaled the precipitous mountain, he made a most exact and general confession to one of the Benedictine monks, a saintly Frenchman. It was so broken with sobs and tears of contrition that it was not completed for three days. Then, at nightfall, on the vigil of the Annunciation, he stripped himself of all his fine clothes, to his very shirt, and gave them all to a poor man, putting on a rough dress of sackcloth, which went down to his feet. In this his new armor, like the squires of those days before receiving knighthood, he spent the night at the statue of our Lady, on his knees or leaning on his pilgrim's staff, within the old church. There, at Mary's

shrine, in the first light of dawn, he hung up his rapier and dagger—the badges of a gentleman in those days—and then approached Holy Communion.

Before day had fully broken over the huge spires of Montserrat, with one foot bare, but the other still swollen and sore, in a rough sandal of esparto grass, such as the Spanish peasants wear to this day, he came down the rough mountain side. He had given his mule to the monastery. Some kind souls showed him the road to a shelter in the nearest town, and there, in the poor-house or hospice of St. Lucy in Manresa, he went to live among the poor of Jesus Christ. He made himself the poorest of the poor. Once so particular about his appearance, he now let his hair and nails grow, and tried to conceal under squalor and neglect all signs of his noble birth and breeding. He begged his food from door to door, and gave the best he got to the sick and hungry. His only food was bread and water; save that for his Sunday dinner he added a few herbs savored with ashes. The most fetid and loathsome of the sick were the object of his tenderest care, and no service was too revolting for him. Seven hours of his day were spent in prayer, without counting those which he gave to hearing Mass and attending the public services of the Church.

But Ignatius, as he now began to be called, wished for a spot where his prayers and penances might be unobserved. He found it in a long narrow cavern in a defile not far off, running down to the swift river Cardoner. Its entrance was hidden by a rich growth of thistles and thorns, while from a fissure in the rock he could look out on the jagged heights of Montserrat. There he was free to pass his time in prayer, there he could spend his days in absolute fast, there he could wield the scourge unseen or unheard, and bind his waist with a cruel girdle of prickly leaves, still to be seen at Manresa. But there too, in return, God communicated to him His choicest gifts. Within that cave was revealed to him that system of Christian perfection which is known by the name of the *Spiritual Exercises*, taught him by our Blessed Lady and impressed on his soul by practical experience and fidelity to grace.

There is hardly a spot in that picturesque town which does not remind us of God's dealings with St. Ignatius, and of the heroic penance and profound humility which prepared him for the great work God destined for him.

There is the Cross of Tort, looking out over the bright river and rich valley, with Montserrat rising up dark and weird beyond. On his knees before this sacred sign the mysteries of the Catholic Faith were made known to St. Ignatius with such vividness, that in after life he used to say that even if those truths were to be made known to him in no other way, he was prepared to die a martyr's death for each doctrine of the Church from the knowledge of it he received in Manresa. There, too, is the Church of the Dominicans, such kind friends to the Saint, where the ineffable depths of the Blessed Trinity were opened to him, and where he was privileged to understand the mystery of the presence of our Lord on the Altar.

There in the adjoining convent, now, alas! a theatre, he was tenderly nursed by the good Fathers through a severe illness, which was the result of his awful austerities and his still more terrible scruples. There again within the ruins of the Hospice, covered by a fair chapel, is the spot where was his little room, which looked out on the old Church of St. Lucy. This was the scene of the marvellous rapture, like to the sleep of death, lasting for a whole week and more, during which, in spite of the reserve under which Ignatius hid the favors of God, it seems certain that he saw the future of the Society which he was called to found.

Temptation of disgust at his squalid, hard, cruel life; temptations of vainglory at the honor which his marvellous virtues began to win for him; doubts about the genuineness of his past confessions—all these trials and many others give him a practical insight into the mysterious warfare which is waged with more or less violence in every soul.

A year or so had now gone by since Ignatius came to Manresa. He had passed through a fiery probation, by which the old life was burned away, and the soul purified and free, and was ready to receive, like molten metal, a new form. The life of our Lord had, by prayerful study and pains-

taking practice, become his life. It was time for work. Longings which had not yet taken perfect shape, the seeds of mighty works for God, were stirring in his soul. And so he left Manresa, and made his way alone, though many would have gladly borne him company, to the beautiful city of Barcelona, with its church towers rising from gardens of myrtles, and cedars, and orange groves, there to take ship for Civita Vecchia, and for the Holy Land. While waiting for a fair wind, a fognight or so went by. Through a fierce storm, in the early spring, Loyola crossed the Mediterranean.

They were wild and lawless times for the weak and defenceless, but Ignatius, on landing at Gaeta, pushed forward to Rome, and there he spent Holy Week and Easter Week. On Low Sunday he was admitted to receive the blessing of that great and good Pope, the Belgian Adrian VI. Everyone told Ignatius that it was useless for a poor man to think of going to the Holy Land. The Crescent was everywhere victorious, and the brave knights of St. John had just been forced to yield up their fortress of Rhodes. But our Saint, who had learned for Christ's sake to love poverty and pain, went on to Venice, and even gave away what had been forced upon him to pay his passage. He begged his food by day and slept by night like a vagrant under the arcades in the great square of St. Mark.

One of the Council of Ten, Mark Antony Trevisano, a Venetian nobleman, was wakened up at night by hearing words like these: "While you are sleeping in a soft bed, my servant is lying on the bare ground!" He got up at once, and went to look for this servant of God. He stumbled upon the sleeping stranger, and made him come to his palace. But Ignatius disliked its luxury and splendor, and succeeding in obtaining a free passage on a Venetian man-of-war bound for Cyprus. So boldly did he reprove the bad life of some on board, that, but for a contrary wind, the sailors would have cast him away on some desert island. At Cyprus, Ignatius found a pilgrim ship, and on the last day of August he landed at Jaffa. To be in Jerusalem was to him such a happiness that he would have stayed there all the rest of his life, if

God, by means of the Provincial of the Franciscans, had not bade him leave.

Two months brought Ignatius back to Italy, and he set off from Venice poor as ever and on foot for Genoa. But Lombardy was ablaze with a fierce war, and the pilgrim fell in with a party of Spanish soldiers who stripped him and searched him with every insult, and then dragged him as a spy before their commanding officer. Ignatius had assumed a rough and country fashion of speech, to suit the humble state of life he had chosen. But now there came the doubt whether he ought not to address the officer with respect, lest he should expose himself to even worse treatment. He decided to invite reproach, and, with the exception of denying that he was a spy, he said not a word when cross-questioned. He had but to tell his name, and he would have been saluted with applause as the hero of Pamplona.

As it was, the commander bade the men let him go, and soundly scolded the men for bringing in one who was evidently mad. The soldiers vented their anger on Ignatius, kicking him and beating him unmercifully. But again the Lord comforted him with the thought of His sufferings at the hands of the servants of the high priest and of Herod. An old friend, the Admiral of the Spanish Galleys, whom he chanced to meet at Genoa, carried Ignatius on board his fleet to Barcelona during the Lent of 1524.

He was then thirty-three. His scheme for evangelizing the Holy Land had fallen through. His heart burned all the more to labor for souls. Now for this some education was necessary, and he began heroically to learn his Latin in a public school. But strange to say, amidst the toilsome drudgery of the Latin grammar, he found his soul carried away by a torrent of devotion such as he had never experienced in the time of prayer, or of penance, or even in Holy Communion. In vain he strove against the strength of its sweetness. But long watchfulness and his practiced eye soon detected the enemy; and taking his teacher into the Church of our Lady of the Sea, he solemnly promised that for the next two years he would devote himself with all diligence to his lessons, and he begged him on his knees to flog him as he would any boy-idler in his class, if he caught him with his mind away from his work.

1526. Two years of study had at length fitted St. Ignatius to go on to his higher studies, and he went by advice to the new University which the great Franciscan statesman and Cardinal, the holy Ximenes, had then so lately founded at Alcaaldá. There Loyola threw himself with fervor into his studies. But he aimed at so much at a time that he made but little progress for all his labor. However he sought and found his consolation in slaking his thirst for souls. And wonderful were the conversions he wrought; so wonderful, that in the days when many wolves were about in sheeps' clothing, he excited the suspicions of some of the authorities of the University.

He was arrested and carried off to prison. As he was hurried along to gaol, there was among the lookers-on Francis Borja, the young son and heir of the Duke of Gandia.

1527. Ignatius' friends flocked to him in his trouble, and he spoke to all so marvellously, and with such enthusiasm, of the love of God and of the grandeur of suffering for Him, that one of the most learned professors of the University forgot his lecture in the delight of listening to the poor prisoner, and when he rushed back breathless to his class, his first words were, "I have seen St. Paul in prison." He was set free, but forbidden to work for souls till he had completed a course of theology. Ignatius was taken aback by this decision, and resolved to go to the older University of Salamanca; and to Salamanca he went.

But either rumors of his late troubles had gone before him, or his ceaseless zeal among the students and townsfolk gave rise to suspicions. Ignatius and his companions were once more sent to gaol. Though not thrust, like some of his party, among the felons, the room in which he was confined was unsavory and filthy, and he was fettered to his fellows by a long chain which was fastened to a stake in the floor. But all these aggravations of his hard lot were so many additional delights to one whose sole desire was to suffer like his Lord. "There are not in all Salamanca fetters and handuffs and chains enough, but that I would wish to bear more for love of God," was his answer to those who compassionated his hardship.

Again he was closely cross-questioned on matters

high and deep on theology, and even a knotty point in Canon Law was proposed to him. He humbly avowed his ignorance; but when pressed for a reply he completely satisfied his examiners.

Gradually the plans of God were making themselves known to His servant. It had begun to dawn clearly upon him that, in face of the altered state of things, a new Order was required, and he had commenced to gather in companions. So now a fresh horizon seemed to open out before him. He must not confine his work to Spain, alone. Paris, the metropolis of the student, the first University of its day, where the new learning and new heresies were in open contest with the old and the true, that was the place for Ignatius to begin the work with which God was charging him.

The war was still raging between Spain and France, and the good people of Salamanca were very sorry to lose our Saint. Grim horrors were foretold him; but the Hand of God was leading, and nothing could affright him. So bidding his companions come after him, he went, in 1528, to Paris; but their courage failed and they did not go.

One thing Ignatius had learned by experience: that order and method, doing one thing at a time, was as much needed in education as in most other things; and so he resolved to begin all his studies afresh from the very beginning and to go to class again with boys to learn his Latin Grammar, as he had done before at Barcelona. So, too, he accepted the alms sent to him from his old and fast friends at Barcelona, in order to be able to devote himself without other worries to his books.

But a rascally companion, to whom he had given hospitality, made away with all he had, and he was forced to seek refuge as a pauper in the Spanish hospital of St. James, at the opposite end of Paris to the College of Montaigu, where the Saint was attending the classes of grammar. The doors of St. James' Hospital closed too early at night, and opened too late in the morning, for him to be able to follow the lessons as regularly as he desired. There was nothing for it but to go, at the advice of a Religious, to beg for alms during the summer vacations from the Spanish merchants at Antwerp, Bruges, and London, so as to be able to take a lodging nearer to his school.

It was in 1530 that St. Ignatius came to our great capital to seek the aid of the Spanish colony in London. They lived in those days for the most part about old Broad Street, under the shadow of the Church of the Austin Friars, and round about the Spanish Embassy, which seems to have been lodged in that religious house. The dark cloud of the divorce of Henry VIII. was gathering thick over the realm, and things looked ill for England's faith. How changed is that ancient place, in the very heart of the city!

Ever full of desire to win souls to God, Ignatius began after his return to Paris to cast out the nets of earnest exhortation, which derived their power from his fervent prayers and constant penance. Three youths had, after making the *Exercises*, left their Colleges to share the hardships and poverty of the hospice with their new master and guide. The disputations on Church holidays began to be ill attended, as so many young men gave their times to prayer and going to the Sacraments, while others left the world altogether and entered religion.

The professors were ill pleased at the apparent interference of our Saint. They viewed him as an innovator and a reformer. He was accused before the Inquisition by one who was hereafter his close friend, the learned canonist, Dr. Ortiz. Though he cleared himself from any suspicion of error, the students took the law into their own hands and tore the young men from the side of Ignatius and carried them back to their colleges. Thus he found himself again without a companion.

The wretch who had robbed our Saint had quickly squandered all his ill-gotten money, and had fallen ill at Rouen, where he had gone to take ship for Spain. As soon as Ignatius heard of his distress he determined to visit him; and more than this, for the benefit of this man's soul, to go fasting and on foot the whole way. Three days of swift walking, though without food or drink, brought him to the bedside of the sick man. The heroic sacrifice was accepted; and Ignatius put him on board ship, rejoicing and forgiven. At Rouen the Saint learnt of the charge laid before the Inquisition against him, and fearing lest he should seem to have fled from justice, he hastened back to Paris,

and under these circumstances appeared before the Inquisitor, F. Ori, who ever after proved his defender.

Ignatius had at last efficiently completed his preparatory studies and, in the October of 1520, he entered the College of St. Barbara, which was close by his former College of Montaigu. He was given a room in an old turret, where he found a young Savoyard, Peter Favre, who had already taken his degree in Philosophy, and who, at the request of his professor, Peña, undertook to help him in his course. His room was shared by a young professor, Francis Xavier, from the north of Spain, in the neighborhood of Loyola. He was of high family, very gifted in body and mind, but he cared little for the pious sayings and unwordly ways of Ignatius.

However, constant acts of kindness, the power of example, the often repeated reminder, "What does it profit a man if he gain the whole world?" broke down the stubborn will of the young professor, whose dreams of earthly glory made way for an all-absorbing thirst for suffering and humiliation, in order to be like His Lord. Two other Spanish students, who had known St. Ignatius at Alcalé, James Lainez, and Alphonsus Salmeron, followed him to Paris, and soon renewed their acquaintance with him. A Portuguese, on the endowment of St. Barbara, Simon Rodriguez, and the Spaniard Nicholas Bobadilli, who was attending the lectures of Xavier at the College of Beauvais, were joined to this close circle of friends.

But the heads of the College still looked with little favor on the influence which Ignatius exercised; they remembered the flight of his former companions to the Spanish hospital, and the falling off of the attendance at the public discussions. It was Peña, the professor of philosophy at St. Barbara, who urged the Rector of the College, James Gouvea, a Portuguese, to inflict upon Ignatius a public flogging, or as it was called at Paris, a *hall*, the chastisements reserved for students who were incorrigible or convicted of leading their comrades astray. Ignatius was warned by his friends of what was in store for him, and at first hearing of it he trembled at the very thought of the indignity.

But he quickly conquered himself and forced

himself to embrace the shame. However, on more mature thought he saw that if he were to be so flogged it would be impossible for him to be of any further good to the students, as he would be disgraced and, therefore, shunned by all. He went straight to the Rector, who had not as yet left his room, and told him frankly and briefly that, while willing as far as he himself was concerned to accept the ignominy, he feared lest it should be a hindrance to his future usefulness.

The Rector listened to him, and whether it was that he felt he had acted hastily and harshly, or that the very sincerity of Ignatius won his heart, he took him by the hand and led him into the hall, and there, before them all, knelt at his feet and begged his pardon, the good man's tears proving the sincerity of his regret. From that time Gouvea, Ortiz and Peña became the fast friends of Ignatius. He was looked up to and venerated by all, and one of the leading men of the University wished to have him made a Doctor of Divinity, though he was then only a student of philosophy.

One story must be told out of many of what Ignatius did for souls. A young man was carrying on a criminal intrigue, and our Saint knew that on his way the sinner used to cross a bridge over a branch of the lake of Gentilly. It was a bitter night, and Ignatius stood up to his neck in the icy water, and there awaited his coming. "Go," cried the Saint, as the youth passed by; "I will do penance here every evening till you amend." The sight touched the sinner's heart, and he turned home a penitent.

Ignatius finished his philosophy in 1534, when he took his degree of Master of Arts. He began at once his theological studies at the great Dominican College close by. Meantime he saw the hour had come to give some permanent shape to his work, and so to prevent the new band of followers from drifting away under any storm of difficulty that might arise. Five of the six companions had made the *Exercises* with extraordinary fervor under Ignatius, which Xavier's duties as professor alone had debarred him from doing; and to each our Saint commended his rules for the choice of a state of life. To none but Favre had he revealed his own design of going to work for God in the Holy

Land. He invited each separately and under promise of secrecy to make up his mind by a certain time, and on that day to come to him with his decision. To their surprise, the six friends when they met found that they were all of one mind, ready to go with St. Ignatius to the end in close following of Christ, their King and Captain.

Their resolve was to bind themselves by vow to perpetual poverty and chastity, and to visit the Holy Land; and if, as had happened to St. Ignatius, they could not remain there, or were even prevented from going, they would put themselves entirely at the disposal of the Pope.

On the slope of Montmartre, not far off the busy Boulevards, is now a convent of nuns of the Order of Reparation. In St. Ignatius' days, when this was a mile or so outside Paris, there stood here a quiet church, called the Martyrs, where tradition says that St. Denis and his companions gave their lives to God. It was a Priory dependant on the great Abbey of Benedictine Nuns, the Church of which is still standing near the votive Church now rising to the honor of the Sacred Heart. Beneath the Church of the Martyrs was a crypt, and there at early dawn an Altar was prepared, and B. Peter Favre, the priest of the little band, said Mass.

At the Communion he turned round with his Sacramental Lord in his hands and St. Ignatius made his vows and received His Divine Master. He was followed by the others; Favre turning to the altar at the end and making his offering like the rest. This was on Mary's great feast of the Assumption, and the year was 1534, that of England's apostacy. The craven Convocation and Parliament had at the bidding of an adulterous tyrant rejected the authority of Christ's Vicar, and before the year was out they would choose that monster, instead of the Pope, as head of the Church of England. Joshua and his faithful few were called by Heaven in this hour of need.

The rest of that day was spent near St. Denis' fountain, which is not far off the *Martyrs*'. Their hearts were overflowing, and they could talk of nothing but of the days when they could give themselves up entirely to work for souls. Nor did they return home till the late summer sun set behind the spires of Paris.

Time passed on in study and prayer and penance. One of the pits which honeycomb Montmartre, and from which the well-known plaster-of-Paris was drawn, served Ignatius as a cave for hidden contemplation and austerity. His favorite church within the city wall was *Notre Dame des Champs*. But his health gave way so utterly that the doctors said there was no remedy for him but to give up his studies and try a change to his native air.

It was a bitter parting, between Ignatius and his followers, though it was arranged that at the end of 1536 they should all meet in Venice, there to take ship for Palestine. So in the spring of 1535, mounted on a sorry horse, which his companions had procured for him, as he was too ill to walk, Ignatius set out for Spain. He had determined not to go to his old home, but to steal in unawares to the neighboring town of Azpeitia. However, when two leagues from Loyola, he was recognized by an old friend who rode full speed to take the news to his brother's castle. As a precaution against any honor, Ignatius had left the high road and taken an out-of-the-way and dangerous mountain path; but all was of no avail, and, as he drew near, a procession of the clergy and a number of his relatives came forth from the town to meet him. But nothing would induce him to stay anywhere except at St. Mary Magdalen's hospice for the poor.

Once and once only was he persuaded by the entreaties of his sister-in-law to pay a brief visit to his home. But his brother sent down to St. Mary Magdalen's a fine bed with silken hangings; and a basket of provisions came from the Castle every day. It was soon found out, in spite of his efforts to conceal the fact, that he slept on the hard floor; never did he touch the Castle fare, but went round the town begging for his food, and giving the best he obtained to others who were poor like himself.

The journey had already restored his health, and Ignatius not only resumed his terrible austerities, but devoted himself heart and soul, for the short time he spent in his native land, to work a great change in Azpeitia. Clergy and people alike were brought back to God. He used to preach from the entrance of the little chapel of St. Mary Magdalen, just opposite the poor-house; and crowds came to hear him. From the chapel porch a farm-house across

the stream can still be seen a long way off, to which, according to tradition, his voice reached.

It was with difficulty that he could get away from the good Basque folk, and from his relations. He went a long journey through Spain to settle the affairs of St. Francis Xavier and other of his companions, who were anxious to rid themselves of their property, in accordance with their vows. At length he reached Valencia on the Mediterranean, near to which he paid a visit to one of his former companions, then a novice in the Charter House of Val de Cristo. To him he talked about the new Order he was about to found, and from him he asked counsel and the aid of his prayers.

From Valencia the Saint took ship to Genoa. A furious storm broke the rudder, snapped the rigging of the vessel, and threatened the crew with instant shipwreck; but amidst the cries and lamentations of all, St. Ignatius felt but one trouble—not having been grateful enough for the marvellous favors he had received from God. The storm abated and they reached port. But winter had commenced, and the pilgrim had a fearful journey among the Apennines, where he lost his way and was forced to crawl on his hands and feet amidst the precipices of the mountains. He used to say in after life that never had he been in such peril. The year 1535 was closing, when at length Ignatius reached Venice, and there awaited his companions. The following year was fruitful in good for that rich and gay city, and the zeal of St. Ignatius won to God many a noble soul, of whom more than one joined him in his life of devotion and zeal.

In the beginning of January, 1537, after a journey full of hardships, through hostile armies, through the snows and frost of the Alps, and through countries and towns full of hostile Protestants, the companions whom he had left in Paris came to forget all their sorrows in being once more with their Father Ignatius. To him and to them it was an additional pleasure to see their little band increased by two fresh recruits from Paris, and others from Venice. The hospitals were their home, and the scene of their marvellous devotion and victory over self in the service of the sick and poor.

When Lent arrived, St. Ignatius sent them all

to Rome to spend the Holy Week there, and to get the Pope's blessing and the leave from him to receive Orders and to preach and hear confessions. He did not dare to go himself, for he feared to meet Dr. Ortiz, who was then at Rome as one of the agents of Charles V., pleading the cause of our brave Queen, Catharine of Aragon. Ortiz proved the very best friend of the pilgrims, for he presented them to the Pope, Paul III., who sent them back with all and more than they had dared to ask or hope for. On the Feast of St. John the Baptist, St. Ignatius and those of his companions who were not priests, were ordained priests at Venice, and then one and all retired into solitude to prepare for their apostolic work, and wherein the newly anointed might make ready for their first Mass. St. Ignatius, B. Peter Favre and Father Lainez took up their abode in a ruined monastery outside the walls of Vicenza. There were neither doors nor window-frames in the building, and their food was the hard dry crusts which they begged.

But the forty days in that desert were turned into Paradise by the glimpses of heavenly things which made all suffering forgotten. That period over, the Fathers went out into the streets of Vicenza to preach and to instruct, and though they knew but little Italian, their zeal, the sight of their wearied and wasted forms, and the power of their holiness wrought wonders among the people.

All the companions then gathered together at Vicenza; and there it was agreed that as the way to the Holy Land was indefinitely closed by the war between the Catholic powers and the Turk, they should offer their services to the Pope. Accordingly, St. Ignatius, with B. Peter Favre and Lainez, went on to Rome, to put themselves and their brethren entirely at the disposal of the Pope. As they drew near the city, close by the site of ancient Veii, in the broad Campagna which spreads around the capital of the Christian world, there is a wayside chapel at a place called *La Storta*. As St. Ignatius had journeyed along, the two Fathers who were with him had said Mass, and the Saint had approached Holy Communion each day. His heart was full of thoughts of love towards his Sacramental Lord.

He entered the chapel to pray, and when he came out, it was evident that he had been deeply stirred. "I know not," he said, "what awaits us in Rome. Perhaps we shall be crucified there." In fact, as he went on to tell, Jesus had appeared to him bearing His Cross, and the Eternal Father had commended Ignatius to the care of His Blessed Son with these words, "Receive this man as Thy servant." Then our Lord had turned to him and said: "I will be favorable to you in Rome."

It was during the Lent of 1537 that St. Ignatius arrived there with his two companions. Those whom he had left behind were busy gathering in the harvest of the souls in various cities of Italy, nor could St. Ignatius remain idle in face of so much to be done. Pope Paul III. received him and his companions with the greatest kindness. He appointed FF. Lainez and Favre as lecturers in the Roman university, while he left Ignatius free to exercise his zeal.

By the Easter of 1538 God's time had come for laying broad and deep the Constitutions of the new Order, and St. Ignatius in his wise humility summoned around him all his brethren, to aid him by their prayers and counsel in this most important work. By the orders of the Vicar of the Pope, Cardinal Carafa, the pulpits of various churches were assigned to them, and marvellous was the change wrought by their burning discourses and bright example.

But none had the power of St. Ignatius' words, simple and straightforward, without adornment, a soldier's speech, but irresistible because the expressions of deepest conviction and the fruit of the perpetual prayer. He preached in his native tongue in the Spanish Church of our Lady of Montserrat, hard by the English hospice, which is now the venerable English College. So engrossed were these Apostolic men with their work, that it sometimes happened that night came upon them before they had had time to remember that they had not yet broken their fast.

But a sudden tempest arose. One of the many whom the moral corruption of the time and the widespread attacks against the faith had led astray, an Augustinian Friar from Piedmont, had come to preach in Rome, under the patronage of persons of

high rank. The followers of St. Ignatius soon detected that his sermons contained, under a careful disguise, the errors of Calvin and Luther. They began at once to treat in their instructions, without any allusion to the preacher, upon various points on which the Piedmontese Friar was leading the people astray. His defence was to retort upon St. Ignatius the accusation of heresy, and openly to assert that, over and over again, our Saint had been convicted of false doctrine. His assertions were supported by a group of men who came primed with false evidence. The accusations were destructive of all prospect of future good, and St. Ignatius, so willing to court contempt and ignominy when only himself was concerned, boldly demanded a public enquiry and a sentence in the public courts.

God took the matter in hand; the four ecclesiastical judges before whom he had been tried were all, for one reason or other, in Rome just at that very time, and their evidence was conclusive. An attempt was made to hush up the affair in order to shelter some persons, high placed, who would have been compromised by an official sentence. But St. Ignatius was convinced that an authoritative recognition of his innocence and freedom from error was absolutely necessary to prevent the old accusation from continually reappearing. He went to the Pope, then at his country house at Frascati, and boldly laid the whole matter before him. A full and judicial sentence was published in due form in his favor. The Friar escaped to Geneva, and there openly professed Lutheranism.

On Christmas night that same year, 1538, in the subterranean chapel of the Basilica of St. Mary Major, where the relic of the holy crib of Bethlehem was kept, St. Ignatius said his first Mass. He had not thought a year and a half too long a preparation!

Now that peace had been restored, it was time to settle definitely the form and shape of the Order. Ignatius recommended the others to seek in prayer and penance and at the Holy Sacrifice the light they required; and there is still existing a sort of diary in which he used to note down the thoughts vouchsafed to himself at that time in prayer. There are, too, at Rome the minutes drawn up and signed by the Fathers during their careful and prolonged deliberations. Not to interrupt their labor

for souls, they only met at night-fall, and then discussed at length the various subjects which were before them.

The resolutions of the Fathers were laid before Paul III. on September 3, 1539, by the fast friend of St. Ignatius, the great Cardinal Contarini,—who was also the friend of our Cardinal Pole. The Pope gladly gave a general approval. But St. Ignatius was desirous of a still more explicit recognition. The scheme was handed over to a commission of three Cardinals, of whom one especially was strongly opposed to the approbation of any fresh Religious Order in the Church. But the prayers and penances of our Saint won the day, and even Cardinal Guidiccioni, who had been most determined, owned that some irresistible impulse forced him to give a consent against his own wishes. Paul III. read over the scheme himself with great attention, and exclaimed on doing so: "The finger of God is here!" On the 27th of September, a bull of the Pontiff set the seal of Christ's Vicar on the work of St. Ignatius.

Already B. Peter Favre had been sent as the counsellor of Ortiz to the conference on religion at Worms, while at the suggestion of Gouvea, the old rector of St. Barbara's, John III. of Portugal had asked and obtained St. Francis Xavier and F. Rodriguez as missionaries for India. Four of the other Fathers had been called away to labor in various parts of Italy. It was absolutely necessary, before they were scattered over the world, at once to elect a Superior. The four were recalled to Rome, and in the Lent of 1541 they were all gathered into the narrow and poverty-stricken house beside the little Church of Santa Maria della Strada, which had been given to them. Three days were spent in prayer; no discussion was allowed; the result was to come from God.

On the day fixed the votes of those present and of those who were absent were opened, and all, save the vote of the Saint himself, fell on Ignatius. He declared most positively that the sins of his present and past life totally unfitted him for such a post; and, spite of the protest of his brethren to the contrary, insisted that a new election should take place, after four days of fresh prayer and consideration. The second voting had the same result.

Ignatius refused as absolutely as before; no persuasion could change his mind, till at length, as a compromise, he volunteered to lay bare all his defects and crimes to his confessor, a Franciscan Father, and abide by his decision. He never doubted what the result would be.

Accordingly he spent the last three days of Holy Week in the Franciscan house of St. Peter in Montorio, the traditional scene of St. Peter's crucifixion, which looks down from the Janiculan hill upon the domes and bell-towers of Rome. Ignatius spent the time in earnest effort to paint his own character in the blackest colors and so to prove his utter unworthiness for the office of General; and then on Easter Day, he went triumphantly to his father confessor to hear his verdict. "By your refusal you are acting against the Holy Ghost," was the friar's only reply. Even then Ignatius begged him to reconsider his opinion, and when he had done so to write his answer to the Fathers. Then and then only did St. Ignatius bow his head, and in accepting the painful burden of Superior, his life henceforward was merged in the sorrows and successes of the Society.

On the Friday in Easter Week St. Ignatius and his companions went on that touching pilgrimage, trodden by so many millions of Catholics, to the Seven Churches of Rome. It brought them at length to the solemn Basilica of St. Paul, so stately in its solitude, with its forest of marble pillars and its glittering mosaics. There at the altar of the Blessed Sacrament, before a picture of our Lady and Child, then at the left of the venerable high altar, St. Ignatius said Mass, and at the Communion, with the paten in one hand and the formula of vows in the other, he made his solemn profession, sealing it with the reception of his King and Captain, and the five other Fathers then followed his example.

After Mass, they went to visit each of the privileged altars of the basilica, and then meeting round the high altar, which is still standing, they gave each other the kiss of peace, their hearts full of gratitude that it had been given them to fulfill publicly and in the face of the world at the Shrine of the Apostle of the Gentiles, what had been begun in the secret vault of Montmartre.

The remaining sixteen years of his life were

chequered with many clouds of trouble, cheered though they were by the steady progress of the Society in unwearied struggles with vice and with error. Ignatius himself never left Rome, save on two occasions, when he went as peacemaker to Tivoli, and once to a castle of the Colonnas in the territory of Naples. But he followed with the deepest interest the labors of St. Francis Xavier in India and Japan, of B. Peter Favre and his other Fathers in Italy, Germany, the Low Countries, in Savoy, in Spain, Portugal and elsewhere, cheering them with frequent letters. B. Peter he welcomed home when at length, after eight years' absence and hardship, obedience brought him back to Rome to die in his arms. St. Francis Borja, Viceroy of Catalonia and Duke of Gandia, left his state and broad lands to fill the void caused by Favre's death. St. Ignatius made every son of his, however distant, in India or in Brazil, feel the warm beatings of a Father's heart in those wonderful letters which tell better than anything its tenderness, its courage, its strength, and, when needs be, its sternness.

To far off Japan, to mysterious Abyssinia, to Ireland torn by heresy and faction, to Scotland tottering to its ruin, to the Congo, opened out long before the days of modern travel by the children of Ignatius, the General from his little room at Santa Maria della Strada, sent his brave sons on the message of peace. To England he would have sent them if his zeal had not been baffled by politicians.

Then, as ever, his children had to suffer even from Catholic hands and in Catholic countries, and every sorrow of theirs found its echo in his soul, so jealous for the glory of God, and so sensitive to their sufferings, so indifferent to his own.

The walls of his humble rooms still exist, their holiness is still respected, and they could tell that the source and spring of all he did was his constant union with God, a prayer which found its food in every creature of the Creator. For each flower, each star, each beautiful object in creation lifted his heart up to heaven. He loved to step out at night on a balcony, which has been preserved, and to gaze upon the calm stillness of a southern starlit sky, as if lifting his eyes longing towards his home, and he would sigh and say, "How vile the earth is when we look at heaven!" So constant

grew this his habit of looking upwards that he was known familiarly to passers-by as the man whose eyes were ever heavenward.

Such was his devotion at office that his tears flowed in such streams that there was peril of his losing his sight; and it was at length found necessary to obtain for him a dispensation from the Pope and a prohibition to say his breviary. At Mass his devotion got the better of him so completely that he often spent an hour at the altar, and was forced to celebrate in private, while the saying of two Masses on Christmas night threw him into a fever.

St. Ignatius was naturally very fond of the chants and services of the Church, but he sacrificed this pleasure and departed so far from the practice of former days as to lay no obligation of choir on his order. He felt the absolute need of devoting all its time to the active work of teaching, of preaching and administering the Sacraments, and he would leave to others that sublime duty of echoing on earth the perpetual service of the blessed before the Throne. Still he valued at its full the Liturgy, and when the ceremonies of Holy Week were to be gone through in his church, he was so anxious that they should be done as well as possible, that he used to send for those who were to take part in them and make them rehearse them several times in his presence.

Much as the Saint valued prayer, much as he sought in it the light and grace which he needed for himself, and which he asked for others, yet he ever taught by his own practice how necessary it was to join to it self-conquest; for otherwise, as he remarked, persons given to prayer easily become too wedded to their own ideas. His constant prayer was "Grant me, O God, humility and loving reverence." His lowly opinion of himself was shown, not only in his first refusal of the office of General, but in his efforts to resign the post, even long before his health had so far incapacitated him that pity for his feebleness forced his children to accept the resignation. His plea was that it was easy to find one who would fill the post better or less ill than he. He ever feared that others should take him for anything more than he was. His confessor had hinted that if he out-lived the Saint he

would have marvels to disclose. The Saint gave him a severe public penance; and when the Father died before his penitent, his friends suspected that this was in answer to the prayer of St. Ignatius.

The holiness of our Saint stood the test of the Apostle's saying, for never did he offend by the tongue. He was most careful not to exaggerate or to use superlatives, so common in southern speech. Never did he say a word against another nor use a harsh word of reproach, nor did he allow himself to express an unfavorable judgment of anyone. He always preferred to get those who were in fault to acknowledge their error, so the more successfully to be able to correct them. What was perhaps most notable in him was the complete control which he had obtained over his naturally fiery temper.

He was sweet and gentle, when sweetness and gentleness were needed, and yet could at the right time speak with such severity as to make the offender tremble before him, though the next moment he would return to his usual calm. He adjusted this severity to a nicety according to the virtue of the person with whom he had to deal, and while considerate and gentle with the weak, he might have appeared hard and exacting to a fault when dealing with men of tried virtue, like Lainez.

A proof of St. Ignatius's wise foresight and of his blindness, when needs be, to thoughtless faults, was best seen in his long suffering the freaks of the boy novice Ribadeneira, whose grateful pen was afterwards to give us the most charming biography of the Saint. In one of his fits of juvenile waywardness the youth showed the power which Ignatius could exert over hearts, by walking all the way from Louvain to Rome in the midst of a cruel winter to seek comfort in his troubles in the sight of his friend and father. The sick had a special place in the heart of St. Ignatius. When he had ordered some extra comforts for the invalids, and the bursar told him there was not money in the house even to buy food for the community, he bade him sell some of the very small supply of crockery and furniture which the house then possessed and get delicacies for the sick.

His hidden life is told us in the more than human wisdom of his *Exercises*, of which it was ever the

outward expression. Therein we can read the maxims which he carried out in every detail of his life. The secret of his success, the source of the courage which supported him are to be found in his quiet trust in God. Yet he fully recognized how God demands that man should do his part. However stiff and decided he might be in carrying out his resolves when once he saw it was God's wish, his action was wisely slow, and he studied carefully and chose the best times and the seasons. At all other times he anxiously sought and readily followed the opinion of others.

He had also a Saint's discernment when to lay aside human prudence and cast his care on God. His hands were already well filled with pious works, beyond and above his care of the Society, and yet he undertook the whole responsibility of the refuge for fallen women at St. Martha, and braved the scoffs and vile insinuations of the wicked, and the worldly-wise criticisms of the good. No labor was too great, he urged, to prevent one single mortal sin, or to promote God's glory in any way; and once, when that was at stake, he stayed fourteen hours waiting without food for an audience at a great man's door.

The reward came at last. Ignatius was now sixty-five. He was constantly prostrated by illness. Age had not bent his upright form, nor blanched his hair, his face was winning and full of a noble dignity. Yet the responsibilities of his world-wide work, and the heats of a more than unusually hot Roman summer brought on a fever. But it did not seem serious. On the last day but one of July, 1556, he suggested to his vicar that it was time to go and beg for him the Papal blessing, as he was near his end. Neither the doctors nor the Fathers could believe this, and so the message was delayed; even the last Sacraments were not administered. Next morning was Friday, and at early dawn St. Ignatius was found actually dying, and before the holy oils could be brought, about an hour after sunrise, he expired with the words "Jesus, Jesus" on his lips.

In 1622, Gregory XV. canonized our Saint. His relics lie in a sumptuous chapel, within the Church of the Gesu, which was built in the place of Santa Maria della Strada.

ST. THOMAS AQUINAS,

Doctor of the Church and Patron of Catholic Schools.

(1225-1274.)

I.—Birth and Early Life.

The thirteenth century was a time of extraordinary intellectual activity, which was not without its dangers. In the enthusiastic pursuit of learning, students flocked by thousands to the great Universities, which, unhappily, were as often schools of infidelity as of faith. The philosophers of the age owned but one master, and he was a heathen. "Aristotle," says Lacordaire, "was taken to be the representative of wisdom; and, unfortunately, Aristotle and the Gospel did not always agree;" and many, entering on the unexplored sea of thought without a guide, made hopeless shipwreck of their faith. The great professors who were the oracles of the day were not always proof against the seductions of vanity, and sometimes tried to make themselves a name by striking out bold theories in matters where original speculation is seldom friendly to the faith.

It was amidst the confusion of these new opinions that St. Thomas Aquinas was given to the world to mark out the limits of Christian philosophy, and to form the separate materials of dogmatic, moral, and speculative theology into one grand and finished structure, whilst at the same time he enriched the Church's liturgy with some of the most beautiful of its devotional formularies, and displayed in his life and character all the virtues and winning graces of a Saint.

Picturesquely situated in southern Italy on the top of a rugged cliff flanking a spur of the Apennines, and overlooking the rushing waters of the Melfi, there stood in mediæval times the fortress of Rocca-Secca. Here St. Thomas was born about the year 1225 (authors are not agreed as to the precise date); and to the neighboring little town of Aquino he owed his surname of Aquinas. The count, his father, was nephew to the Emperor Frederick Barbarossa, and on his mother's side, he was descended from the Norman Barons who had con-

quered Sicily two centuries before. The Aquino family could claim relationship with St. Gregory the Great, and was allied by blood to St. Louis of France and St. Ferdinand of Castille.

The future vocation and sanctity of the little Thomas had been predicted to his mother, the Countess Theodora, by a holy hermit of the name of Bonus; and, whilst he was yet an infant, God's watchful Providence over him was manifested in a striking manner. A terrific thunderstorm burst over the Castle, and his nurse and his little sister were struck dead in the very chamber in which Thomas slept on unharmed. This circumstance accounts for the great fear of thunder and lightning which the Saint is said to have had throughout life, which caused him often to take refuge in the church during a thunderstorm, even leaning his head against the Tabernacle, so as to place himself as closely as possible under the protection of our Lord.*

The words *Ave Maria* were the first which his baby lips were heard to utter. Long before he could read, a book was discovered to be an unfailing means of drying his tears in all his childish woes; he would delight in handling it, turning over the leaves with infantine gravity.

When only five years old, his education was begun by the monks of the celebrated Benedictine Abbey of Monte Cassino, which was only a few miles distant from Rocca-Secca.

The monks found that their new pupil was a grave, quiet child, who loved to spend much of his

* Hence the popular devotion to St. Thomas as Patron against thunderstorms and sudden death. Crosses are blessed against lightning, bearing on one side the image of the Saint and on the other a Latin inscription, which he left traced on the wall of a cavern at Anagni, into which he more than once retired during a thunderstorm, and of which the following is a translation: "The Cross to me is certain salvation. The Cross is that which I ever adore. The Cross of the Lord is with me. The Cross is my refuge."

time in the church, and was never without a book in his hand. He had considerable influence over his young companions, whom he was always ready to help, and to whom the sweetness of his disposition rendered him very dear; but he cared little for the sports of childhood, in which he seldom took part. One day, when the rest of the merry band were playing in the woods, Thomas was standing apart in silent thought; the monk in charge of the boys inquired the subject of his reflections. The child raised his head and said: "Tell me, master, what is God?" This was his oft-repeated question, and it showed that the whole bent of his mind and heart was already directed heavenward.

At ten years old, he had made such progress in his studies that his parents resolved to send him, under the care of a tutor, to the newly-founded University of Naples. Before doing so, however, they took him to spend some weeks with them at another of their castles at Loreto, a spot afterwards destined to become so famous as the resting-place of the Holy House of Nazareth. A famine prevailed at the time, and Thomas delighted in distributing the abundant alms which his charitable parents had set aside for the poor. He carried his liberality so far that the steward of the castle complained to his father. The Count waylaid the child as he was hurrying with bread to the gate and sternly asked what was hidden under his cloak. Thomas let go the folds, and there fell to the ground, not the food which he had taken, but a profusion of lovely and sweet-scented flowers.

On his arrival in Naples, the extraordinary talents of which he had already given proof under his Benedictine teachers, became more and more manifest, whilst at the same time he made rapid progress in the science of the Saints. He was continually held up as a model to his fellow-students in a way most painful to his humility; but the modesty, sweetness, and gentleness of his character preserved him from envy, and gained for him universal affection. He shunned all occasions of evil, and devoted his leisure hours to prayer and good works. The Dominican church became one of his favorite resorts; and, as he poured forth his soul in prayer before the altar, bright rays of light

were more than once seen to issue from his countenance.

A holy Friar, named John of St. Julian, who had witnessed the wonderful sight, one day said to the pious youth: "God has given you to our Order." Thomas threw himself on his knees, saying that he had long and ardently desired to take the habit, but that he feared he was unworthy of so great a grace. The Community joyfully admitted the young student; and, whilst still almost a boy, he was publicly clothed in the white habit of St. Dominic.

The news soon reached the ears of the Countess Theodora, his mother, who, recognizing in the event the fulfillment of the holy hermit's prophecy, hastened to Naples to congratulate her son. Thomas and the brethren, however, who were ignorant of her dispositions, were much alarmed at the idea of the impending visit, and, in compliance with his own earnest entreaties, the novice was hurried off to the Convent of Santa Sabina in Rome. Thither his mother followed him, but she was unable to induce him to consent to an interview. The General of the Order, John the German, was on the point of starting for Paris and resolved to take Thomas and three other companions with him; and they accordingly left Rome together.

When Theodora found herself thus foiled and mistrusted, she became furious against the friars, and sent orders to her two elder sons, who were then serving in the Emperor's army in Italy, to waylay their brother and bring him back to her. The little party of friars were overtaken and seized as they were taking their midday rest by a wayside fountain. The rough soldiers tried to tear the habit from Thomas's back; but his stout resistance compelled them to give up the attempt. His companions were suffered to continue their journey, whilst the young novice was carried off to his angry parents at Rocca-Secca.

The Countess was now determined that he should never be a Dominican; and his father, who would gladly have seen him assume the Benedictine habit, that, like one of his uncles, he might rise to the dignity of Abbot of Monte Cassino, was equally determined that he should never belong to the despised mendicant Order he had embraced. Tears,

threats and entreaties proving powerless to shake the Saint's resolution, he was imprisoned in one of the towers of the Castle, where he had to suffer cold, hunger, and every sort of privation.

His two sisters, Marietta and Theodora, to whom he was tenderly attached, vainly endeavored by their affectionate caresses to induce him to yield to his mother's wishes; but they were themselves won to a life of perfection; and both eventually died in the odor of sanctity, one as a Benedictine Abbess, the other in the married state as Countess of San Severino. Through their instrumentality, Thomas was enabled to obtain books and clothes from his Brethren at Naples. During his captivity, which lasted considerably more than a year, he managed to commit to memory the entire Bible and the five books of the "Sentences," the theological textbook of the time. His earliest writings are said to belong to the same period.

On the arrival of his brothers, Thomas's constancy was put to a yet more terrible trial. The two young officers conceived the infernal project of introducing a woman of evil life into his chamber; but with a flaming brand snatched from the hearth the Saint indignantly drove her from his presence. With the same brand he then traced a cross upon the wall; and, casting himself on his knees before it, besought of God to grant him the gift of perpetual chastity.

As he prayed, he fell into an ecstasy, during which two angels appeared to him and girded him with a miraculous cord, saying: "We are come from God to invest thee with the girdle of perpetual chastity. The Lord has heard thy prayer; and that which human frailty can never merit, is ensured to thee by the irrevocable gift of God." The angels girded him so tightly that he uttered an involuntary cry of pain, which brought some servants to the spot; but Thomas kept his secret to himself, and only revealed it on his deathbed to his confessor, Brother Reginald, declaring that from that day the spirit of darkness had never been allowed to approach him. The girdle was worn by the Saint till his death, and is still preserved at the Convent of Chieri in Piedmont.

By this time his family had discovered that his

firmness* would not be overcome by persecution. Though unwilling to acknowledge themselves beaten, they connived at his escape, and, like St. Paul, he was let down from the tower in a basket to the Friars, who by appointment were waiting below. They carried off their rescued treasure to Naples, where he was immediately admitted to profession. One more attempt was made to shake his constancy by an appeal to the Pope, who summoned him to Rome; but the Saint pleaded his cause so well that the Holy Father was convinced of the reality of his vocation. In order to satisfy his family, however, and to secure in an important post the services of so gifted a subject, the Pope proposed to make him Abbott of Monte Cassino, whilst still continuing a Dominican. But St. Thomas implored so earnestly that he might be allowed to remain a simple religious in the Order he had chosen, that his Holiness yielded, and strictly forbade any further interference with his vocation.

To put him beyond reach of further molestation, the General of the Order took him with him to Cologne, where he became the disciple of Blessed Albert the Great, the renowned Dominican professor of the day. When St. Thomas found himself safe within the convent walls, he devoted himself with ardor to the work of his sanctification. His time was divided between prayer and study. His humility enabled him to conceal his vast powers of mind; and his absolute silence at all the scholastic disputations, rendered more conspicuous by his commanding stature and the portliness of his figure, led his companions to call him "the dumb ox of Sicily."

A good-natured fellow-student offered to explain the daily lessons to him, an offer which the Saint humbly and gratefully accepted. But one day the young teacher came to a difficult passage, which he interpreted wrongly. Then the Saint's charity and love of truth triumphed over his humility; and, taking the book, he explained the passage with the utmost clearness and precision. His astonished friend begged in future to be the scholar, to which

* In the 16th century a Confraternity was established, called "the Angelic Warfare," to obtain through the intercession of St. Thomas the virtue of chastity. This Confraternity still flourishes and has been enriched with many Indulgences.

Thomas consented, on condition his secret should be kept. Shortly after this, a paper written by the Saint and containing a masterly solution of a most abstruse question, fell accidentally into the hands of Blessed Albert. Astonished at the genius it displayed, he next day put the learning of his saintly disciple to a public test, and exclaimed before the assembled students: "We call Brother Thomas 'the dumb ox;' but I tell you he will one day make his bellowing heard to the uttermost parts of the earth."

II.—Work in His Order and in the Church.

In the summer of 1245, a year after St. Thomas's arrival at Cologne, the General Chapter commanded Blessed Albert to proceed to Paris in order to take the degree of Doctor in that University, and he obtained permission to take Brother Thomas as his companion. The two Saints set out on foot, staff in hand, carrying on their shoulders the breviary and Bible, to which Brother Thomas added the book of "Sentences." At midday they rested by some spring to eat the food they had begged on their way. At night they generally found shelter in the guest quarters of some monastery. In this manner they reached the convent of St. James at Paris, where St. Thomas became the model of the whole Community, by his spirit of prayer, his profound humility, perfect obedience, and universal charity. He tried to imitate the virtues he observed in his brethren, and judged himself utterly unworthy of living in such saintly company. Never was he known to utter an idle word; when he did speak, the charm of his heavenly conversation filled all who heard him with spiritual consolation. A celestial grace beamed from his beautiful countenance; so that some said they had only to look at him to feel within themselves a renewal of fervor.

A young Franciscan was at this time studying at Paris, Bonaventure by name, to whom St. Thomas became knit in bonds of closest friendship; they, who were in after ages to be honored in the Church as the Seraphic and Angelic Doctors, were dear to each other on earth as Jonathan and David; and after their three years of study, they were raised together to the degree of Bachelor of Theology, in 1248. In the November of that year, Blessed

Albert was sent back to Cologne, again accompanied by St. Thomas, who taught under his direction. Scholars were not slow to discover that the two Dominican professors excelled all others, and the new school at Cologne was soon filled to overflowing. St. Thomas's lessons fully bore out the five principles of teaching which he has himself laid down, viz., clearness, brevity, utility, sweetness, and maturity. He possessed a wonderful gift of communicating knowledge, so that more was learnt from him in a few months than from others in several years.

It was soon after his return to Cologne that the Saint was raised to the priesthood; from that time he seemed more closely than ever united to God. He used to spend many hours of the day and a great part of the night in the church; whilst offering the Holy Sacrifice he shed abundant tears, and the ardor of his devotion communicated itself to those who assisted at his Mass.

After teaching for four years at Cologne, Thomas was ordered by the General Chapter to prepare to take his degree as Doctor. This was a terrible blow to his humility, as he sincerely judged himself unfit for the dignity. On his way to Paris, whither he had now to repair, he preached at the court of the Duchess of Brabant, at whose request he wrote a treatise on the government of the Jews which is full of wisdom and moderation. Later on, he was often consulted on most important matters of state, especially by St. Louis of France, who was tenderly attached to him. He arrived in Paris in 1252, and from the first his success in teaching was so great that the vast halls of the Convent of St. James were unable to contain his audience. The University congratulated the Order on the acquisition of so great a treasure, and proposed at once to grant him the license preliminary to the acts required for taking the degree of Doctor, although he was nearly ten years under the age required by the statutes.

But this step was delayed by a dispute which arose between the Friars and the secular Doctors. The quarrel originated in the refusal of the former to take an oath to close their schools whenever the rights of the University were attacked; and it was fanned into a flame by the publication of a book, entitled "The Perils of the Latter Times," in which

the new mendicant Orders were attacked in the most calumnious and scandalous terms. This work, which came from the pen of a Paris Doctor, William de St. Amour, a man of violent and heretical opinions, was referred by St. Louis to the judgment of the Pope. St. Thomas and St. Bonaventure were summoned to the Papal Court to act as the champions of the regulars, and the pen of Blessed Albert the Great was also called into requisition. St. Thomas's eloquent defence procured the condemnation of the book, and delivered the mendicant Orders from destruction; and by the joint exertions of the Pope and St. Louis, the University was compelled to yield, and to readmit the Friars to their theological chairs.

On the 23d of October, 1257, the two Saints were allowed to take their Doctor's degree. St. Thomas's humility had been so sorely distressed at the idea of this promotion, that he could not bring himself to prepare the preliminary public address until the very eve of the day on which it was to be delivered. Then, as it would seem, by divine inspiration, he chose for his text the words of the 103d Psalm, v. 13: "Thou waterest the hills from Thy upper rooms; the earth shall be filled with the fruit of Thy works," words which he interpreted to refer to Jesus Christ, Who, as the head of men and angels, waters the heavenly spirits with glory, whilst He fills the Church militant on earth with the fruits of His works through the Sacraments, which apply the merits of His sacred Passion to our souls. But the event gave to this text the character of a prophecy regarding the Saint's own future career.

In 1259, St. Thomas was deputed, in concert with Blessed Albert and other learned men of the Order, to draw up ordinances to regulate the studies of the Brethren. A year or two later, he was summoned to Italy to teach in the schools attached to the Papal Court. As these schools followed the Pope from place to place, several of the great cities of Italy and many of the convents of his Order enjoyed for a time the privilege of the Saint's teaching. It is pleasant to think that the streets of the world's metropolis have probably been trodden by the feet of the holy Doctor, who is said to have been present at the General Chapter of the Order held in London in 1263.

After being for some time stationed in Rome, he was again appointed to teach in Paris in 1269. The Doctors of the University referred to his decision a controversy which had arisen concerning the sacramental species in the Holy Eucharist. After long and fervent prayer, the Saint put his own opinion on the subject into writing, laid the manuscript at the foot of the Crucifix on the Altar of the Blessed Sacrament, and then prayed as follows: "Lord Jesus, Who art truly present and dost work wonders in this adorable Sacrament, I implore thee to grant that, if what I have written be the truth, Thou wilt enable me to teach it; but that, if it contains anything contrary to the faith, Thou wilt hinder me from proceeding further in declaring it." Then the other Friars, who were watching, beheld our Lord Himself descend and stand upon the manuscript, and they heard from His Divine lips the words: "Thomas, thou hast written well concerning the Sacrament of My Body." The Saint immediately fell into an ecstasy, in which he was raised a cubit from the ground.

In 1271 he returned to Italy, and began to teach in Rome. During the following Holy Week he preached in St. Peter's on the Passion of our Lord; and those who heard him on Good Friday were moved to tears and ceased not to weep until Easter Day, when his Paschal sermon filled them with holy jubilation. On that day, as he came down from the pulpit, a poor woman who had been hopelessly ill for a long time kissed the hem of his mantle and was immediately cured. Meanwhile the Universities of Paris and of Naples were vying with each other in their efforts to get possession of the great Doctor. Naples gained the day; and the Saint accordingly repaired, towards the end of the summer of 1272, to this the last scene of his labors as a professor.

During all these busy years of teaching, St. Thomas's pen had been at work indefatigably, enriching the schools and the Church with invaluable treatises, which fill twenty volumes. Within the narrow limits of these pages it is impossible to do more than name a very few of his most important writings. He commented on the works of Aristotle, and purged the text of the pagan philosopher from

everything opposed to the truths of the faith, whilst at the same time he chose the terms of Aristotle's philosophy as the most scientific classification of the ideas of the human mind, and thus established a complete system of Christian philosophy. His "Summa Against the Gentiles" was written by command of St. Raymond of Pennafort, the third General of the Order, to combat the false philosophical doctrines introduced by the Saracens, into Spain, which were making their way into the Universities of Europe.

In this work St. Thomas demonstrates the truth of revealed religion and triumphantly proves that Christianity can never be contrary to sound reason. The holy Doctor has written treatises on the Our Father, the Hail Mary, and the Creed, commentaries on various parts of Holy Scripture, and answers to sundry questions proposed to him for solution. Pope Urban IV. charged him with the task of collecting all the most beautiful passages of the Fathers of the Church on the Gospels. The result was his "Catena Aurea" or Golden "Chain," which is entirely made up of quotations, written in great part from memory. The Saint, as he travelled from convent to convent, had read the works, now of one, now of another, of the Fathers, and his marvellous memory enabled him to retain and transcribe the passages bearing on his subject. The most famous of his works is his "Summa of Theology," at which he labored, in the intervals of teaching and preaching, for the last nine years of his life, and which he did not live to complete.

Of this work, Pope John XXII. is reported to have said that St. Thomas had worked as many miracles as it contains articles; and its value is perhaps best attested by the hatred with which it has ever been regarded by heretics. In 1520, Luther caused it to be burnt in the public square at Wittenberg, and another of the so-called Reformers, Martin Bucer, exclaimed: "Suppress Thomas and I will destroy the Church." "A vain wish," remarks Pope Leo XIII., "but not a vain testimony." At the Council of Trent, three works of reference only were laid on the table of the hall of Assembly: they were the Holy Scriptures, the Pontifical Acts, and the "Summa" of St. Thomas; and from the "Summa"

the Catechism of the Council of Trent was compiled by three Dominican Fathers.

But perhaps St. Thomas's chief title to the love and veneration of the faithful generally is the part which he took in the institution of the Feast of Corpus Christi. When he presented to Pope Urban IV. the first part of his "Catena Aurea," about 1263, the delighted Pontiff wished in token of gratitude to raise him to the episcopate. But St. Thomas threw himself on his knees and implored the Holy Father to grant, as the only reward he would ever accept for his labors, that the Feast of the Blessed Sacrament, already established through the prayers of the Blessed Juliana and the influence of the Dominican Cardinal Hugh of St. Cher, in Germany and the Low Countries, should be extended to the Universal Church. Urban gladly consented, and ordered St. Thomas to write the Office of the Feast.

In this Office each of the responsories at matins is composed of two sentences, one drawn from the Old, and the other from the New Testament, which are thus made to render their united testimony to the great central mystery of Catholic belief. With its hymns, the *Vernum Supernum* and *Pange Lingua* we are all familiar, and specially with their concluding stanzas, the *O Salutaris* and the *Tantum Ergo*, always sung at Benediction; and from childhood our hearts have thrilled within us as we walked in processions of the Blessed Sacrament to the strains of the *Lauda Sion*.

Before presenting his Office to the Pope, St. Thomas placed it before the Tabernacle, and the miracle formerly worked at Paris was renewed, the words of approval proceeding from the lips of a crucifix still venerated at Orvieto. A similar testimony of Divine approval was granted to the Saint at Naples, and was witnessed by one of the Friars. On this occasion also our Lord spoke to him from a Crucifix which is preserved in the Church of San Domenico Maggiore, saying: "Thou hast written well of Me, Thomas. What reward wilt thou have?" To which the Saint fervently replied: "No other than Thyself, O Lord."

To the pen of St. Thomas we are also indebted for the *Adoro Te*, for beautiful devotions before and after Holy Communion, and many other prayers solid in doctrine and beautiful in expression. It is

a tradition that he composed the well-known prayer, the "Soul of Christ, sanctify me," which was a favorite one of St. Ignatius, who introduced it into his book of spiritual exercises, though leaving out the lovely petition, "Light of the sacred countenance of Jesus, shine down upon me," which is found in the old forms of the prayer. This petition occurs in the version of the *Anima Christi*, found in an old prayer-book called the "York Hours," where it is stated to have been indulgenced by Pope John XXII. when said after the elevation at Mass. This prayer-book was published in 1517, four years before the conversion of St. Ignatius.

III.—Personal Traits.

St. Thomas was tall and inclined to corpulence, with a fine massive head, a lofty forehead, refined and handsome features, and large, gentle eyes beaming with benevolence. His manners were singularly winning and graceful; and his prodigious powers of mind were accompanied by a childlike simplicity of character, which, no less than the purity of his doctrine, gained for him the title of the "Angel of the Schools." Though raised so high above others by his gigantic intellectual powers, he was the sweetest and most charitable of masters and of fathers, always ready to stoop to the capacity of the youngest and dullest of his scholars.

No matter how important the affair might be on which he was engaged, his cell was always open to his brethren whenever they wished to speak to him, and he would cheerfully turn from the most absorbing occupation to give them his undivided attention. He listened to their difficulties, explained their doubts, and comforted them in their troubles. Nothing that concerned them was trifling in his eyes, and he never showed himself weary of their interruptions and importunities. In return, they bore him the tenderest affection; "Doctor noster," they loved to call him; and the sincerity of their attachment was amply proved by the bitterness of their grief when he was taken from them.

Long after his death, those who had known him could never speak of him without tears, so dearly did they love him. True son of St. Dominic, he cared only to speak of God or to God, and could not understand how Religious could take interest

in any other topic. If the conversation turned to other subjects, he ceased to take part in it; and he owned to his companions that it surprised him that a Religious could think of anything but God.

And what was perfectly incomprehensible to him was, how any one who knew himself to be in the state of mortal sin could eat, sleep, or be merry. When seculars came to seek advice and consolation from him, he lent them a willing ear, and after solving their doubts and consoling their sorrows, he never failed to tell them some short pious story or to speak a few words of edification, and then dismissed them, their hearts glowing with spiritual joy and divine love.

We can picture St. Thomas to ourselves enjoying his ordinary recreation of walking up and down the cloister of his convent, occasionally dragged off by his brethren to take a breath of fresh air in the garden, but sure in such cases soon to be found in some remote corner, absorbed in thought. Of this abstraction of mind, some amusing anecdotes are preserved, as, for example, that which shows him to us dining with St. Louis, and suddenly striking the table with his hand, exclaiming: "It is all up with the Manichees!" His companion gently endeavored to recall him to the remembrance of the royal presence, whilst the good-natured King instantly summoned a secretary to commit to writing the convincing argument which had just presented itself to the mind of his saintly guest.

Again at Naples, when the Cardinal Legate and the Archbishop of Capua came to visit him, he went to the cloister to receive them, but on the way became so absorbed in the solution of a theological difficulty, that, by the time he arrived, he had forgotten all about the business and the visitors that had called him, and stood like one in a dream. The Archbishop, who had formerly been his pupil, assured the Cardinal that these reveries were perfectly familiar to all who were acquainted with the Saint's habits. This abstraction of mind at times rendered him insensible to pain, as, for example, when a wax candle once burnt his hand, while he remained in thought, unconscious of the pain.

The austere life of St. Thomas and his incessant

labors increased the natural delicacy of his constitution, and he had frequent attacks of illness, which, however, do not appear ordinarily to have caused him to desist from the labor of composition. Surgery was rough and ready in the thirteenth century; and the extreme sensitiveness of St. Thomas's organization rendered its operations very terrible to him. On one occasion, when obliged to undergo a cautery, he begged the infirmarian to warn him of the coming of the surgeons, when he stretched himself on his bed and immediately went into ecstasy, remaining motionless whilst his flesh was burnt by the red-hot irons. His clothes were always the poorest in the convent, and his love of holy poverty was so great that his "Summa Against the Gentiles" was written on the back of old letters and other scraps of paper.

In vain did the Sovereign Pontiffs press upon his acceptance the Archbishopric of Naples and other ecclesiastical dignities, together with ample revenues; nothing could shake his determination to live and die a simple Religious; and they were obliged to withdraw their offers, being unwilling to afflict one so dear to them. He who was the oracle of his age loved to preach to the poor and lowly; and we are told that they always listened to him gladly and with much fruit to their souls. He was full of compassion for their wants, and even gave away his own clothes to cover them.

Humility was ever his characteristic virtue. So thoroughly had he realized the greatness of God, and his own nothingness, that in a moment of intimacy he was able to say to a friend: "Thanks be to God! never has my knowledge, my title of Doctor, nor any of my scholastic acts aroused in me a single movement of vainglory. If any motion has arisen, reason has instantly repressed it." From his humility sprang his extreme modesty in the expression of his opinion; never in the heat of disputation or at any other time was he known to lose his unruffled serenity of temper, or to say a word that could wound the feelings of another; and he bore the most cutting insults with imperturbable calmness. His life was full of examples of his spirit of humility and religious obedience.

On one occasion, when, as a young Religious, he

was reading in the refectory at Paris, he was told by the official corrector to pronounce a word in a way evidently incorrect. St. Thomas obeyed, and made the false quantity. When asked how he could have consented to so obvious a blunder, he replied: "It matters little whether a syllable be long or short; but it matters much to practice humility and obedience." In later years, when the Saint was teaching at Bologna, a lay brother obtained leave from the Prior to take as companion the first Religious brother whom he should find disengaged. Seeing St. Thomas, who was a stranger to him, walking up and down the cloister, he addressed himself to him, saying that the Prior wished him to accompany him through the city, where he had business to transact. The Saint, though suffering from lameness, and perfectly aware that the lay brother was under some mistake, immediately obeyed the summons, and went limping through the city after his companion, who, from time to time, found fault with his slowness.

When the lay brother discovered his mistake his apologies were profuse; but the Saint replied, "Don't be troubled, my dear brother; I am the one to blame. I am only sorry that I could not be more useful." To those who asked why he did not explain the mistake, he gave this golden answer: "Obedience is the perfection of the Religious life; by it man submits to man for the love of God, as as God rendered Himself obedient unto men for their salvation."

St. Thomas was very slow to believe evil of others; he always thought everyone was better than himself; but, when a fault was proved beyond the possibility of a doubt, he wept over it as though he had committed it himself; and his zeal demanded that it should be severely corrected, according to the saying of St. Augustine, "with charity towards the offender, and hatred against the sin."

One of the brethren once pressed him to say what he considered the greatest favor he had ever received from God, sanctifying grace, of course, excepted. After a moment's reflection, he replied: "I think that of having understood whatever I have read." He remembered everything he had once heard, so that his mind was like a well-stocked library. He often wrote, dictating at the

same time on other subjects to three or four secretaries, and never losing the thread of the arguments.

Of St. Thomas's manner of spending his day the following particulars have been preserved. After the short time absolutely necessary for sleep, he would rise in the night and come down to the church to pray, returning to his cell just before the bell rang for matins, that his vigil might pass unnoticed. He would then go down again to office with the community, often prolonging his prayer till daybreak. After preparing by penance, confession, and meditation, he celebrated the first Mass, and for his thanksgiving heard another Mass, which he often served.

He had composed prayers for all his daily actions, some of which are still preserved. At the elevation he was accustomed to repeat the words: "Thou, O Christ, art the King of Glory," with the remaining verses of the *Te Deum*. Although lawfully dispensed from attendance in choir by his duties of teaching and writing and by the numerous visits of those who sought his advice, he assisted with the rest of his brethren at all the hours of the Divine Office, at which he often shed tears of devotion.

When his morning spiritual exercises were ended, he gave his lectures on Theology or Holy Scripture, after which he returned to his cell and wrote or dictated till dinner-time. He ate but once in the day, and was perfectly indifferent to what was set before him. Indeed, in the refectory he was so absorbed in prayer and thought, as to become quite unconscious of external things, and his plate was often changed or his food taken away by the servers, without any notice on his part.

After dinner he conversed for a short time with the brethren, then refreshed his soul with a little spiritual reading, his favorite book being the *Conferences of Cassian*. After a short repose, he resumed his labors. Compline in choir with the chanting of the *Salve Regina* ended the day. The angelic Doctor was full of childlike devotion to Our Blessed Lady. His confessor, Brother Reginald, declared that St. Thomas had never asked anything through Mary without obtaining it; and the Saint himself specially attributed to her interces-

sion the grace of living and dying in the Dominican Order, according to his own earnest desire.

During the whole of one Lent, he preached on the words: "Ave Maria," and the same cherished words are to be found in his own hand-writing over and over again on the margin of an autograph copy of the "*Summa Against the Gentiles*," recently discovered in Italy. On his death-bed he confided to Brother Reginald that Our Lady had appeared to him several times, and assured him of the good state of his soul and the solidity of his doctrine. The holy Apostles SS. Peter and Paul also favored him with their visits, and explained to him difficult passages of Scripture. The Epistles of St. Paul were his favorite subjects of meditation, and he was accustomed to recommend them to others for the same purpose. He had a special devotion to St. Augustine, whose proper Office, still in use in the Dominican Order, he composed from the holy Doctor's works.

St. Thomas used to wear round his neck a relic of the virgin martyr, St. Agnes, of which he once made use to cure Brother Reginald of a fever, which attacked him on a journey to Naples; and from that time we are told the holy Doctor resolved to celebrate the feast of St. Agnes with special solemnity, and, with a touch of nature that showed human sympathy in the midst of his abstract studies, to have a better dinner provided in the refectory on that day.

"His marvellous science," says Brother Reginald, "was due far less to the power of his genius than to the efficacy of his prayer. Before studying, entering on a discussion, reading, writing, or dictating, he always gave himself to prayer. He prayed with tears to obtain from God the understanding of His mysteries, and abundant light was granted to his mind." If he met with a difficulty, he joined fasting and penance to his prayer, and all his doubts were dispelled. On one occasion, St. Bonaventure, coming to visit him, saw an angel assisting him in his labors.

Among his remarkable sayings may be mentioned the answer he gave to his sister, when she asked him what she must do to become a Saint. "Velle," he replied—*i. e.*, "Will it." Being asked what were the signs of the perfection of the soul,

he replied: "If I saw a man fond of trifles in conversation, desirous of honor, and unwilling to be despised, I would not believe him perfect, even if I saw him work miracles."

IV.—His Death. Honors Rendered Him by the Church.

On the feast of St. Nicholas, December 6th, 1273, St. Thomas was saying Mass in the chapel of the Saint in the convent of Naples, when he received a revelation which so changed him that from that time he could neither write nor dictate. Shortly afterwards, in answer to Brother Reginald's pressing entreaties, he said to him: "The end of my labors is come. All that I have written appears to me as so much straw, after the things that have been revealed to me. I hope in the mercy of God that the end of my life may soon follow the end of my labors."

He was suffering from illness when he received a summons from the Pope to attend the General Council convoked at Lyons for the reunion of the Greek and Latin Churches. The Saint therefore started from Naples, accompanied by Brother Reginald and some other Friars, on the 28th of January, A. D. 1274. On the way he was taken much worse. "If our Lord is about to visit me," he said to his companions, "it is better he should find me in a Religious house than among seculars."

As he was not within reach of a Dominican convent, he yielded to the pressing invitation of some Cistercian friends, and allowed them to carry him to their Abbey of Fossa Nuova. He went straight to the church to adore the Blessed Sacrament; and then, as he passed through the cloister, he exclaimed: "Here is the place of my rest for ever." He was lodged in the Abbot's room and waited upon with the utmost charity. The monks went themselves to the forest to cut wood for his fire; and on seeing them bringing a load into his chamber, the Saint cried out: "Whence is this that the servants of God should thus serve a man like me, bringing such heavy burdens from a distance?" In compliance with the earnest entreaties of the Cistercians, he began to expound to them the Cantic of Canticles; but he did not live to complete his exposition.

As his end approached, he with many tears made a general confession of his whole life to Brother Reginald, and then asked to be laid on ashes on the ground when the Holy Viaticum was brought to him. On beholding the Blessed Sacrament, he raised himself into a kneeling posture, and said in a clear and distinct voice, whilst the tears chased each other down his face: "I receive Thee, the price of my soul's ransom; I receive Thee, the Viaticum of my soul's pilgrimage; for Whose love I have studied, watched and labored, preached and taught. I have written much and have often disputed on the mysteries of Thy law, O my God; Thou knowest I have desired to teach nothing save what I have learnt from Thee. If what I have written be true, accept it as a homage to Thy Infinite Majesty; if it be false, pardon my ignorance. I consecrate all I have ever done to Thee, and submit all to the infallible judgment of Thy Holy Roman Church, in whose obedience I am about to depart this life."

Just before receiving the Sacred Host, he uttered his favorite ejaculation: "Thou, O Christ, art the King of Glory, Thou art the Everlasting Son of the Father." After receiving the Holy Viaticum, he made fervent acts of faith and love in the words of his own beautiful *Adoro Te*. On the following day, while receiving Extreme Unction, he calmly answered all the prayers, whilst the voices of the assistants were choked by their sobs. He tried to comfort his own brethren who were inconsolable at their approaching loss, and most gratefully thanked the Cistercians for their charity. One of them asked him what was the best way of living without offending God. "Be certain," replied the Saint, "that he who walks in the presence of God and is always ready to give Him an account of his actions will never be separated from Him by sin." They were his last words. Shortly after he fell into his agony and peacefully expired, March 7th, 1274, not having yet completed his 50th year.

On that same day, Blessed Albert, then at Cologne, burst into tears in the presence of the community, and exclaimed: "Brother Thomas Aquinas, my son in Christ, who was the light of the Church, is dead. God has revealed it to me."

At Naples, too, God was pleased to make known

the death of the Saint in a miraculous manner. One of the Friars, whilst praying in the church, fell into an ecstasy, in which he seemed to behold the Holy Doctor teaching in the schools, surrounded by a vast multitude of disciples. St. Paul the Apostle then appeared, with a company of Saints, and St. Thomas asked him if he had interpreted his Epistles rightly. "Yes," replied the Apostle, "as far as any one still in the flesh can understand them; but come with me; I will lead you to a place where you will have a clearer understanding of all things." The Apostle then seemed to lay his hand on St. Thomas's mantle and to lead him away; and the Friar who beheld the vision, startled the community by crying out three times in a loud voice: "Alas! Alas! our Doctor is being taken away from us!"

St. Thomas's funeral was celebrated at the Abbey with great solemnity. Brother Reginald made a short address, often interrupted by his own sobs and those of his hearers. He declared that, having been for many years St. Thomas's confessor, he could solemnly attest that the holy Doctor had never lost his baptismal innocence, and had died as pure and free from stain as a child of five years old. He then mentioned some particular favors which St. Thomas had forbidden him to reveal during his life-time.

Several revelations of the Saint's glory were made after his death, of which the following is perhaps one of the most interesting. A fervent disciple of his prayed earnestly that he might know the rank to which his beloved Master had been raised in glory. One day, as he was making his usual petition before the Altar of Our Lady, two venerable personages, encompassed with a marvel-

lous light, suddenly stood before him. One of them was arrayed as a Bishop; the other wore the habit of a Friar Preacher, but it was resplendent with precious stones; on his head was a crown of gold and diamonds; from his neck hung two chains of gold and silver; and an immense carbuncle, in the form of a sun, shone upon his breast, shedding forth rays of light all around. "God has heard your prayer," said the former; "I am Augustine, Doctor of the Church, sent to acquaint you with the glory of Thomas Aquinas, who reigns with me and who has illuminated the Church with his knowledge. This is signified by the precious stones with which he is covered. That which shines on his breast signifies the right intention with which he has defended the faith; the others denote the books and writings he has composed. Thomas is my equal in glory: but he has surpassed me by the aureola of virginity."

St. Thomas was canonized by Pope John XXII. at Avignon, 1323. It was not until A. D. 1367 that the Dominicans succeeded in obtaining his body, which they conveyed to their convent at Toulouse, where it was received with every demonstration of honor. An annual festival is kept in the Order on January 28th, in memory of this translation, which was accompanied by many miracles. Valuable relics of the Saint have been given to various convents of the Order. At the time of the French Revolution, the Saint's remains were removed to the crypt of the Church of St. Sernin at Toulouse, where they still repose.

In 1567, St. Pius V. conferred on St. Thomas the title of Doctor of the Church; and Pope Leo XIII., by a Brief of August 4th, 1880, instituted him Patron of all Catholic Universities, Academies, Colleges, and Schools.

FATHER DAMIEN,

THE APOSTLE OF THE LEPERS.

(1840-1889.)

"Greater love than this no man hath, that a man lay down his life for his friend."—*St. John xv. 13.*

Introduction. Early Life and Entrance into Religion (1840-1889).

The sacrifice of life, which Jesus Christ declares to be the test of the most perfect human love, has been willingly offered over and over again by those who from mere human motives have laid down their lives for country or for friends. The brave man fears not death in a good cause; and though it is the greatest proof that he can give of his devotion, yet we need not look to the supernatural to furnish a sufficient incentive for it.

But there are forms of death from which human heroism has ever shrunk; there is a living death, lingering, painful, ghastly, repulsive, which is too great a demand on mere earthly enthusiasm. To accept a leper's death requires some higher motive. Still more impossible is it for human nature, apart from supernatural charity, to undertake a life of exile, discomfort, obscurity, among lepers, and none but lepers, and with the moral certainty that the foul disease which is eating away the lives of all around will, before many years have passed, reduce him who dwells among them to the same loathsome condition, and that in the end he will perish like them, a rotting mass of corruption even before his death. Such a life of death, such an end of misery, is reserved for the heroes of the Catholic Church. One of these has recently passed away, and we propose to record a few details of his career.

Joseph (Damien) de Veuster was born on January 3, 1840, at Tremeloo, in Belgium, a village situated six miles north of Louvain, and lying between the towns of Malines and Aerschot. His parents were of the middle class, and good and earnest Catholics. They early instilled into their children those prin-

ciples of piety and love of God which were to show themselves so markedly in their after careers. Of their three sons, two afterwards became priests, the eldest, Père Pamphile, to whose kindness we owe many of the details of this biography, and Joseph, whom we know and love under the name of Father Damien.

When still a baby in the cradle, and while his parents were as yet undecided as to the name by which their little son should be called, a circumstance happened which influenced their final selection. In the midst of their uncertainty, a soldier cousin of the family, a man of most upright and pious character, chanced to visit them. In the course of conversation he was requested by the family to stand godfather for the newly-born child. "Certainly," said the good soldier, "with all my heart, nothing could please me more; but still only on one condition, that you call him Joseph, after my patron Saint." The condition was gladly consented to, and Joseph, accordingly, was his name.

His mother, a woman remarkable for her earnest and simple piety, had great influence over her little son, and by her motherly precepts tutored his youthful mind to love the ways of God, and all that is high and noble. Her name was ever loved and venerated by her worthy son, whose noble work she lived to witness, and almost to see completed, as she died about two years before him, at the age of eighty-three. His father, however, a man of strong religious principles, and of that earnest and solid character for which the Belgian Catholic is so well known, had not the same happiness, for he went to his well-earned rest shortly after Father

Damien's arrival in 1873 at the leper settlements of Molokai.

As the little Joseph grew older, he gave early signs of the love he had for purity, simplicity, and for all that savored of religion. Unlike his companions, the ordinary rough games of boyhood did not engross his attention and claim his affections. Instead of joining other boys at their play, he loved to roam about in the fields which encircled his country home. The neighboring shepherds knew him well, and it was little Joseph's delight to follow the sheep with them to the pastures. He would play whole hours together with the lambs in innocent glee. So well was this known by his companions, and by his family, that he was familiarly called by them on this account "the little shepherd"—*le petit berger*. He also, even at the early age of four years, gave signs of that wonderful earnest love of prayer, and of the service of God, which ran through his whole life afterwards.

His brother, who was two years his senior, and is now a priest, living near the old home of their childhood, well remembers how, on the occasion of a kermesse, or fair, being held in the neighboring village at Whitsuntide, his little brother was missed from home even from early morning. As he did not return home, the family grew naturally anxious for their little Joseph. No one knew where he was to be found, until at last his old grandfather, who well knew the ways of his "dear little shepherd," thought that the church of the village where the fair was going on was the likeliest place to find the wanderer. Accordingly he set off in search of him, and there he found the child in the evening, all alone, praying under the pulpit with an air of simple piety and edifying recollection.

As the years of childhood ripened into those of boyhood, and then into the bright days of early youth, Joseph de Veuster was always known and respected by his companions. Whatever he did—and he was always very enterprising, and ready to contribute to the happiness of others—he threw his whole heart into it. Besides being of a frank and brave disposition, he was also endowed with great vigor of mind and of body, and a capacity for putting his hand to anything that the urgency of the case required. Yet though of such a noble

character, still so far the idea of becoming a priest had not as yet dawned upon him; nor did any of his family think of it for him. He had been sent to the "Cours Moyen" at Braine-le-Comte, where he received a commercial education suitable for the business man he was intended to be.

While he was in his eighteenth year, and still at this school, the Redemptorist Fathers gave a mission at which Joseph attended. It was at this time that the first call to a higher life came to him. "One night," says his cousin, a school-fellow of the same age, "Joseph came home from the mission evidently struck by something that had been said, for instead of retiring to rest he stayed up the entire night praying earnestly to God." Here evidently was the call for which Almighty God had prepared his soul from the early age of infancy, by endowing it with an ardent love of Him for Himself, and a generosity in His service which had only to know the first inclination of the will of God to be ready thoroughly and entirely to put it into execution. It was doubtless this idea that had pervaded the youth's fervent prayer during that whole night of meditation and reflection. From that moment his whole soul longed to put his resolution to serve God in the religious state into immediate execution. Noble spirit! It was this that pervaded his life.

Up to the moment of that heaven-sent mission, Joseph had been leading the life of a good Catholic boy. He had probably his faults, like others of his age, and so far from having any aspiration for the dignity of the priesthood, he was, as we have seen, being educated for a business career. But now that he received his call, all ideas of the latter course were entirely banished from his mind, and the only thought that possessed him was the manner in which this sacrifice could best be made. The earnestness and thoroughness of his soul suggested at once the Order of the Trappists, as that which would best suit his generous disposition.

But providentially before he took any step towards carrying out this first impulse, Almighty God, who disposes all things sweetly to His own ends, prompted the young man to take the advice of his elder brother, his senior, as we have seen, by two years. This brother, who is now known as

Père Pamphile, was then already an ecclesiastical student of the religious Congregation which was approved by the Holy See in 1817, entitled the Society of the Sacred Hearts of Jesus and Mary, better known as "Picpus Fathers," so called from the name of the house in the Faubourg St. Antoine in Paris, where they had the first establishment.

The result of the conversation between the two brothers was that Joseph gave up the idea of becoming a Trappist in favor of joining his brother in the "Picpus" Congregation. But as yet Joseph had not disclosed his wish in its entirety to either of his parents. On his nineteenth birthday, in the year 1859, his father happened to take him to pay a visit to Pamphile, and as he had some business that required his attention in a neighboring town, he left Joseph to dine with his brother. Here was the opportunity for the step which he had been long desiring to take, and accordingly, when his father came back in the evening, he told him that he wished to return home no more, and that it would be better thus to miss the pain of farewell. His father, who was not altogether prepared for this, consented at first with some unwillingness; but as the conveyance that was to take him home was on the point of departure, he was prevented from making any further demur, and they parted at the station.

The two brothers returned to the house, and Joseph (who took the name of Damien in religion) presented himself for admission to the Congregation of which his brother was already a member. The frank, ingenuous youth pleased the Superiors. His strong, manly character could not but be admired, and the look of intelligence that was so marked on his countenance at once decided them to admit their new postulant. But, owing to the exclusively business education which he had received, Joseph was completely ignorant even of the most elementary knowledge of Latin, and thus he was unfitted to join those who were intended for the sacred ministry, and for the present at least he was only received for the humble position of a lay-brother.

Joseph's joy was none the less great. To him the service of God was all in all. His sole thought in offering himself to the "Picpus Fathers" was to complete the resolution he had formed during his

long night of prayer. Ever since that moment he had been yearning for something higher and more perfect, and his desire had increased day by day till it reached the climax by his offering himself to the Congregation towards which he felt his vocation lay.

Priesthood and Early Labors.

(1859-1873).

Thus settled in his vocation, Brother Damien set himself at once with ardor to perform the duties of his state. His natural earnestness of character enabled him to overcome the first trials of religious life, and the great interest he took in his work made him a subject of joy to his Superiors. While exercised in the discharge of his duties and for other reasons, he had many occasions of conferring with his elder brother, who was engaged in his studies for the priesthood.

Noticing the extraordinary ability his brother possessed, and the wonderful knack he had of picking up all kinds of useful knowledge, Pamphile began to teach him a few disjointed sentences and words in Latin, which the youth eagerly treasured up in his memory.

Pamphile had only begun in joke, but wishing, perhaps, to encourage him in the pursuit of useful knowledge, he continued his quasi-lessons, so that in a very short time Damien was master of a good many sentences, besides the knowledge of some of the elementary rules of syntax. His success was so wonderful that Pamphile now began to help him in earnest, probably with a view towards assisting his brother by this means to become a priest some day or other, if God should so will it.

Joseph, or Brother Damien, as he must now be called, threw his whole heart into his new study; and incredible as it may appear, within six months he was so far acquainted and familiar with the Latin language that he was able to translate at sight any part of Cornelius Nepos quite fluently. By this time his Superiors had got to know of his great faculty for study, and consequently they advanced him to the rank of those who are engaged in their studies preparatory to the priesthood.

The hand of God was evident in this change of state; for had it not been through this incident, which we have just related, Molokai would never

have seen its future Apostle, and the Church would have lost a bright jewel in her diadem. But a circumstance which shows still more clearly the interposition of Divine Providence, and which contributed still more towards the finding of that vocation in which Père Damien's name is so closely bound up, has yet to be narrated.

In 1863, when Brother Damien was as yet in minor orders, his brother Pamphile, now a theological student, received orders from his Superiors to prepare for an early departure for the South Sea Islands. These islands, lying in the midst of the Pacific Ocean, one of the principal groups of which is known by the name of the Sandwich Islands, had been assigned in 1825 by Pope Leo XII. to the Fathers of the "Picpus Congregation," for the carrying out one of the fundamental objects of their Institute, viz., the preaching of the Gospel to the heathen.

Pamphile had long been desirous of being sent to this mission, and he received the news with great joy. But alas! just as he had made all the necessary preparations for the voyage, and had secured his berth in the outward-bound vessel, the hand of God fell upon him and he was laid low by an attack of typhus fever. To his bitter disappointment, he was thus forbidden to go. His brother, however, as though struck by a sudden inspiration, went to the sick man's bedside; and inquiring whether it would be a consolation to him if he should go in his place, he resolved, on receiving an eager answer in the affirmative, to make an instant application for the appointment.

Accordingly, in his impetuosity, without taking the advice of the Superiors of the house in which he was then residing, and without showing his letter to them, he wrote at once to the Superior-General in Paris, asking him for his brother's place, and begging him "not to throw the passage-money away." Much therefore to the surprise and astonishment of his immediate Superiors, Damien received a mandate for departure.

When the welcome communication was made to him, he was so overcome with joy that he danced about like one deranged, so that his fellow-students doubted whether he had not lost his senses. Having communicated his happy future to his brother, he

set about making his preparations, which had now necessarily to be hastened.

How like is this evident manifestation of the will of God, which secured for Molokai an apostle in Father Damien, to that which sent St. Francis Xavier to those wonderful successes in India and Japan! In both cases it was merely by accident, if we may say so, that these noble workers in Christ's vineyard found their vocation opened to them. Had it not been through the sudden illness which prevented Father Rodriguez from going to India, and Père Pamphile to the Sandwich Islands, we should in all probability never have had these two wonders of charity to edify the Church.

Before starting on his journey, Brother Damien paid a hurried visit to his parents at Tremeloo, to bid them "good-bye," and then made his last visit to Our Lady of Montaigu. To those familiar with the life of St. John Berchmans, Montaigu will be rich in holy memories. This holy shrine, situated some few miles from the place of Joseph's birth, is the chief sanctuary of Belgium, and has long been the centre of a constant pilgrimage for all nations. He returned the same day to Louvain, and set out for Paris on his way to the port of embarkation. Here he had his photograph taken. A copy of this photograph, now in his brother's possession, gives us an insight into his character, as he was at the age of twenty-three. In the photograph you have, looking you straight in the face, a strong, manly countenance, plain, and of a very Flemish cast, every lineament of which speaks of a solid character. Clapsed close to his breast he holds a large crucifix with an earnestness that speaks out his whole soul.

Having now made all the necessary preparations, Brother Damien in the autumn of 1863 left Bremerhaven in a German sailing vessel. Writing afterwards to his brother Pamphile, he describes his voyage as "an awful one." When doubling Cape Horn, the violence of the storm became so great that the vessel was in imminent danger of being lost. For several days they were beaten about at the mercy of the fierce winds and currents that are so well known for their violence, and for the many disasters that they have caused round this promontory. Other vessels seem to have suffered, for he

saw quantities of wreckage floating by. To ensure the safety of the vessel, Damien began a novena to the Blessed Virgin, ending on the Feast of her Purification, February 2, 1864. Hardly had he concluded this novena than the storm began to abate, and they made their way, without any more danger, out of the dreaded straits.

But he was not to reach the scene of his labors till he had experienced another storm lasting for twenty-four hours, which took place in the middle of the Pacific Ocean. Writing afterwards to his brother, he playfully calls in question the appropriateness of its title, thinking that a less pacific name would better suit it. At last to his delight he reached Honolulu, the capital of the Sandwich Islands, on the feast of his patron, St. Joseph, March 19, 1864.

The Hawaiian or Sandwich Islands, a group of eight inhabited and four uninhabited islands lying, as has been said, in the North Pacific Ocean, at a distance of nearly 2,000 miles from the nearest point of mainland, were discovered in 1778 by the English sailor, Captain Cook, who was unfortunately slain by the natives on his return in the following year. The principal is Hawaii, which sometimes gives its name to the whole group, though their discoverer called them "the Sandwich Islands." A mutilated form of Christianity had been introduced, mainly through American Protestant missionaries, early in this century; and in 1825 Pope Leo XII. gave the charge of bringing in the true religion to the "Picpus Fathers," as has been already mentioned.

These good Fathers had been thirty-eight years at work in this mission when their new helper arrived. Before he could actually assist in evangelizing the natives, it was necessary that he should be ordained priest, for hitherto he had only received minor orders, having been interrupted in the course of his studies to join the South Sea Mission. The new priest was soon set to work in the laborious and fatiguing toil that invariably falls to the lot of the Catholic missionary.

In his letters to his brother at this period, he says: "Truly I ought to be proud of my district, for it is as large as the whole diocese of Malines." The labor that this large parish put on his shoul-

ders was very great, and consequently he found it necessary to do most of his missionary work on horseback. At first he had not this large district to manage, which contained seven churches with their corresponding districts, but a much smaller and easier one adjoining it. But seeing that the Father who was in charge of it was weaker than himself, and less able to cope with so immense a task, he generously offered to exchange his lighter burden for his heavy and laborious one.

To give some idea of the fatigue that fell to his share, we will relate the following instance. One day he arrived on horseback at the foot of a high and steep mountain, behind which he remembered that there was a Christian settlement not yet visited by him. Determining to visit it now, he tethered his horse and began the ascent, climbing up on his hands and feet, owing to the steep nature of the path. The summit reached, he found himself on one side of a precipitous ravine, which lay yawning at his feet. No human habitation could he see, but in the distance a second mountain as high as the first one met his undaunted gaze. Without hesitation he commenced the descent, and courageously began to make his way up to the second hill in the same manner as the former.

But what was his disappointment when he had gained the summit! Still there was no sign of a church or village to encourage him. Below him he saw a large piece of flat country, and then beyond that still another hill. An ordinary man would have turned back in despair, but one with a spirit like his, whose only aim was the saving of souls, could not be so easily daunted. So with a prayer of resignation and patience he persevered in his journey over the third mountain and then another ravine, till he had to stop through sheer fatigue. His hands were now torn and lacerated, and the blood flowed freely; his feet, too, were wounded, for the boots that should have protected them were cut, and rendered almost useless by the hard treatment they had received. As he looked upon his blood-stained hands and feet, he gained new courage, and calling to mind the sufferings of our Lord, he said: "Courage! the good God also has shed His Blood for those souls yonder!"

He started again on his labor of love, and when

at last, travel-worn and exhausted, he reached his destination, he was well repaid for his sufferings by the joy of the Christians, who welcomed for the first time their new-found apostle. They told him they had long been deprived of the consolations of religion, and pointed out to him the tomb of their late pastor, Father Eustace.

Another instance of the wonderful energy of the missionary will do much towards giving a good idea of the character of Father Damien, and shows the inborn genius he had for organization, which he displayed so well afterwards at Molokai. While still at Hawaii he wrote to his brother as follows: "Our Christians here cannot all have Sunday Mass, so do you know what we do? When we find a young man that shows any aptitude, we give him a special training. He is taught the Epistles and Gospels of the Sunday, and then he is commissioned to preside in the capacity of prayer-leader, over some Christian settlement, to which the priest cannot come. They sing hymns and have public prayers, and then my young 'lector' addresses them in burning words. This plan has an evident blessing from God."

While engaged in the work that fell to his lot, he had ample opportunity for noticing the ravages that leprosy, the bane of the islands, was making amidst their inhabitants. His heart had often been touched at the sad sights he saw around him, and he longed to be able to do something to alleviate the sufferings of the victims of its cruel rage.

It is more than half a century ago since leprosy was introduced into the islands. How it got there remains still a mystery. Various theories have been held respecting it, but it is generally thought that it was brought over from Asia by some ill-fated foreigner. Once planted among the unfortunate islanders, its seeds were scattered far and wide, and in a very short time leprosy had gained great ground. The peculiar character of the Hawaiians helped greatly in the spreading of the pestilence. Sociable to the utmost degree, all they have is yours; you have but to enter their house, even as a stranger, and you are henceforth their bosom friend. They live in the closest intimacy, and their hospitality is generous to a fault.

At the first approach of leprosy much might have

been done to prevent its contagion, but the natives, having no fear of its slow growth, continued still to take no precautions. The affectionate sociability led them to eat from the same dish, sleep on the same mat, and even smoke from the same pipe. They did not take the most ordinary precautions, and sick and sound alike would share their clothes one with another. What wonder then that the pestilence got such a hold upon them! In 1865 the Hawaiian Government thought it high time to take some step towards isolating the infected; so, though rather late, an Act was passed which made the north coast of Molokai the future home of all those tainted with the disease.

The law once passed, the difficulty now was to put it into execution. The lepers were scattered over the islands, and their friends clung to them with a tenacity that was truly painful to behold. They hid them in their homes and even in the depths of the wood, and thus the law was not speedily put in force. But, nevertheless, many were taken to the leper island.

With the advent of a new King in 1873, the Government showed new zeal, and every means was taken to separate the infected persons from the community. No exemption was made, even for the persons of the highest rank, and the Queen's own cousin was conveyed to the leper island. The law was rigorous, and in spite of all remonstrance, and in spite of sympathetic tears, it was determined to root every trace of leprosy from the other islands and transfer it all to Molokai.

Such was the state of affairs that came under Father Damien's personal observation, and his heart burnt with pity for the poor banished lepers. The constant, pitiable scenes of misery that he witnessed at the harbor of Honolulu, where the wailings and tears of the emigrant lepers was a daily occurrence, so moved him that he resolved he would take the first opportunity that presented itself of lightening their sad fate.

In the course of the year 1873, the long-desired occasion offered itself. At a meeting that was held to celebrate the dedication of a chapel just completed by a Father Leonor at Wailuku in the Island of Maui, Father Damien chanced to be present, together with the Bishop of Honolulu and

others of his clergy. Among them were present some young priests of the Congregation, who had just arrived at Honolulu to supply the increasing needs of the mission. During the conversation Mgr. Maigret expressed deep regret that owing to the scarcity of his missionaries he was unable to do anything for the poor lepers of Molokai, and especially did he regret that he was unable to provide them with a fixed pastor.

Already his lordship had from time to time sent one of the missionaries to confess and administer the sacraments to the dying; but this only happened rarely, and there was no guarantee of its being continued. Hearing the Bishop's lament, Father Damien took in the situation at a glance, and eagerly offered himself to supply the long-felt necessity. "Monseigneur," said he, "here are your new missionaries; one of them could take my district, and if you will be kind enough to allow it, I will go to Molokai and labor for the poor lepers, whose wretched state of bodily and spiritual misfortune has often made my heart bleed within me." This generous offer was gladly accepted, and that very day, without even saying good-bye to his friends, he embarked with the Bishop on a vessel that was just leaving the harbor of Honolulu with a consignment of fifty lepers.

On their arrival, after consoling them, the venerable Bishop addressed the assembled lepers in a simple and touching manner. "So far, my children," said he in a voice that shook with emotion, "you have been left alone and uncared for. But you shall be so no longer. Behold, I have brought you one who will be a father to you, and who loves you so much that for your welfare and for the sake of your immortal souls, he does not hesitate to become one of you, to live and die with you."

Such was the step which this brave hero of charity took, without a thought of himself and without the least motive of human considerations to prompt him. Such is the action which has astonished the wisdom of the world, and gained its admiration and applause.

The Bishop returned to Honolulu, and Father Damien was left behind, without a house, without a friend, and, owing to his hasty departure from Honolulu, without even a change of linen.

Once on the island, he resolved with the resolution of a man who, having made up his mind, will let no difficulty stand in his way, that come what might, now that he had attained the fondest desire of his heart, he would never abandon his poor lepers, till the foul disease should strike him too with its sure but certain hand, and bear him away from them to his last and heavenly home.

Molokai: the Leper Island.

(1873-1886.)

Now began for the holy missionary a new work for God, a new kind of existence. It was in the year 1873 that Molokai first saw its apostle, who was to shed so bright a ray of hope and comfort upon the scenes of misery to which it had long been a witness. Henceforth this spot was to be the only scene of his labors, until God pleased to call him to Himself.

Of the twelve Hawaiian islands, Molokai is one of the smallest, being some thirty or forty miles by seven in extent. The island ascends from south to north in a gradual rise, which ends abruptly in a precipitous and all but vertical cliff extending the whole length of the island. At the foot of this cliff lies a low peninsula of some 6,000 acres, running out on the north side into the sea, and consequently cut off from all land communication with the rest of the island by the natural barrier. It is on this isolated peninsula, whose surface is covered with a grassy plain that the two leper villages of Kalawao and Kalaupapa are established; the former lying close under the shadow of the precipice, while the latter and larger is situated on the northern shore. To this spot the Hawaiian Government, in 1865, banished the lepers scattered through the kingdom, in order to prevent the further spreading of this terrible malady. Here they were doomed to live while life should last; here they were doomed to die.

This feeling of complete despair naturally had the very worst effect on their moral state. With scarcely anything they could call a home, almost destitute of clothing and scarcely able to obtain the bare necessities of life, all crushed down by the weight of their loathsome disease, they in many cases gave themselves up to all the depravity that can be found among those whom poverty has

reduced to the lowest depths of misery and squalor. In their wretched huts of grass they passed their days, drinking a vile alcohol of their own distilling, called "ki-root beer;" without decent employment, without government of any kind, and, what was worse, without religion. Nor could we expect them to escape the consequences of such an existence as this. Every kind of vice and lawlessness was rampant in this land of disease and sin; and in this condition they lived, until the turn for each one came to die.

And this was the field of labor to which Father Damien had been called. This was the state of Molokai when he first began his work of regeneration, sixteen years ago. As soon as he set his foot upon the island he exclaimed: "This is your life's work, Joseph!" and without delay he set about it in right good earnest. He was now about thirty-three years old. A thick-set and strongly-built man, he was physically most eminently fitted for his self-imposed labor. The buoyancy of youth was in his step and the flush of health in his cheek.

Father Damien did not know what it was to be ill. But it was indeed high time for him to begin his work. Aggravated by the misery in which they lived, the leprosy was increasing in violence every day. As many as eight or twelve were dying every week; many from want of care and medical assistance, for at this time Molokai never saw the face of a doctor, and the only help they got from without was the utterly inadequate supply of clothing which was sent by the Hawaiian Government every year.

He commenced his wonderful work of charity by at once endeavoring to improve the condition of his unhappy flock and to alleviate in some measure their many and great miseries. He never thought of himself or his own convenience. All his sympathies were for those whom he had come to help. During the commencement of his apostolate his only roof was the shelter which the branch of a tree afforded him. He had no time to build himself a hut, for all was given to his suffering fellow-creatures; and even if he had had the time, he would have looked in vain for the material. And so, regardless of the wind and rain to which he was

exposed, he slept in the open air, that is, when he slept at all.

For the most part he was engaged in comforting and soothing and encouraging those whom want and misery had driven to the verge of desperation. To bring back these poor wandering souls to some sort of appreciation of the goodness of God and the beauty of religion was indeed a hard, up-hill, weary task. Their sensibilities had been blunted by their sufferings, and their hearts much hardened. But nothing could resist the bright influence of the holy priest. His cheerful bearing brought comfort where misery was before, while his charity and goodness could not fail to awake a corresponding chord in the hearts of those who listened to his kind voice and saw his bright smile.

Some time after the beginning of his labors he received a letter of congratulation from the white residents of Honolulu—for the most part Protestants, together with some goods, and, what was still more acceptable, a purse containing £120. He was at length enabled to build himself a permanent residence, a small wooden house, two stories high, with a staircase leading to the upper verandah.

Difficulties, however, were not wanting to the good Father in his work of charity, and they came at times from unexpected quarters. After he had passed some weeks on the island, and had alleviated the more pressing necessities of the poor lepers, he set out for Honolulu, the capital of the Sandwich Islands, as there was no priest nearer to whom he could go for confession. He naturally called on the President of the Board of Health, who seemed surprised, and received him with cold politeness. On the Father asking leave to return to Molokai, he curtly informed him that he might return indeed, but in that case he must remain for good. The Father explained the necessity he was under of occasionally visiting his Bishop, and pleaded the privilege of physicians and priests. But the Board of Health, in their zeal for isolation, absolutely refused permission.

He returned to Molokai, and shortly afterwards received an official notice, informing him that if he attempted to leave, or even visit any other portion of the island, he would be put under immediate arrest. Father Damien cared little about his own

convenience, but where God was concerned, and the comfort of his beloved lepers, the aspect of things was changed. With characteristic firmness and frankness he replied: "I shall come. You must not prevent me from visiting my Bishop."

When it became necessary to see a neighboring priest he did so, asking no leave of any man; nor could anything prevent him from attending to the wants of his people. Six months later he received a permit to come and go as he pleased, yet seldom, in sixteen years, did he care to use it. Nay, so much did their ideas change, that later on whenever he visited Hawaii he was invited to dine at the royal table and lodge in the palace. However, instead of using the grand bed which was prepared for him, he used to sleep on the floor in a rug—"to prevent infection," he said; but mortification had much more to do with it.

One of the first objects to which Father Damien turned his attention was the water supply. This had hitherto been exceedingly bad, and had greatly increased the sufferings of the poor people. To say nothing of the filth and dirt, which of itself had helped to make their existence more wretched, the scarcity was such as to leave them at times destitute of what was absolutely necessary. He forthwith set to work and prevailed upon the Government to second his efforts. In a short time water from a never-failing supply was brought down from a distance both in abundance and of excellent quality.

Having remedied this evil, he then set about the removing of another. The dwellings of the lepers had hitherto been of a most miserable description. They consisted of small huts, built on the ground; and such a word as house could never apply to them. The houses were bad in themselves, squalid and filthy; but this was rendered worse by the habits of those who lived in them. They had no separate abodes, but were all huddled together indiscriminately; and it was to these vile, fetid dens that Father Damien had, at the beginning of his work, borne his message of charity. It was here he calmed the closing hour of those whose end was drawing near. It was from places of this description that he oftentimes bore out in his own arms the corpses of those whose sufferings had been ended by death.

To remedy this was now his principal aim, and it was not long before he accomplished his purpose. The Father seems to have a knack of inspiring others with something of the fire of zeal and energy which burnt in his own bosom. Through his representations, a supply of material was shipped to the island and dealt out to the inhabitants by the Government, by means of which healthy wooden cottages, built on trestles to raise them above the ground, took the place of the former miserable hovels, with their grass-thatched roofs. This work, which was begun in 1874, is not yet fully completed: but we can obtain some idea of Father Damien's energy, when we learn that by 1886 no less than three hundred cottages, large and small, had been erected, and formed the two leper settlements of Kalawao and Kalaupapa. Nothing better could have been done to lessen the sufferings of these unfortunates, for it stayed the rapid progress of the disease, and, as a natural result, reduced in no small degree the death-rate on the island.

Father Damien's next move regarded the supply of food. Although the condition of the lepers in this respect had improved, it was nevertheless lamentable. The Government had started on a theory that if they provided them with a few horses, heifers, carts, etc., the lepers would in a short time form a self-supporting colony, and strange though it may seem, it was some time before they discovered their error. Then came a tardy reformation in the way of a scanty supply of food and clothing, but it was not until Father Damien's arrival that any material improvement was visible. Through his intervention a regular supply was secured, and soon after it was increased in quantity. In 1878, a committee visited the island to inquire into the commissariat, and through the Father's representations some slight improvements were made.

Yet, in spite of this, when the Queen of the Islands and her daughter visited the place in 1884, there was still much to be done; and as late as 1886 we find Father Damien renewing, or perhaps we should say continuing, his efforts, in a letter of complaint to the "Board of Health," in which he states that not one-tenth of those outside the hospital had tasted milk for several years. Yet this

is a strong proof how universally things had improved since the Father's advent, for we now hear him seeking, not for necessities, but for some comforts and luxuries for his poor lepers.

There was another thing of which the lepers were sadly in want on Father Damien's arrival. Clothing was miserably deficient. Some, it is true, were supplied by their friends, but the friends could not afford all that was needed. Father Damien could not work reform by magic, but after his arrival improvement in this respect soon began. He erected a store for the sale of clothing, and in place of a yearly grant of garments, six dollars a year were allowed to each leper. This was an improvement, but in 1886 we find the energetic Father declaring the allowance still too small and applying for assistance.

But the catalogue of the numerous external labors for the temporal comforts of the inmates of Molokai is not yet completed. It is true there was a hospital but the name was a mockery: it was a hospital without doctors, or sisters, or nurses. Father Damien was not satisfied till there was a resident doctor, a dispensary, and all necessities for alleviating the disease which they could not cure, and above all, excellently arranged hospitals for the most extreme cases. Yet so well do the lepers remember the old mockery in Kalawao, they dread the name of hospital. And no wonder! For in former days the same conveyance that bore the patient to the hospital, brought his coffin also.

And thus it was, by attending to the corporal necessities of those he had come to help, that Father Damien found his way to the hearts of the poor, neglected lepers. For they, on their side, naturally amiable, generous, and light-hearted, rendered the task an easier one than might have been expected. It would have been strange, indeed, under these circumstances, if such disinterested and heroic charity had failed to have its full effect. The very fact that a man was found to come and live there, voluntarily, for their sakes, was itself sufficient to touch the heart of even the most reckless and abandoned.

Let us now consider Father Damien's labors in what was more directly their spiritual welfare. After attending to their corporal necessities as a

preliminary step, he then threw himself heart and soul into the work of regeneration. This was the object of the sacrifice—the salvation of their souls.

When he first arrived at the settlement there was only one place of worship, a Protestant church, served by a native minister, himself a leper. So as soon as he had relieved their more pressing corporal needs and could obtain sufficient money and materials, Father Damien set to work to build a church. He was himself at once surveyor, architect, clerk of the works and head mason. In a short time, with the help of some of the more able-bodied of the lepers, he succeeded in erecting a tolerably commodious building, sufficient for the Catholics then on the island. But small as the settlement is, he was not satisfied until he had built a second at Kalaupapa, in order that all his flock, even the feeblest, might find a church within reach. Before very long, however, the numbers of the lepers so greatly increased, and the effect of the Father's work amongst them became so manifest in the ever-increasing number of Catholics, as to render it necessary to make some other provision. Under these circumstances, with the aid of the lepers, he built another church, of which the first formed the transept.

He afterwards painted it without and decorated it within in accordance with the Hawaiian taste, which is scarcely æsthetic, and here he gave most of his instructions. He also built an orphanage. It consists of two buildings, one for the boys, the other for the girls, and is situated close to Father Damien's own house. Forty orphan children were under his immediate direction. Here they are instructed in such useful arts and duties as they are able to perform, the girls devoting themselves to needlework and other similar useful employments. Nor was anything left undone in regard to the instruction of the leper children in general, living with their parents in the settlement. At first his instructions were given in the open air, as chance might offer. But before long he managed to erect a school, and in 1880 another had to be built to accommodate the increasing number of pupils.

Another of the Father's good works was to provide for the decent interment of the dead. As

the Government did not supply money to buy coffins, the price of which was two dollars a piece, those who died penniless were often buried without them. In order to prevent this in future the Father formed a "coffin association" among the lepers, and also made a large, well-inclosed cemetery, adjoining one of his churches. Before 1879, sixteen hundred lepers had been buried under his ministration, and he often had to act as undertaker and grave-digger as well as pastor. In a letter to his brother, Père Pamphile, he says, "I am grave-digger and carpenter. If time allows, I make the coffin, otherwise I bury them in their clothes."

The Father's day was spent in looking after the different institutions he had founded, and in all the other duties of his toilsome ministry. It began with a very early Mass, at which those of the lepers who were not too feeble assisted; and this was the Father's support for the day's hard work. Then followed the arduous duties of the day. Besides visiting his orphanage and schools, there were the Sacraments to administer to endless sick, calls to be made, and the hospitals to visit. There were children to be baptized and marriages to be solemnized; for the lepers marry and give in marriage. It was indeed a strange sight to see the bridal pair united in the midst of festivity and rejoicing, probably with only three or four more years to live. Then on fixed days there were confessions to hear, besides ceaseless summonses to bring the last Sacraments to those who are going to be freed from their life of pain: dying now, not in despair, as was oftentimes the case before the Father came, but in calm and perfect peace.

But Father Damien's time was mostly spent in the hospitals. In addition to his work in the ministry which so often called him there, Father Damien had fixed days for what we may call official visits, in order to see that the sufferers had everything that was in their power to give them. And it was in this work that his heroism is brought more forcibly before us. The inmates were tended by friends who were not as yet too much crippled by the ravages of the disease.

The hospital formed two sides of a square, and in this latter the patients could enjoy the fresh air

and sunshine. Father Damien's visit brought a two-fold comfort. He cared for their bodies as well as their souls, for among his many branches of knowledge he numbered medicine. He would himself feed them, putting the food into their mouths when the terrible malady had deprived them of their hands, and bring little sweetmeats and delicacies which, as he says in a letter to his brother, he "received in great abundance, especially from the Sisters of Honolulu." These last had charge of the hospitals there, to which doubtful cases of leprosy were sent, before dooming them to perpetual banishment.

Father Damien in his own hospitals at Molokai had ever a word of consolation to speak or a confession to hear; now he was at the bedside of the dying, administering the last rites of the Church. There they lay in the last stage of that horrible disease unable to take food or drink, almost without drawing breath, curled up in a heap of corruption, equal to, if not surpassing, that of the grave. Listen to this description of a leprous child from the pen of an eye-witness: "A corner of the blanket was raised cautiously; a breathing object lay beneath; a face, a human face turned slowly towards us; a face on which scarcely a trace of humanity remained! The dark skin was puffed up and blackened, a kind of moss, gummy and glistening, covered it; the muscles of the mouth had contracted and laid bare the grinning teeth; the thickened tongue lay like a fig between them; the eyelids curled tightly back, exposing the inner surface and the protruding eyeballs, now shapeless and broken, looked not unlike burst grapes." And these were the objects of Father Damien's charity. It was in the care of cases such as this that the last sixteen years of his life were spent. But let us pass on to more cheerful and pleasant sights.

On Sundays and festivals Father Damien sang Mass at Kalawao, after which he hastened off to Kalaupapa, there again to offer the Holy Sacrifice. Then he had to be back to Kalawao for Vespers and Benediction and instructions in the church, after which he was obliged to return to Kalaupapa, to perform the same services. Everything connected with his church was perfect in its way. The sanctuary boys, though in many cases dis-

figured with disease, looked clean and neat in their plain white cottas. The altar vessels of richly wrought gold were given to Father Damien by the Superior of St. Roch in Paris. With simple devotion the lepers sang short refrains as the service proceeded.

Father Damien speaking of this himself, says: "My lepers are very fervent. They fill the churches from morning till night, and pour forth their prayers to God with an ardor that would make some religious blush." And these were the people of whom it was said, "They had no law." It might have been added that they had also little religion worth the name; for though in the other islands idolatry had been abolished, here in Molokai, till Father Damain came, paganism with all its horrors reigned supreme. Under him it became a peaceful, law-abiding community, with a happy cheerfulness that nothing on earth could destroy.

Hitherto the Father had worked single-handed, but now at length his burden was to be somewhat lightened. In the year 1879, another member of his Congregation came to share his labors. Father Albert had long been a missionary in another group of Pacific islands, but was obliged by his failing health to return to France. After recruiting himself in his native country, when he thought of returning to his mission, the doctors would only permit him to go to the Sandwich Islands, where he arrived in 1874, and five years later he came to join Father Damien. He took charge of the Kalapapa settlement, and for upwards of six years labored with untiring energy.

Father Damien took advantage of his assistance to devote himself, if possible, with still greater energy to the care of souls. So great was the influence which the holy man had obtained among the lepers, that day after day he obtained fresh souls to God. Thus he writes to his brother with frank simplicity: "There are a fair number of Protestants here. Almost all end by seeing the truth; and I have the great consolation of beholding them die in the bosom of the Catholic Church."

The following extraordinary incident shall be told in the Father's own words written to his brother:

"Among the lepers was a Calvinist woman, as

she called herself, who remained obstinate in spite of all my efforts to reclaim her. To all I said she would reply jokingly, and turn my words aside. One day I was summoned to her bedside, and soon perceived that she was possessed by a spirit not her own. As she made signs of a wish to write, I handed her a pencil and a piece of paper. She wrote thus: 'I am not an evil spirit; I am the angel-guardian of this women. For six months I have been urging her to be converted: now I am using this violent means. To-morrow she will be herself again, and will be converted.' I could hardly believe my eyes; but on my return the next day, I found her completely changed from her old obstinacy. She declared that she wished to be a Catholic, and asked for Baptism. I showed her the writing. 'Do you recognize that?' I asked. 'No,' she said. 'Have you felt anything lately?' 'For the last six months, every night, I have heard an interior voice telling me to become a Catholic. I always resisted, but now I am conquered.' She was instructed and baptized, and shows a fervor that edifies us all."

One thing more has yet to be mentioned as illustrating at once the devotion of the poor lepers and the effect of their holy pastor's teaching. There was nothing in which the lepers took more pleasure than in the processions of the Blessed Sacrament. Of all the beautiful and touching sights in Molokai this held the foremost place. "I myself," says Father Damien, writing to his brother, "strong, healthy and vigorous, bearing in my hands the Blessed Sacrament, was followed and preceded by one long line of lepers, some deprived of their hands, others of feet, crawling along on their knees as well as they could, joining in the great act of adoration."

Another most touching thing was Father Damien's way of speaking to his lepers. "Whenever I preach to my people," he says, "I do not say 'My Brethren,' as you do, but 'We lepers.' . . . People pity me and think me unfortunate, but I think myself the happiest of missionaries."

One short glance now at Father Damien in his own little house. The only kind of recreation the Father allowed himself was the care of his fowls. They were his pets, his playthings, and at his call

they would flock around him, lighting on his outstretched arms and feeding from his hand. But, like everything about Father Damien, they were destined for practical purposes. When the need came they were willingly sacrificed for the benefit of his lepers, or the entertainment of his friends.

If he had a few moments to himself it was spent in the garden, or with hammers and nails on some bit of carpentering, at which he was very skillful. He performed all his own cooking and housework and whatever was necessary to be done in the chapel, which added to his other duties that of sacristan. A native, not a leper, mended his clothes and washed for him. Yet in spite of such precautions as these, his escape for eleven years seems almost miraculous. The tools he used daily were continually handled by lepers, while his house was scarcely ever free of them. But it was God's will that he should not go entirely free. The title which he loved so much, and of which he was so proud, he was soon to have the right to call his own. Who knows whether it was not perhaps an answer to his prayers?

His Last Years and Death (1885-1889.)

Father Damien had never had the least dread of leprosy. From the first moment of his sacrifice he had daily expected to find the signs of it showing themselves in him. It was not, however, till the year 1884 that he began to suspect its presence. In 1885 he was made certain of it in the following manner. One day after his return from a visit to Hawaii, feeling unwell, he determined to take a hot foot-bath. The water brought to him was scalding, but he plunged his feet into it, and did not discover that it was almost boiling till he *saw* the effects of the scald. Father Damien knew at once the meaning of his insensibility to pain. One of the first symptoms of the presence of the disease is a loss or lessening of sensation in the part affected. A numbness of some fresh joint or limb was of daily occurrence among the lepers. They would sometimes seriously burn themselves in an infected part without being aware of it. To such an extent does the ravage of leprosy make them insensible to pain that many have been known to take a knife and

cut off a dead joint of the finger or toe before it dropped off of its own accord.

The doctors' examination pronounced that anæsthesia had set in as a preliminary symptom, and Dr. Arning announced to the Father the result of their diagnosis. Father Damien was by no means distressed. He now felt that he was still more closely united to his flock. The lepers became nearer and dearer to him. It was a real satisfaction to know that he was to lay down his life for them. He still continued his laborious work without in the least relaxing his exertions. We learn the spirit in which he accepts the will of God from the letters which he wrote at this time to his friends.

"Having no doubt myself of the true character of my disease, I feel calm, resigned, and happier among my people. God alone knows what is best for my own sanctification, and with that conviction I say daily a good *fiat voluntas tua*. Please pray for your afflicted friend, and recommend me and my luckless people to all servants of the Lord."

Admirable sentiments! every word breathes forth a spirit of intense resignation and patience. He had given himself to the lepers, he had counted the cost. He was theirs to live and die for them as God should please. The most perfect health and strength away from his dear lepers would have been no boon in his eyes. To one of those who visited him lately, he said, "I would not be cured if the price of my cure was that I must leave the island and give up my work."

It was at this time that the charity of Father Damien prompted others to imitate his glorious example of self-sacrifice, and accordingly the advent of Fathers Conradi and Wendolen, in company with two lay brothers of the same Order, Brother Joseph and Brother James, brought joy to the grateful hearts of the suffering islanders. These latter remained with Father Conradi at Kalawac to assist Father Damien, who was now getting very weak and required all their assistance. Later on three Franciscan Sisters from Honolulu came to share in the good work, and they were appointed to assist Father Wendolen at Kalaupapa, the residence of Father Albert, who had lately been removed from Molokai by his Superiors, and sent on the recovery of his health to his former mission. This good

fortune for the lepers brought others quickly in its rear.

It was mainly owing to the visit of Mr. Charles Warren Stoddart to the island in 1884, and of Mr. Edward Clifford in 1888, that the outside world heard of the wonderful heroism that was being displayed in that melancholy island of the Pacific. Their writings had stirred up the sympathies of the English people. England at once generously came forward to the relief of the suffering priest and his afflicted children, and in 1886 the Rev. Hugh Chapman, an Anglican clergyman who has shown a remarkable enthusiasm on behalf of the martyr-priest of Molokai, collected for him and his lepers a sum of nearly £1,000. In December of 1888 Father Damien received other assistance from Mr. Clifford, an English artist, who paid a visit to the island and brought many valuable presents from England.

Father Damien's energies were not yet exhausted. He set about a new work before he passed away to his reward. In the last year of his life he was busily engaged in building a new church. But he was daily wasting away with leprosy, and the fine strong man of old was now disfigured and in gradual decay. Yet he worked on to the end, calmly awaiting the moment of his deliverance. The last letter he wrote to his brother, dated February 19, 1889, reveals his state of mind admirably.

" I am still happy and contented, and though I am so grievously sick, still I desire nothing but the accomplishment of the will of God. I am still able to go every day to the altar, though, however, with some difficulty. I do

not forget any of you in my prayers, and so do you pray, and get others to do the same, for me, who am being drawn gently towards the tomb. May the good God strengthen me and give me the grace of perseverance and of a good death.

" Your devoted brother

" DAMIEN DE VEUSTER."

He had not to wait long for the end to come. On the 10th of April, less than two months from the date of this letter, the martyr of charity succumbed to the malady and passed to the high place in heaven that his charity had won for him.

He was indeed a martyr of charity, one of whom we may well be proud as an example of the heroism of our Catholic clergy. He is at present justly the object of generous admiration throughout the length and breadth of England. To those outside the Church such a life appears more wonderful than to us who are its members. We know that there are hundreds and thousands of priests and Religious whose sacrifice is no less perfect than Father Damien's and whose complete surrender of earthly comforts and joys is as great as his. But God from time to time puts such a man in the forefront of the battle, that the world may have before it a type of heroism that even men of the world cannot fail to appreciate.

But though Father Damien is gone, we must remember that he has left behind him a little band on whom his mantle has fallen, and who are carrying on his work. May God grant that they may be preserved from the fell disease that laid him low; or if it is God's will that they too should die as martyrs of charity, that for the sake of the poor lepers they may at least be long spared!

FATHER MATHEW.

THE APOSTLE OF TEMPERANCE.

(1790-1856.)

BY THE REV. W. H. COLOGAN.

His Birth and Early Years.

Theobald Mathew was born at Thomastown, County Tipperary, on October 10th, 1790. His father was James Mathew, a gentleman of good family, and closely related to the Earl of Llandaff; his mother was Anne, daughter of George Whyte, Esq., of Cappawhyte, a lady of singular personal beauty and of great delicacy of character. James Mathew had been adopted by his relative, George Mathew, first Earl of Llandaff, and spent a great part of his life at the residence of the Earl, Thomastown Castle, a fine mansion surrounded by a well-wooded park, situated in the Golden Vale, and within a very few miles of the historic town of Cashel. Here it was that Theobald, the fourth son of a large family, was born. A few years later, James Mathew left Thomastown Castle and settled on a large farm, called Rathcloheen, close by; still retaining the affection and the patronage of his noble kinsman. Rathcloheen continued to be for many years the home of this branch of the Mathew family, and it was hither that the "reverend uncle" (as Theobald was afterwards called), worn out by his missionary labors, would spend once a year a few days in rest.

Theobald's early years were spent at his mother's side, and from her he received much of that sweetness of disposition for which, quite as much as for zeal and enthusiasm, the future apostle was so greatly distinguished. Whilst his brothers were engaged at their sports and games, Theobald was in attendance upon his mother, helping her to the best of his power and entertaining her with affectionate conversation. He was the favorite, and the other children knew it; yet there was no jealousy, for the power he acquired with his parents was used in his brothers' and sisters' favor, and many

a time when the others returned home from a ramble or from a romp in the fields they would find some little treat awaiting them, the result of Theobald's solicitation in their behalf.

Even at this early age his pleasure consisted in doing good; and he was never so happy as when presiding over some feast which he had procured for his brothers and sisters or companions, or when allowed to distribute his mother's charities to the poor of the neighborhood. This loving and lovable disposition, this eagerness for the good of those around him, caused him to be respected and even obeyed by his own circle and to be beloved by the neighbors, rich and poor, and was the origin of that extraordinary power which he afterwards wielded over multitudes.

In his twelfth year he was sent, through the means of Lady Elizabeth Mathew, daughter of the Earl of Llandaff, to a good school at Kilkenny. Here, though his talents were not brilliant, by constant application and attention he made great progress in his studies; and by his unvarying good conduct, by his gentleness and amiability, and by his readiness to do a good service whenever the opportunity offered, he soon gained the esteem both of masters and scholars. One of his school-fellows, writing in after years, in the *Dublin Review*, says of Theobald Mathew at this period of his life:

"Incapable of anger or resentment, utterly free from selfishness, always anxious to share with others whatever he possessed, jealous of the affections of those to whom he was particularly attached, remarkably gentle in his manners, fond of expressing himself in smiles rather than in language, averse from the boisterous amusements to which boys in general are prone, and preferring to them quiet walks

by the banks of a river, by the side of green hedges, in company with two or three select associates, and yet very far from being of a pensive disposition—on the contrary, so cheerful that the slightest ludicrous occurrence turned the smile he generally wore into hearty laughter—he grew up esteemed by everybody who knew him. Even in his boyhood he seemed never to live for himself; and yet by not seeking it he exercised an influence upon those around him, which they never thought of questioning. Such was his character in his early days.”

His Ordination and Missionary Life.

He had already announced his desire of becoming a priest, so after completing his course at Kilkenny he was sent, in September, 1807, to the seminary of Maynooth. But he did not remain there long, for in the following year, yielding to his inclination of affording pleasure to those around him, he gave a party in his room to his fellow-students. This was a grave violation of the rules, and on hearing that his fault was to be brought before the Superiors, without waiting for the inquiry to be held, he resigned his place and left the college.

Then, influenced by the example of two holy Capuchin Fathers with whom he became acquainted, he joined the Franciscan Order, and proceeding to Dublin he placed himself under the direction of Father Celestine Corcoran, the Superior. From this holy man Theobald Mathew received his ecclesiastical training, and on Holy Saturday, 1814, he was ordained priest by Dr. Murray, then Archbishop of Dublin. After spending a short while at home, during which he helped the neighboring clergy, preaching his first sermon in the little chapel at Kilfeacle, he was sent to Kilkenny, to serve the Capuchin mission in a very poor quarter of that town. Here, by his zealous application to his missionary duties, and especially by close attendance in the confessional, and by his charity, he soon rose to a very prominent position and was much sought after as a director.

But, owing to an unfortunate misunderstanding, his stay at Kilkenny was but brief. The Bishop, Dr. Marum, acting upon some information he had received, sent Father Mathew a peremptory order

to cease hearing confessions. Father Mathew obeyed the order the very instant he received it; and, though explanations were given and the prohibition was entirely withdrawn, he resolved to quit the diocese.

He was sent to the “Little Friary” at Cork, and this city—“the city of my adoption,” as he afterwards called it—was, for the remainder of his life, the centre of his labors as a missionary and reformer. His Superior at the Little Friary—a small and poor chapel served by two Capuchins—was Father Daniel Donovan, a priest of rough exterior and a somewhat hasty disposition, but of sterling worth and of tender-hearted charity. He had been chaplain to a noble family in France at the time of the revolution, and on the flight of his patron was himself taken and condemned to death, being rescued on the very planks of the guillotine by the tact of an Irish officer in the French army.

Father Donovan and Father Mathew—the one so rough and heedless, the other polished and measured in words and actions, yet genuine diamonds both—soon became deeply attached to each other. Father Donovan treated his younger coadjutor as a son, watched over him with affectionate care, and to the best of his power supplied his wants. Father Mathew revered his Superior with a truly filial affection, and when, a few years later, Father Donovan was taken from him by death, his grief was so intense as to be a source of temptation to him.

A zealous priest like Theobald Mathew would soon find plenty to do in a busy city like Cork. He was heart and soul devoted to the poor. He visited them in their houses, consoled them in their troubles, counselled them in their doubts, strengthened them and prayed for them at their death-beds; he cared for their bodies as well as their souls, and was profuse in his charities; he was at their service night and day. No wonder then that, devoted as the Irish people are to all priests, the poor of Cork looked upon Father Mathew in a special manner as their own, and in consequence he had a great influence over them. Numbers sought him as a director, and he was in his confessional for many hours each day, on the eves of great feasts and on Saturdays, not unfrequently sitting there as long

as fifteen hours. Nor were his duties in the confessional confined to penitents of his own parish; as soon as Father Mathew's ability as a director and his kindness towards those who were troubled in conscience became known, people flocked to him not only from all parts of the city, but also from the surrounding country.

It used to be said that if a firkin of butter were brought to Cork market, the bearer of it would not return home till he had been to confession to Father Mathew. His character as a confessor was thus summed up by a servant who was asked by her mistress how she liked Father Mathew as a director. "Indeed, ma'am, he's a beautiful director, not a doubt about it; but"—"Well, what do you mean by 'but?'" "Well, ma'am, the worse you are in the beginning the more he'd like you, and the better he'd use you; but if you didn't improve very soon, there's no usage too bad for you."

But it was not as a confessor only that Father Mathew was sought after. Those who attended the services at the Little Friary—few at first, but afterwards in such numbers that the little chapel was unable to contain the worshippers—found themselves deeply moved by the words which fell from the lips of the young priest. His power in the pulpit soon became more widely known, and in a few years after his coming to Cork he was in as high esteem as a popular preacher as any priest in the city. And yet if we look back on the fragments of his sermons that remain, we shall not find in them any flights of oratory, nor any instances of a polished style; indeed those who have heard him frequently tell us that, in his younger days especially, he violated many of the rules of rhetoric and even of what would be considered good taste.

But his hearers came to be taught and to be moved, not to criticize; and the young preacher was thoroughly in touch with the feelings of his audience. He had the talent of describing sacred incidents, with their minute details, in a manner entirely in harmony with the poetry of the Irish character; and his listeners, feeling the scenes which were pictured to them as if actually present, would break out into sobs and cries. He had particular success in his sermons on the Sacred Pas-

sion and in behalf of the charities for which he was frequently called upon to appeal; the former subject allowed free scope to his descriptive power of the pathetic, and he himself was moved as deeply as any of his hearers; the other was congenial to his own generous disposition and to his deep-seated love for the poor.

The great secret of his power as a preacher was undoubtedly his earnestness; however much one might have been disposed to criticize, one could not help feeling that the preacher was himself deeply impressed with the truth or maxim which he sought to impart, and this more than atoned for any rhetorical faults there might be in his discourse. As years went on, and he acquired more experience, his style improved; and his voice, which was for some years thin and weak, gained greatly in quality and in power. But even at the period of his highest fame, when he was most sought after, and when he had to speak several times a day, it was still his straightforward earnestness that forced persuasion.

His personal appearance at this time—while he was still young—was of great advantage to him, which was perhaps increased by the fact that he was unaware of it. His face was round, his features exquisitely modelled, and his head, fringed with heavy black hair, gracefully set upon his shoulders; his dark, bright eye gave an air of intelligence and animation to his whole countenance; his nose was somewhat large, yet not out of proportion, and finely formed; the mouth was of singular beauty and seemed to indicate at once benevolence and strength of will. Though short of stature and of full figure, slightly inclined to corpulence, there was grace and dignity in his movements, a natural nobility which was in no way lessened by the modesty of his demeanor and the affability of his manners.

He was well fitted by nature—or rather by Divine Providence—to be a popular leader. A foreign writer, M. Kohl, who saw Father Mathew when care and incessant work had left its traces on the once beautiful features, perceived a striking likeness to Napoleon the Great; there was in truth a resemblance, but the comparison is greatly to the advantage of the Capuchin friar. In Napoleon we

may recognize the giant intelligence and strength of will, but the great conqueror looks upon us with a haughty glance that tells of self-seeking and pride; Father Mathew's bright and cheerful face is all smiles and good will.

Father Mathew came to Cork in 1814, fifteen years before Emancipation was passed, and priests were still living and working in the city who had received their education in the "hedge schools," in which the scholars, besides learning their lessons, had to be constantly on the watch to protect the life of their teachers from spies or the soldiery. As a natural consequence, religion was not in a flourishing state; and, though the people had jealously guarded their faith and were firmly attached to the Church, yet by the state of the times they had to be content with the essentials of religion and were deprived of many of the spiritual helps which came to them later on.

But Theobald Mathew was not of a character to let the grass grow under his feet, or to allow the needs of the poor to be unsupplied if he could possibly help it. He had great opportunities for doing good afforded him through the large numbers that attended the Little Friary—attracted mainly through Father Mathew's preaching and through his reputation as a confessor—and he lost no time in making use of these opportunities. His intention was in the first place given to educating poor children, numbers of whom wandered about the streets growing up in idleness and in gross ignorance. With the assistance of some ladies, he opened a girls' school in a barn close to the chapel of the Friary; this school was attended from the first, and by the time that Father Mathew became known to the outer world there were five hundred girls being educated within its walls.

A boys' school was also opened later; and the young Arabs, ragged, barefooted, and ignorant in the extreme when they first attended the school, were not only taught, receiving a good secular and religious education, but were also clothed and turned into respectable members of society. The boys served at the altar and took part in the services, and the chapel of the Little Friary was soon distinguished among the churches of Cork for the solemnity with which the ceremonies were performed. As the boys grew up, they were invited to

impart to others the education they had themselves received, and the young men were employed as catechists and as assistants to the regular teachers.

They also assisted in visiting the sick and poor, and Father Mathew may be credited with organizing a society which was doing the work of the society of St. Vincent de Paul even before Ozanam had established his brotherhood in France. A good lending library was another of Father Mathew's foundations; and, finally, but by no means least in importance, in 1830 he took on long lease the Botanic Gardens of Cork and laid them out as a cemetery; the place is still known as "Father Mathew's Cemetery."

In 1832 Cork was subjected to a severe visitation of Asiatic cholera. The plague raged with fearful intensity in all parts of the city, but particularly in the close and squalid quarters of the poor. The hospitals were crowded, and numbers were stricken and dying in their homes; and with illness, and the death of the bread-winner, came poverty and want. At this critical time Father Mathew's untiring energy was displayed in a marvellous manner. Not only did he give constant attention to the sick of his own parish, but he also rendered great assistance to the neighboring clergy, many of whom were overworked; he was also most assiduous in visiting the large hospital in his district, not only providing for the spiritual and temporal wants of the individual patients, but also seeing that the nurses and servants were very exact in performing their duties.

He even took to himself as a favor the greater share of the night work at the hospital, thus allowing the other clergy to have a better chance of rest after the day's exertions. He also organized a system of relief for the sufferers, himself sending large contributions not only to the poor in their homes, but also to the hospitals. For many years Father Mathew's wonderful energy and open-handed charity during the time of the cholera was spoken of with gratitude and admiration.

The Temperance Movement and Its Progress in Cork.

While Father Mathew was thus busy in Cork, a movement which had been started in America was

steadily gaining a firm footing in the Old World. In 1829 temperance societies were formed at New Ross, County Wexford, and at Belfast, and by the end of the year there were sixty temperance societies in Ireland, though the number of those who joined was comparatively small. In Scotland the number of temperance advocates, though somewhat higher, was still but trifling compared to the whole population. In England itself the advance was on a similar scale. So far the movement was directed almost entirely against the use of spirits, wine and malt liquors being allowed in moderation to the members. But it was soon discovered that these half measures were powerless to attain the object aimed at—the cure and prevention of intemperance—and in 1832 John Livesey and a few others started, at Preston, a society on total abstinence principles.

In Cork there was a small temperance society, of which the most prominent member was William Martin—or, as he was popularly called, “Billy” Martin—a Quaker; a man enthusiastic in the cause of temperance, advocating it in season and out of season, thundering out from the platform in plain-spoken and fervent, if not very rhetorical language, the evils of intemperance and the blessings of teetotalism, or insinuating the same to any listener whom he could “button-hole”—yet the temperance cause made little or no progress in Cork.

Among those on whom Mr. Martin tried the force of his persuasion was Father Mathew. The priest and the Quaker were both guardians—or governors, as they were then called—of the House of Industry or Workhouse, and Mr. Martin would never fail on meeting an unusual case of distress or of crime to point his moral, and to assert that it was drink that had brought the poor sufferers to such a state of misery, and, as if with a prophet's eye, he would appeal to Father Mathew for help. “O, Theobald Mathew, if *thou* wouldst take the cause in hand, thou couldst do such good to these poor creatures!” Day after day were these scenes of misery repeated in the Cork Workhouse, and day after day did Martin appeal to the good priest's charity.

Theobald Mathew was now in his forty-seventh year. Some twenty years of incessant, zealous

labor among the poor, his great and generous efforts in their behalf, together with his reputation as a preacher, and his daily work of many hours in the confessional, had not only raised him to a position of influence beyond that of any priest in the south of Ireland, but had also enriched him with an experience and a knowledge of the life of the poor such as is rarely obtained. He knew—none better—the ravages caused by intemperance to the spiritual and temporal life of those to whom he was so devoted. He knew also that the people trusted him and looked to him as to a father for advice; consequently, Mr. Martin's appeal was not made to a deaf ear.

But for a considerable time Father Mathew did not see his way. The temperance body was very small in numbers, and though the promoters were individually much respected, the movement itself was looked upon with no little ridicule. As it had hitherto been confined to those outside the Church, there was in those days no little danger of the movement being viewed with positive disfavor by a Catholic people still smarting from a cruel religious persecution. He could not see his way to taking part in the movement; yet the words “If *thou* wouldst but take the cause in hand” haunted him, and in his doubt he took refuge in long and fervent prayer.

At last he sent for William Martin, and the two arranged that a temperance meeting should be held under Father Mathew's auspices. On the 10th of April, 1838, the first Catholic temperance meeting was held in Father Mathew's school-room. Father Mathew presided; Mr. Martin and a few others were on the platform, and there was a fair number of respectable people, but those for whose benefit the meeting was chiefly held were conspicuous by their absence. Father Mathew explained the object of the meeting, dwelt on the benefits of temperance and on the influence of good example, told them that he himself would take the pledge and invited those present to do the same. Then taking the pen, he said: “Here goes, in the Name of God!” and wrote in a large book lying on the table, “Rev. Theobald Mathew, C. C., 1 Cove Street, Cork.” About sixty others signed the book that night.

Meetings were then held twice a week in the evenings and after Mass on Sundays, and each meeting added largely to the roll of pledged abstainers. The movement spread not merely with unusual rapidity, but like wildfire. "Father Mathew had got a society of his own," and there was magic in Father Mathew's name. The meetings in the school-room had to be abandoned, the crowds being now too great for the room; but the Horse Bazaar, a building capable of holding four thousand people, was placed at Father Mathew's disposal, and this became the home and centre of the temperance cause.

Night after night Father Mathew and those who were helping him spoke to densely-crowded audiences; the speakers appealing sometimes in impassioned language with all the fervor of natural but untutored eloquence, sometimes with a laugh-provoking anecdote, sometimes with the picture of a temperate home, sometimes with the vivid description of some scene of misery, the result of drunkenness—but always was the same lesson enforced—the evils of intemperance, the blessing of teetotalism. In three months from the day on which Father Mathew had taken the pledge, 25,000 persons had followed his example; in five months the number had increased to 130,000; and before the close of the year there was 156,000 names on the roll.

Besides the meetings at the Horse Bazaar, the house in Cove Street had come to be a constant place of resort for those who would take the pledge. Indeed, a great number who would never have attended a meeting were induced by their friends to pay a visit to "Father Mathew's parlor." This "parlor"—an apartment poorly furnished and of very modest dimensions—became before long impregnated with the smell of whisky and other drink, and many a strange and, perhaps, heart-rending scene was enacted there.

At one time a strong, drunken, ruffianly-looking man might be seen struggling with a careworn wife, she clinging to him and begging him to "wait for the holy priest," he casting her off and endeavoring to break from others who sought to stay him, until at last Father Mathew's strong hand was laid upon his shoulder, and, half yielding, half

forced, he was brought upon his knees and repeated the formula of the pledge, rising up an altered man.

At another time some poor creature would throw herself on her knees before the Father begging him for the love of heaven to save her from the devil that was dragging her to hell. Saturday and Monday nights always brought a rich harvest to "the parlor," and Father Mathew—who meanwhile remitted none of his other parochial duties—was always ready to receive poor drunkards and welcome recruits, administering the pledge and giving good advice and dismissing each with his blessing, and, in many cases with substantial assistance. In this work he was constantly employed for several hours a day.

The long roll of pledged abstainers was not made up of the inhabitants of Cork alone. As Father Mathew's fame as a parish priest had spread far and wide, so also the success of the temperance movement was noised abroad. People read the accounts of the meetings that were being held, presided over by the priest whom all esteemed; they heard how great numbers had taken the pledge in Cork and how a great reformation was being effected, and then from all parts of Ireland people came to take the pledge from Father Mathew and receive his blessing. Men and women were to be seen in the streets of Cork, with their bundles in their hands, weary and footsore after a journey of several days on foot, making their way to Cove Street, and there joining in the batches of ten, twenty, or thirty who knelt before the "Apostle of Temperance" and solemnly promised to abstain from strong drink for the rest of their lives.

Temperance Missions in Ireland.

Invitations now came pouring in upon Father Mathew, begging that he would visit various towns to preach the new crusade and organize local temperance societies. For some time he resisted, loth to quit his own city; but after a while he became convinced of the immense benefit that would be derived from a temperance campaign. And now began a new phase in the movement and a series of extraordinary triumphs such as has seldom attended the efforts of any reformer.

Limerick was the first place he visited, having

been invited by the Bishop, the Right Rev. Dr. Ryan. He came in the first week of December, 1839, and remained there four days. The crowd which flocked to the town from the surrounding neighborhood and the adjoining counties was so great that the authorities threw open the public buildings to afford the strangers shelter for the night, and the food supply ran short. The people fought and struggled till they found themselves in his presence; the iron railings in front of the house where he was staying were carried away by the presence of the crowd; it is even asserted by eye-witnesses that the horses of the Scots Grey, who were present to keep order, were not unfrequently lifted from the ground with their riders, and carried for some distance by the rushing multitude. During these four days Father Mathew labored incessantly, preaching, exhorting, administering the pledge, and the result was an increase of one hundred and fifty thousand to the cause of temperance.

The same month he went to Waterford, where a like reception was accorded him; and whereas it had been expected that he might gain over some three or four thousand, in three days not less than eighty thousand received the pledge at his hands.

He returned to Cork for Christmas, and was for a short time engaged at the Little Friary in his duties as parish priest, and in forwarding the temperance cause in his own town. But the state of affairs had changed even there; for though the Horse Bazaar was still the centre of teetotalism, and Father Mathew's parlor continued to be besieged when he was at home, yet other societies had sprung up in the neighborhood and temperance rooms, where the men could meet to read and chat or play at harmless games, had been opened; these had to be visited from time to time, and brought additional work to the apostle.

After a short stay—it cannot be called “rest”—at Cork, Father Mathew again set out on his mission, meeting everywhere with the most enthusiastic reception. The scene at Parsontown is thus described by a priest who was present:

“In front of the chapel was stationed a large body of police, presenting a very fine and well-disciplined force; outside these were the rifles on bended knee, with bayonets fixed and pointed,

forming a barrier to oppose the rushing multitudes, whilst within and without this barrier, to keep the passage clear, the cavalry in all the pomp and circumstance of glorious war, with flags waving to the wind, moved up and down in slow and measured pace. Beyond and as far as the eye could reach were the congregated masses waving to and fro with every new impulse, and by their united voices producing a deep, indistinct sound like the murmur of the ruffled waters of the sea. Within the vicarial residence, and in strong contrast to the stirring scene without, sat the mild, unassuming, but extraordinary man, round whom had collected this display of martial and numerical force. He seemed perfectly unconscious of the excitement he had produced, and spoke and acted as if he regarded himself as the least remarkable man of the age.”

Dublin was visited in March, 1840, and Father Mathew received a hearty welcome from Archbishop Murray. Day after day open-air meetings were held in Beresford Place; addresses were constantly delivered, and the pledge was administered to thousands. At one of these meetings Father Mathew alluded to the immense benefits which would arise were ladies to join in the movement. Word was brought to him that if a meeting for ladies were organized, a good number would probably take the pledge; a meeting was accordingly held in the Royal Exchange, and 500 ladies enrolled themselves as total abstainers.

His next visit of importance was to Maynooth, the college for the Irish priesthood. Father Mathew delivered addresses to the two divisions of the house—junior and senior—addresses which were more than usually soul-stirring and persuasive, with the result that eight professors and 250 students took the pledge at his hands. He also delivered addresses to the people of the town and neighborhood, and administered 36,000 pledges on the occasion of this visit. Later on in the same year Carlow was added to the long list of places visited by Father Mathew, and a number of students in the ecclesiastical college of that town were enrolled.

It would be impossible to give anything like a complete record of Father Mathew's labors for the cause of temperance in Ireland. Town after town was visited, some of them, as Limerick and Dublin,

more than once, and not the towns merely, but villages and hamlets; in fact, by the time that his strength had failed and the long hours, day after day, of standing, fasting, and speaking, together with the tremendous mental strain, had left that once robust constitution a mere wreck, there was scarcely a parish in Ireland where Father Mathew was not well known and where he had not numerous adherents. His mission had begun in 1838, and by the summer of 1843 he had administered 5,000,000 pledges. Temperance societies sprung up everywhere. Reading rooms, coffee taverns, and above all bands, noisy if not musical, were started to keep alive and to spread the movement. With the spread of temperance came a corresponding diminution of crime, as the following figures will show:

Convictions in	1839	12,049
"	" 1840	11,194
"	" 1841	9,287
"	" 1842	9,875
"	" 1843	8,620
"	" 1844	8,042
"	" 1845	7,101

The number of death sentences decreased from 66 in 1839 to 13 in 1845; the number of sentences to transportation were 966 in 1839, and 428 in 1845.

There was a like decrease in the consumption of spirits throughout the country. In 1839, £1,434,573 of duty were paid on 12,296,000 gallons of spirits; in 1845, £860,151 were paid on 6,451,237 gallons. Indeed, so greatly did the consumption of spirits and malt liquors decrease that many distillers and publicans—some of Father Mathew's near relations among the former—had to close their premises. Yet, in many cases, these were not ruined, but changed their trade, and, until the time of the famine, bakers, grocers and dairymen did a much brisker business than before.

Innumerable were the testimonies in favor of the good results of the temperance movement. In July, 1840, the following passage was read in a proclamation issued by the Lord Lieutenant, Lord Ebrington:

"To the benefits which the temperance pledge has conferred upon Ireland, in the improved habits

of the people, and in the diminution of outrage, his Excellency bears a willing and a grateful testimony." This gave rise to some discussion in the House of Lords and several peers spoke strongly in favor of the temperance movement and of Father Mathew himself. The Secretary for Ireland, Lord Morpeth, also bore testimony both in the House and at the annual dinner at the Mansion House, Dublin, to the greatly improved condition of the people owing to Father Mathew's influence. Besides these, a host of other witnesses, persons of position and of talent, referred to the temperance movement as the great reformation of the age.

Father Mathew's labors were wonderful. He travelled, with marvellous rapidity for those days, when all journeys of any length had to be performed by stage-coach, visiting some distant part of the island and returning a few days after to Cork to find fresh work awaiting him; then again off to some other district, returning home directly the mission was over. His correspondence was enormous, and kept five or six secretaries constantly employed.

Home was not a place of rest to him, for his little parlor in Cove Street was beset from morning to night with parties, frequently from a distance, wanting to take the pledge, or with visitors who came to inquire into the progress of the movement, or with priests or others coming to organize a fresh mission; and Father Mathew always managed to find time for them all. Up early and in bed late, punctual, methodical, always busy, yet never hurried and never put out, Father Mathew got through each day an incredible amount of work.

Temperance Missions in Great Britain.

As has already been mentioned, the temperance movement had already been started in Great Britain when Father Mathew began his apostleship in Ireland. But it was making little or no progress among Catholics, the number of whom was day by day increasing both in England and in Scotland, owing chiefly to the immigration of Irish. As the work was now fully established in Ireland, Father Mathew turned his attention to the sister countries where so many of his com-

patriots had settled, many of them under the baneful influence of intemperance. Pressing invitations were sent to him begging him to visit the large towns of Great Britain and raise the Irish populations there from the drunkenness, with its consequent misery, to which so many were addicted, to sobriety, thrift, and respectability.

Glasgow was the place chosen for his first mission, and the choice was a good one. He landed in Scotland August 13, 1842, arriving at Glasgow the same evening; and received a hearty welcome not only from the Catholic clergy and laity, but also from the various non-Catholic temperance bodies. As usual, he lost no time in setting to work; the morning after his arrival he preached in the Cathedral to an immense congregation, and afterwards spent a considerable time in administering the pledge. Monday was spent much in the same way; and on Tuesday Father Mathew's advent was celebrated by a procession and a large public meeting, together with a banquet in the City Hall, at which representatives from temperance societies of all parts of Scotland were present to do honor to the apostle of the cause.

Father Mathew's stay in Glasgow was short—a little over a week—but was very fruitful in its results. On the day of the great public meeting some 12,000 people took the pledge, but on the following day the number was so great that the attempt to count them was abandoned. A Presbyterian clergyman speaks as follows of the effects of the mission:

"We seldom met with a person from Ireland either charged with intemperance or theft. But the result of the good man's labors were still more visibly seen in the lower parts of the city. In the district we visited, for example, as a city missionary, there was a close off High Street which contained about eighty families, the majority of whom were Catholics. The people were so uproarious that they almost required a policeman constantly with them. On a Wednesday morning, however, most of the adults and a number of the juveniles set off in a body to the Cattle Market and took the pledge from Father Mathew. From that day till May, 1845, when we left the district, there was not a quieter close, considering the number of inhabit-

ants, in the city. A number are still adhering to the pledge, and their orderly demeanor is an agreeable contrast to several of their tippling Protestant neighbors."

His return to Cork, on August 23rd was the occasion of a splendid public reception by his fellow-townsmen, the population turning out in thousands, decked in their best, most of them wearing temperance medals and ribbons, and escorted by numerous bands. Father Mathew was greeted with hearty acclamations as he arrived in the town; then entering the mayor's carriage he was led home in procession, and an address of welcome was presented, to which he made an earnest and affectionate reply.

In the beginning of July, 1843, Father Mathew commenced his memorable campaign in England. He landed at Liverpool and opened his mission there. Visiting all the Catholic Churches and schools, he preached, lectured and administered the pledge. He held open-air and public meetings which were attended not only by Catholics but also by a number of Protestants. Frequently he was invited to speak in factories and induce the hands to take the pledge. From Liverpool he went to Manchester and Salford, where the same work lay before him; and scarcely a day passed without several hours being spent at public meetings, speaking incessantly and administering the pledge.

After visiting the chief towns of Lancashire he went to Yorkshire, and was received with the greatest enthusiasm in York, Leeds, Wakefield and other places. At Wakefield a member of the Society of Friends had recourse to an ingenious device in order to secure the honor of having Father Mathew in his house. The good Quaker invited Father Mathew to stay with him, but the Father invariably declined such invitations, preferring to put up at an hotel, so that he might be more at liberty in his movements and in the reception of those who wished to see him. A reply to this effect was sent to the would-be host, who then wrote insinuating that his house was an hotel; Father Mathew thereupon agreed to stay there during his visit at Wakefield. On Father Mathew's arrival there was indeed a board, with "Hotel" in large characters upon it, on the front of the house, and Father Mathew was without the least restraint in

going in or out and receiving whom he pleased and when he pleased; but the so-called hotel differed very materially from other houses of this class, and it was only at the close of his stay that his kindly host acquainted him with the ruse by which he had been enticed into accepting the proffered hospitality.

Father Mathew was much gratified by his visit to Yorkshire. Not only was he most warmly received by persons of all creeds and classes, but the great army of teetotallers was increased by the addition of nearly 200,000 recruits.

From Yorkshire he came to London, and on Monday, July 31st, he addressed his first audience in the metropolis. The place chosen for the first meetings was a large open space in the Commercial Road East, the site of the present Church of SS. Mary and Michael. Father Mathew, accompanied by several of the Catholic clergy, arrived on the ground about 10 o'clock in the morning and found several thousand persons awaiting him. After his own speech, in which he explained the object of his mission and the advantages of the pledge, the meeting was addressed by the local clergy and also by Lord Stanhope, a warm admirer of Father Mathew's, who stated that he had been a teetotaller for several years and invited all present to take the pledge from Father Mathew. About 50,000 persons were present during the day, 3,000 taking the pledge. Father Mathew remained on the ground till dusk. The following day was a repetition of this; about the same number attended but a larger number took the pledge. Father Mathew's speech on this occasion was remarkable: we reproduce a portion of it. After Earl Stanhope had referred to the absurd statement circulated that Father Mathew was making money by the movement, and had completely vindicated the apostle from the charge, Father Mathew said:

"The people of Yorkshire, where he had administered the pledge to over 100,000 persons, wished to pay him for his services, and presents were offered to him from persons of wealth and high-standing in society, but he would not accept one single farthing. He had expended £300 of his own money since he had been in England, but he did not regret it; and, if he had been disposed to favor himself and his family, he would not have

been a temperance advocate and converted millions of his own countrymen from intemperance to sobriety. A brother he dearly loved was the proprietor of a large distillery in Ireland, the bare walls of which cost £30,000, and he was compelled to close it and was almost ruined by the temperance movement in the country, and the pledge which the people had taken to abstain from intoxicating drinks and to leave off drinking whisky which had caused so much disorder in his native land. The husband of his only sister was a distiller, and became a bankrupt from the same cause. He was sorry to speak of these things, but when he was accused of being instigated to do what he had done in order to enrich himself, he felt compelled to deny the charge. It had also been intimated that he was making a large profit by the sale of medals—he had never profited a shilling and never would."

The mission at Commercial Road continued for a week, Father Mathew arriving early each day and remaining till the evening. At one of the meetings a curious batch was formed: a Spanish priest ("Catholic like myself," as Father Mathew said), an Englishman and his wife, both belonging to the Church of England, a Scotch piper, a Presbyterian, and two police constables, Irishmen. The piper had his bagpipes with him and struck up a merry tune immediately after taking the pledge. This batch had been preceded by others containing clergymen of the Church of England and University men, while another later on was honored by the presence of a German bishop.

On the following Monday Father Mathew went in procession from Hart's Temperance Hotel, Aldersgate Street, where he was staying during his visit to London—accompanied by several non-Catholic temperance bodies and by an enormous crowd which completely stopped the traffic along the route—to Kennington Common. Here he opened a week's mission to the south of London. It was computed that 100,000 persons were present throughout the day, and 5,000 persons took the pledge.

The above are fair samples of Father Mathew's work in London. He also held missions in the city, at Westminster, Chelsea, Paddington, Millbank, St. Giles's, Bermondsey, Hackney, Black-

heath, Enfield and other places. On the whole, Father Mathew was not satisfied with his visit to London. Speaking at Hall's Riding School, Regent's Park, he said that he was sorry to find that in this vast metropolis so much apathy existed in taking the pledge, and that the beautiful addresses delivered to the people, instead of inducing them to do so, only appeared to harden their hearts—in Manchester it was not so.

Nevertheless, the pledge was taken not only by the poor, and by several thousands of children, chiefly Catholics, but also by many persons of high position; and at the last meeting held September 5th, in a court near Orchard Street, Portman Square, the result of the mission in London was stated to be 68,000 pledges taken publicly, and 6,000 taken privately in schools and factories.

The formula of the pledge was as follows: "I promise with the Divine assistance to abstain from all intoxicating drinks and to prevent as much as possible, by advice and example, intemperance in others." Father Mathew usually administered it by getting the people to come forward in batches, or parties of from ten to thirty kneeling before the platform; he would then recite the formula in a loud voice—often saying it also in Irish when many of his countrymen were present—the batches repeating the words after him; then going down from the platform he would lay his hands on the head of each person in the batch, making the sign of the cross over him and invoking a blessing that he might be faithful to the pledge.

Father Mathew and his day's work are thus described in the *Times* of August 3d, 1843: "During the whole day Father Mathew neither tasted food nor drank anything, and he was hard at work talking and administering the pledge the whole of the time. His speeches were temperate and imbued with kindly feeling, and he took great pains to convince his hearers that he did not wish to advance the interest of any particular party either in religion* or politics, and declared that the Prot-

estants of Ireland had received him with the same cordiality as the members of his own church. Father Mathew has won golden opinions from all men by his affability and simple manner, and he is an example in his own person that cheerfulness and good humor can be reconciled with total abstinence from all intoxicating drinks."

Though, on the whole, Father Mathew was received everywhere with the greatest respect, and the proceedings were generally free from interruptions, yet on a few occasions a determined opposition was offered by persons interested in the liquor traffic. At Bermondsey, for instance, the platform was taken possession of by a crowd of sixty or seventy roughs who had been plied with drink and sent by the brewers in order to upset the meeting, and it was only after a strong body of police had been sent for, and the ringleaders removed in custody, that quiet was restored.

At the last meeting, also, two huge draymen, carrying a large barrel of beer on a pole, were sent into the court where the meeting was being held in order to create a disturbance. In this they succeeded, and in a short while, remonstrance proving futile, a fight ensued; the big draymen dealt fearful havoc with their fists, but eventually the superior numbers of the water drinkers were too much for them, the brewers' men were ejected, the barrel was staved, and the beer spilled.

From London he went to Norwich, where he was warmly supported by the Protestant bishop, Dr. Stanley, who not only passed a splendid eulogium upon Father Mathew at the great meeting in St. Andrew's Hall, but also earnestly exhorted the thousands present to take the pledge. Thence he went to Birmingham, where he was publicly entertained by the Mayor, and then to Liverpool again, and after a short stay there he returned to Ireland.

It is computed that during his three months' mission in England he administered 600,000 pledges.

* Father Mathew was every inch a priest, and would never say or do anything in the least derogatory to his sacerdotal character. On the platform, before the most Protestant audiences, he proclaimed himself a priest and a friar, and he always appeared in the ordinary costume, with black coat, white cravat

and jack boots, of the Irish priest of the time. On all his missions he preached on Sundays, and frequently on other days, in aid of the local Catholic churches and charities. But he was no controversialist, and he treated the temperance movement as a question distinct in itself from all others; by so doing he was able to obtain a favorable hearing from all parties.

The Famine.—Mission in America.

The years 1846 and 1847 are well remembered in Ireland as the years of the famine. Here we can only give a brief sketch of Father Mathew's labors in behalf of the poor during that truly awful period. The apostle of temperance was one of the first to warn the Government of the approaching calamity. No man knew the country so well as he; no one was so thoroughly acquainted with the condition of each district, its prospects, its resources and its probable requirements as he. The Government were well aware of this, and readily availed themselves of the information that he was able to afford them. He was in constant correspondence with Mr. Trevelyan, the Secretary to the Treasury, Mr. Redington, the Under-Secretary for Ireland, and other officials, communicating to them the results of the observations, made during his incessant journeys through the country, and urging them to prompt and energetic measures for relief. Many of his suggestions were embodied in the system which was adopted.

In Cork itself Father Mathew set up three huge boilers for providing soup for the distressed, and also organized societies for collecting and distributing food supplies. He undertook, at much inconvenience, the personal supervision of these stores in the southern division of the town, and for a considerable time expended £600 a month in relief, part of the money coming from his own private resources, part from contributions which he collected from his friends and followers. William Rathbone, a wealthy merchant of London, sent large sums, at various times, to Father Mathew to be distributed as he considered best; the Government spent £1,500,000 in relief, and very large sums were collected from private sources in England; America, through the good priest's influence, sent some ship-loads of maize and other food.

But the distress, owing to "the hunger," poverty, disease, and death, was on such a gigantic scale that even these splendid efforts of charity were quite unable to cope with it, and what with starvation and emigration, Ireland lost during those two years not less than 2,000,000 of inhabitants. The famine inflicted a terrible blow to the temperance cause; for during the time of distress many who

had hitherto kept the pledge strictly, lost heart and spent what little they had in drink to drive away the thought of impending misery.

Here and there, too, riots occurred, and the people breaking into the public houses got maddened with drink and committed many excesses. Father Mathew, however, had the consolation of being able to show that these riots occurred in districts where the temperance movement had not been taken up, while where the cause had been successful the people were quiet, orderly, and patient.

In April, 1849, Dr. Murphy, Bishop of Cork, died, and shortly after, the clergy proceeded to elect his successor. Father Mathew's name was placed first on the list to be sent to Rome, and, as it was usual for the Holy See to confirm the choice of the clergy, Father Mathew's appointment as Bishop of Cork was taken for granted, and an address of congratulation was presented to him. But the Holy See—taking into consideration Father Mathew's pecuniary difficulties, of which more will be said presently—passed him over and appointed Dr. Delaney. The decision was a wise one, but it was a great disappointment to Father Mathew, who thought that the temperance cause might be furthered were he in so high a position of authority; though he submitted without giving the slightest sign of annoyance.

In the same year Father Mathew's services to Ireland were brought directly under the notice of the English Government, with the result that he was awarded a pension of £300 from the Civil List—an honor which met with universal approval.

During the spring of 1848 came the first signs of the breaking up of his constitution. The many years of excessive labor and of anxiety had told upon him, though hitherto he had not perceived it. One morning, on attempting to rise as usual, he fell to the ground. His secretary hearing the fall, rushed in, and sent for the doctor; and on his arrival Father Mathew announced calmly that he was paralyzed on one side. The grief in Cork was exceedingly great, and crowds remained outside his house waiting for information. He recovered, however, within a few weeks, to the great joy of his numberless friends, and set to work as busily as before.

During the time of the famine, America had, as has already been stated, contributed most generously to the relief of the Irish, and the captains of the vessels, conveying the food supplies, brought to Father Mathew pressing invitations to visit America. Father Mathew thought that it would be ungrateful of him to decline and promised that he would go as soon as he was at liberty. In 1849 he announced his intention of fulfilling his promise, and notwithstanding the strong opposition of his doctors and the earnest entreaties of his friends, he set sail for America in the early part of the summer of that year. He was accompanied by two secretaries, Messrs. O'Meara and Mahony.

The voyage was a long one in those days, but Father Mathew found plenty of employment in instructing and attending to the large number of Irish emigrants in the vessel. As they neared New York, they were met by a steamer carrying a deputation sent out to conduct Father Mathew to Castle Garden. There he received a public welcome—on a larger scale, perhaps, than had hitherto been accorded to any other stranger—and was entertained, in the evening, at a public dinner by the Common Council. He remained a fortnight at New York, his time being fully occupied in holding levees which were so numerous attended that certain days had to be set apart for ladies and others for gentlemen—preaching and lecturing, and administering the pledge to a great number, especially to those of his own country.

We have not space to give more than a few lines to the mission in the United States. He visited New Orleans, Washington, Charlestown, Mobile, Boston, Little Rock, and a great number of other towns. On his arrival in Washington the Senate voted him a seat within the bar of the house—an honor which had previously been accorded to Lafayette alone—and the President of the Republic entertained him at a dinner at which fifty members were present.

At the large naval dockyard of Pensacola, Father Mathew was received by the commodore and officers in full uniform, the large hall of the hospital was turned into a Catholic chapel for the occasion, and Father Mathew preached after Mass to a large congregation, amongst whom were the officers and

officials again in full uniform. At St. Louis 9,000 persons took the pledge, at New Orleans 13,000.

But Father Mathew was not what he had been. The recent stroke had left him shattered and enfeebled, a mere wreck of his former self. At times indeed the excitement stimulated him and gave him strength to go through great exertions, and occasionally he preached and lectured with an earnestness and ability which surpassed his best efforts at home; yet, as a rule, his power and animation were gone. Besides this, he was weighed down by the thought of his liabilities, and many of the letters from Ireland showed that he was getting more and more deeply involved, with little prospect of payment of his debts. A short rest at the Sulphur Springs of Arkansas did not do much to restore him, but he set out again on his mission and continued work till November, 1851, when he embarked for Ireland.

The following passage from the *New York Herald* gives a good summary of Father Mathew's work during the two years he was in America:

"On reviewing his exertions for the past two years and a half, we are forcibly struck with the vast amount of physical fatigue which he must have undergone in the discharge of his onerous duties. Over sixty years of age, enfeebled in health and shattered in constitution, he yet, with all the ardor of his former zeal, vigorously prosecuted his labor of love. He has visited, since his arrival in America, twenty-five States of the Union, he has administered the temperance pledge in over three hundred of our principal towns and cities, has added more than half a million of our population to the long muster-roll of his disciples, and in accomplishing this praiseworthy object, has travelled thirty-seven thousand miles, which, added to two voyages across the Atlantic, would make a total distance nearly equal to twice the circumnavigation of the globe. Though laboring under a disease which the slightest undue excitement may render fatal, never has he shrunk from his work of benevolence and love."

His Liabilities.—His Death.

In 1839, before Father Mathew had started on his first mission outside Cork, he had incurred, by

his charities and by the printing expenses for the cause, a debt of £1,500. The debt kept steadily increasing, and Father Mathew was pressed to undertake the sale of temperance medals as means of paying it off. With much reluctance, he consented, but the medals, instead of lessening his burden, rendered it far more heavy. They were only a source of additional expense, for Father Mathew, with his open-handed generosity, would not sell but *gave* the medals. At the meeting at Maynooth alone silver medals to the value of £200 were given away, and up to the year 1844 he had distributed gratuitously medals costing him £1,500. All this while the tale was circulated that he was amassing a large fortune. At last the truth became known that he was in debt to the amount of £7,000, and in 1844 a subscription list was opened and sufficient funds were obtained to set Father Mathew entirely free from his embarrassments.

But not long after came the famine, and by his extraordinary charity during these two years, together with the subsequent expenses in the temperance cause, Father Mathew again became deeply involved. One day after his return from America he was arrested at the suit of a medal merchant. The bailiff, approaching the Father as he was giving the pledge, knelt before him and asked his blessing and then said, quietly: "Father, I now arrest you for the debt to Mr. —." Father Mathew kept his self-possession and took no notice of the arrest at the moment, and his calmness saved the bailiff from ill-usuage. A compromise was effected with his creditors, and Father Mathew was again free.

On the 1st of February, 1852, he had a stroke of apoplexy, but he recovered rather rapidly; and was soon at work again. Not for long; a few months of labor brought on an increase of his malady, and he at last yielded to the advice of his friends, and in October, 1854, he went to Madeira, remaining there till the summer of the following year. But all was in vain. On his return to Ireland he had to take up his abode at Lehenagh, the residence of his brother, totally unfit for work, and getting more and more feeble each day. He knew that the end was not far off, and his time at Lehenagh was spent in preparation for death. For some months before

his death he was unable to say Mass—a great privation for so saintly a priest—and he endeavored to make up for it by spending hours in silent prayer.

Even in the summer he felt the cold at Lehenagh, and in the autumn of 1856 he resolved, much to the distress of his friends, to go to Queenstown. The ostensible reason was that Queenstown might be warmer, but it was believed that Father Mathew chiefly desired to save his brother and his family from the trouble of attending to him.

Here he spent the last months of his life. The last stroke came one morning as he was dressing. He was raised from the floor where he had fallen and placed in bed, and his friends as well as the priest and doctor were summoned. For several days he lay, unable to speak, but free from pain; conscious and desirous of doing good to the last. All that wished to see him were admitted, and, as some took the pledge at his bedside, the dying priest with difficulty placed his hand on their head and signed the cross on their forehead.

The end came as it were in sleep, and on the 8th of December, 1856, Theobald Mathew, the Apostle of Temperance, the zealous missionary, the benefactor of his country, passed to his reward. In accordance with his own desire he was buried under the Cross in "Father Mathew's Cemetery," fifty thousand persons attending the funeral.

On the 10th of October, 1864, a handsome bronze statue of Father Mathew, executed by Foley, and erected at the foot of Patrick Bridge, was unveiled by Mr. J. Francis Maguire, M.P., in the presence of one hundred thousand people. But the brewer and the distiller, whose power the Apostle of Temperance had crushed for a time, were not long in regaining their former position; and not many years passed from the day on which the crowds had stood weeping around the cross in Father Mathew's Cemetery, before three corners of the square, in which the apostle's statue was erected, were occupied by public houses.

Let us hope that the efforts now being made to promote sobriety may revive the enthusiasm for the cause to which he was so devoted, and may extend the spiritual and temporal blessings which follow in the train of temperance.

TOTAL ABSTINENCE.

From a Catholic Point of View.

BY THE REV. W. H. COLOGAN.

I HAVE endeavored in this little work to put forward the teaching of the Catholic Church with regard to total abstinence. My object in doing this has been twofold: first, to furnish Catholic abstainers with correct notions of the cause which they defend, and thus to guard them from the errors into which many outside the Church have fallen; and secondly, to disarm the prejudice of the opponents of total abstinence, and, if possible, to enlist their sympathy and co-operation.

What Total Abstinence Is Not, and What It Is.

The total abstinence cause is not a war against *drink*. The Catholic total abstainer does not—may not—say that strong drink is in itself an evil or the creation of the devil. Long ago there was a religious sect called the Manicheans. These men held that God made that part of the world which was good, and the devil made the rest, which was bad, and wine and strong drink, they said, was bad, and created by the devil. All this was condemned by the Church as a heresy; for there is but one Creator of all things—the one Eternal God; “and God saw all the things that He had made and they were very good.” (Genesis i. 31.) “Nor,” as Cardinal Manning said in his speech at the Crystal Palace, 1884, “is there sin in these harmless, innocent things, for this reason: that there can be sin in nothing or in nobody who has not a will and a conscience to know right from wrong. Therefore, if this room were full of beer-barrels, and barrels of wine, and puncheons of brandy, there would be no sin in these things of themselves. We could set fire to them and make an end of them. *They* are not the sinners—it is we ourselves who are the sinners; the men and women who abuse these things, violating their conscience by their own free will—they are the sinners.”

No, there is no moral evil, no sin, in these things, wine, beer, and spirits. In themselves they are good, and given to us by God for our good—although we may say with truth that inasmuch as a great part of the strong drink of the present day is “made up” and adulterated, and this inferior adulteration is passed off as a better article, in this sense such wines, etc., are bad—they are not what they are said to be; but still there is no sin in them. Listen to St. John Chrysostom on this point: “I hear men say when these excesses happen, ‘Would there were no wine!’ O folly! O madness! When men sin in other ways, dost thou then find fault with the gifts of God? But what madness is this! What! did the wine, O man, produce this evil? Not the wine, but the intemperance of such as take an evil delight in it. Say, then, ‘would there were no drunkenness, no luxury;’ but if thou sayest, ‘would there were no wine,’ thou wilt by degrees go on to say, ‘would there were no steel, because of the murderers; no night, because of the thieves.’ . . . In a word, thou wilt destroy all things, since they may all be abused?”

Nor can the Catholic total abstainer condemn the moderate drinker as guilty of sin. There is no sin in taking a glass of wine or a glass of spirits, or in taking a really moderate quantity of them; and we have no right to condemn as sinful a practice against which there is no law, divine or human. St. Thomas and all Catholic theologians teach that the use of wine or of any intoxicating drink is not in itself unlawful; although it may become so for certain reasons, such as danger to the drinker, scandal, a vow not to take wine, etc.

Cardinal Manning, in his address to the Holy Family Confraternity of Commercial Road, 1875, says: “I will go to my grave without tasting intoxicating liquors, but I repeat distinctly that any man who should say that the use of wine or any

other like thing is sinful when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church. With that man I will never work. Now, I desire to promote total abstinence in every way that I can; I will encourage all societies of total abstainers. But the moment I see men, not charitable, attempting to trample down those who do not belong to the total abstainers, from that moment I will not work with those men."

We wish to gain over the moderate drinker to our cause, but we must not gainsay truth even with a good purpose. There are other motives (to which I will refer later on), as strong as they are correct, and on these we must ground our appeal.

Total abstinence is not in any sense a new religion. It does not alter any point of Catholic doctrine, it does not bring forward any new doctrine; its principles are as old as the Church itself. It merely applies these principles to a special need, and organizes and extends the practice of total abstinence, which has had in all ages a vast number of honored and saintly adherents.

We are sometimes told that total abstainers would do without the Sacraments, and would make temperance take the place of all other virtues. Of course, this cannot be. We cannot be holy without the grace of God, and to obtain this we must make use of the appointed means. One virtue alone does not make us holy; nor will any one virtue alone get us to heaven. To be holy we must be not only sober, but also pure, meek, pious, just, charitable, obedient to God's Church and to our lawful superiors. "Drunkards shall not possess the kingdom of God," (1 Cor. vi. 10.) but neither shall "unbelievers, nor thieves, nor the covetous."

We must lead a good life and fulfill all our duties towards God and man. To do this, God's grace is necessary; and to obtain God's grace we must make use of the appointed means of grace—prayer and the Holy Sacraments. For this reason the members of the League of the Cross, and of most Catholic temperance societies, are recommended to approach the Sacraments at least once a month. Hence, total abstinence practiced in a truly Catholic manner not only makes a man a better father, a better husband, and a better citizen, but also it

makes him a better Catholic. The drunkard is too often out of the Church—the pledge lands him on its threshold and leads him to the Sacraments.

What then is total abstinence? Total abstinence is the practice of abstaining from intoxicating drink—from "whatever may make a man drunk." A total abstinence society is a society of persons who have pledged themselves—promised—to abstain entirely from all intoxicating drink, and are banded together to suppress the vice of intemperance and promote its opposite virtue.

In every-day affairs we have societies and leagues. If there be an evil in the law, we combine—for union is strength—and agitate, and influence public and private opinion, and we do not rest till we have removed that evil. Why, then, should we not combine and agitate and influence opinion—and work, too, with a will—to remove the evil of drunkenness.

I cannot do better than quote from the letter of Cardinal Manning to Fr. Bridgett. His Eminence says: "To meet the invasion of so widely extended an evil [intemperance], it appears to me, that a widely extended organization, specifically created for the purpose of drunkenness, and of giving the mutual support of numbers and of sympathy to those who are in danger, is not only a wise mode of counteraction, but, I am inclined to believe, also a necessary provision. It affords external encouragement and support to multitudes who cannot stand alone . . . I feel that temperance and total abstinence ought to be familiar thoughts in the mind even of those who have never in all their life been tempted to excess. If they would consciously unite by example, by word, and by influence, to save those who are perishing in the dangers from which they are happily safe, many a soul and many a home now hopelessly wrecked, would, I believe, be saved."

From this letter of His Eminence we see the object of a Total Abstinence Society, viz: to arrest drunkenness; to reclaim those who have fallen into this vice; to rescue those in danger; to place as far as possible out of temptation those even who are not in danger—our children; and so to influence society that people may be awakened to the havoc which intemperance is working, and that this vice

may no longer be winked at and even encouraged, but may be branded with the disgrace which it deserves, and that society itself may take measures against it. Now it is evident that to carry out this object some organization is necessary—a union not merely to those to whom intoxicating drink is a source of danger, or of those who cannot keep sober without the pledge, for if this were proposed few if any could be induced to join such a society, the members of which would be at once known as “reformed drunkards;” but also of those whose sobriety cannot be called in question, who would give an air of respectability to the society, and throw the shield of their own character over its fallen but repentant and amending members. This union of the temperate with those who have been victims of intemperance, and the pledge, are the great means by which the total abstinence society aims at its object.

What is the Pledge?

The pledge is a promise—not a vow, nor an oath, but none the less a real binding promise—to abstain from all intoxicating drinks. In other words, he who takes the pledge promises not to drink wine, beer, spirits, or anything intoxicating during the whole time—whether for life, or for a certain number of weeks, months, or years—for which he pledges himself.

The following is the pledge taken before a priest by those who join the League of the Cross:

“I promise to you, Father, and to the League of the Holy Cross, by the help of God’s grace, to abstain from all intoxicating drinks.”

The pledge does not prevent the taking of intoxicating drinks by medical advice if this becomes *necessary*; but as soon as the necessity ceases, the total abstinence must be resumed by any one who wishes to remain a member of the League.

Prevalence of Intemperance.

But, it may be asked, Why make this stir? Why try to influence public opinion? Why agitate? What necessity is there for any total abstinence society or for any special opposition to intemperance? It is because intemperance is the great vice of the day; because it is the great cause of social and moral ruin. It is the mother of crimes,

of wretched and desolate homes, of ruined fortunes, of shattered intellects, of half-emptied churches, of lost seats in heaven.

Here are a few—only a few—proofs of the prevalence of intemperance.

On the prevalence of drink and its effect on crime none are so competent to speak as the judges. And this is what they say:

“Men go into public houses respectable and come out felons” (Mr. Justice Grove). “The crying and besetting crime of intemperance is a crime leading to all other crimes; a crime which you may very well say leads to nineteen-twentieths of the crimes of this country” (Mr. Justice Fitzgerald, Dublin Assizes, 1878). In 1881, Lord Chief Justice Coleridge stated from the bench of the Supreme Court that judges were weary with calling attention to drink as the principal cause of crime, but he could not refrain from saying that if they could make England sober, they would shut up nine-tenths of the prisons. In 1883, Mr. Justice Hawkins, in charging the Grand Jury of the Chester Spring Assizes, said: “It was almost always the case, according to his experience, that drink was at the root of crime. Nine out of ten of the crimes of violence that had come before him were in one way or another attributable to drink.” Similar evidence is given by many other judges.

Intemperance is one of the chief causes of insanity. In 1877, the late Lord Shaftsbury, in giving his evidence before the Lunacy Commission of the House of Commons, stated that “intemperance is the cause of fully two-thirds of the insanity that prevails either in the drunkards or in their children;” and Dr. Shepherd, Dr. Pritchard Davies, Dr. Coulston, Mr. W. J. Corbet, M. P., and others agree that intemperance is one of the chief causes of insanity.

Intemperance is the root of poverty. Mr. George R. Sims writes: “It is not fair to prove by facts and statistics the evil of over-population and the evil of low wages, and to shrink from revealing the evil of drink. . . . Much as I have seen of the drink evil, it was not until I came to study one special district, with a view to ascertaining how far the charge of drunkenness could be maintained against the poor as a body, that I had any idea of

the terrible extent to which this cause of poverty prevails." In the *Bitter Cry of Outcast London* we read: "The misery and sin caused by drink in these districts" (the low parts of London) "have often been told, but these horrors can never be set forth by pen or artist's pencil."

The Canterbury Convocation, in their report on drink, state: "It appears, indeed, that at least seventy-five per cent. of the occupants of our work-houses, and a large proportion of those receiving out-door relief, have become pensioners on the public directly or indirectly through drunkenness." Finally, the Royal Commission on the Dwellings of the Poor, 1885, state in their report that drink leads to poverty and poverty leads to drink. We may well conclude, with Dr. Dawson Burns: "If all testimony is not fallacious, the main-spring of pauperism and of all destitution is drinking."

Intemperance is a fruitful source of disease and death. Sir Andrew Clark says: "I do not desire to make out a *strong* case. I am speaking solemnly and carefully in the presence of truth, and I tell you that I am considerably within the mark when I say to you, that going the rounds of my hospital wards to-day, seven out of every ten there owed their ill-health to alcohol. Now what does this mean? That out of every hundred patients that I have charge of at the London Hospital, seventy per cent. of them directly owe their ill-health to alcohol. To the abuse? I do not say that these seventy per cent. were drunkards, but to the excessive use. . . . I am not saying, because I have no means of saying, in human ilfe, in society at large, what is the percentage of victims which alcohol seizes upon as its rightful prey. I do not know, I have no method of coming accurately to the conclusion; but I know this, that not only does a large percentage of such diseases as I have mentioned, but a great mass, certainly more than three-fourths of the disorders in what we call 'fashionable life,' arise from the use of this very drug (alcohol) of which we are now speaking."

With this evidence as to the effect of intemperance on health, we shall not be surprised to find Dr. Norman Kerr stating that 60,000 drunkards die every year in the United Kingdom, and that

120,000 of our population annually lose their lives, directly or indirectly, through excessive drinking. Yet these figures, high as they are, do not take in deaths from the greater part of the mass of diseases, alluded to by Sir A. Clark, which arise from a use of alcohol, excessive in itself, yet not such as to cause the victims to be classed among drunkards.

The following was stated by M. Frère-Orban, in his report on drink laid before the Belgian House of Parliament, 1868, to be the summary of the results of drink in England: 1. Nine-tenths of the paupers. 2. Three-fourths of the criminals. 3. One-half of the diseases. 4. One-third of the insanity. 5. Three-fourths of the depravity of children and young people. 6. One-third of the shipwrecks.

Nor are Catholics by any means free from this plague—would, indeed, that they were! Every priest or brother of St. Vincent de Paul, every visitor of the courts and alleys—every one, in fact, who has any acquaintance with our people, must know that their besetting sin, and the sin which is the cause of so many other sins, is drunkenness.

The chaplain to one of our largest reformatories writes to me as follows: "Drink is not *directly* the cause of the majority of our inmates; yet if one examine the matter in detail, he will find that their misfortune has *its origin* from drink; that is, their parents drink hard, take no care of their children, the homes are badly kept, and the children, not finding their homes comfortable, are driven in despair into the streets. . . . Vanity of dress I have known to be the cause of the fall of many, and with this spirit in them they are soon picked up by some one, who after a while might take them to a bar, and they soon fall into sin, and drink is the only thing to keep them in it, until they get disgusted and seek for peace in the confessional. This is the case especially with the younger ones. But with the married, drink is perhaps the great source of their ruin. Directly or indirectly, I should say that drink is the foundation of their misfortune."

The eleventh Westminster Synod calls the attention of the clergy to "the dreadful vice of drunkenness which we see running riot everywhere with a fearful loss of souls, whence it comes to pass that men and women, parents and children,

are involved in the same destruction, and perish miserably."

The Bishop of Salford says: "Official statistics prove the havoc drink is making throughout the country, and information from the jails corroborates our experience as pastors as to its havoc among our own people;" and many other English and Irish Bishops, as well as the Cardinal Archbishop (some of whose words I have already quoted on this point), have called attention in their pastorals to the widespread evils of intemperance.

The following striking passage is taken from the pastoral letter of the Archbishops and Bishops of Ireland, at the close of the National Synod of Maynooth, 1875: "With deepest pain, and, after the example of the apostle, weeping, we say that the abominable vice of intemperance still continues to work dreadful havoc among our people, marring in their souls the work of religion, and in spite of their rare natural and supernatural virtues, changing many among them into 'enemies of the Cross of Christ, whose end is destruction; whose God is their belly, and whose glory is in their shame.' (Philip iii. 18, 19.) Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exile to which their misery has condemned emigrants."

Dr. Norman Kerr—a specialist in this matter—while admitting that there is a greater proportion of drunkenness among Protestants than among Catholics, adds: "At the same time, I have observed of recent years an alarming rate of increase of inebriety among Roman Catholics, especially among females, which, if not arrested, will ere long secure them an equal, if not greater, proportion of inebriates with their Protestant brethren."

With this evidence before us of the destruction wrought by drunkenness, it is surely our duty to take the best means we can to arrest the progress of this vice—even to exert ourselves to the utmost to banish it altogether from amongst our people.

Is the Pledge a Remedy Against Intemperance?

But is the means employed by total abstinence societies the right means—does the pledge really offer a barrier to the progress of intemperance? Does it really reclaim drunkards? Does it keep the weak out of danger? There are two ways of deciding this question: firstly, by the light of experience—for total abstinence has now been tried for some years, sufficiently long for us to know whether it is a success or a failure—and secondly, by the very nature of the pledge.

I. What light then does experience throw upon the subject? Cardinal Manning, in a letter published in the *Weekly Register* June 6th, 1885, says: "The League of the Cross has brought me many consolations in the happiness and Christian life of my people. . . . What homes we should have had at this day if the last generation had abstained from all intoxicating drinks;" and again: "If we had begun the League of the Cross twenty-five years ago, we should have a hundred thousand more Catholics in London; if twenty-five years ago men and women had been sober, there would have been that number of Catholics more to-day than there is."

The Bishop of Salford says: "Experience abundantly proves that for a Catholic the pledge, without the Sacraments, is worthless, but that with the grace of the Sacraments, it is of much avail." Father Rooke, speaking at the Crystal Palace, on the occasion of the festival of the League of the Cross, 1884, said that in his short experience of the work of the League he could tell of the rescue of individuals and of families who were a short time ago sunken in the degrading vice of intemperance, whose homes had been more like pigsties than Christian dwellings—people with no decent clothes because of the pawnshops; people neglecting their most sacred religious duties. By the blessing of God these people had now cast aside their habits of intemperance and they were now happy, well fed, and well clothed.

A priest of high position and of great experience in the North of England writes: "Total abstinence reclaims drunkards, undoubtedly, whether as members of the League of the Cross or otherwise. The League members cannot become drunkards so long

as they keep to the League. The League gives a halo of religion to total abstinence, and keeps the members in the paths of virtue; for the mere observance of total abstinence does not keep a man from impurity, pride, etc."

The Total Abstinence Union of America comprises amongst its members a great number of the clergy and several bishops—a proof in itself of their opinion as to the benefits resulting from total abstinence.

The Third Plenary Council of Baltimore, 1887, says: "Let the exertions of Catholic temperance societies meet the hearty co-operation of pastor and people, and they will go far towards strangling the monstrous evil of intemperance." The archbishops and bishops of Australia, in their pastoral letter drawn up at the Plenary Council of 1888, "earnestly recommend the formation in every parish of temperance societies under the charge of the local pastor."

All this shows that the pledge has been found to be on the whole a useful remedy against intemperance.

II. From the very nature of the pledge it follows that, as long as it is kept, it must prevent drunkenness. For the pledge is a promise to abstain from intoxicating drinks—but without intoxicating drinks one cannot get intoxicated; this is self-evident: so, as long as the abstainer keeps his promise, his pledge, so long must he of necessity be a sober man. But is not the pledge often broken? Certainly, the pledge is often broken: for though a drunkard may make the promise in all sincerity, and may, at the time he makes it, have the firm resolve to keep it, yet, when temptation comes, he may not have strength of will, or may not have prayed for grace to keep the promise, and so he falls; and he may pledge himself again, and may again fall. But all this is nothing against the pledge. It only proves that man of himself is weak, and the power of a bad habit very strong. The same thing takes place with the Sacraments; persons go to Confession, and after Confession fall into the same sins. Does this prove that Confession is useless? No, for numberless souls reap the greatest benefit from Confession; it proves that their own efforts have been weak, and that they

have not sufficiently answered to the grace that has been given them. So with the pledge. Numbers even of the most intemperate take it once, and keep it through life; others take it and fall back into their sins, and take it again and fall anew; but at last the supreme effort is made; the pledge, with grace, has the best of it, and a complete reformation follows. Of course, there are some who live on to the end in their sin, because they do not choose to be reclaimed—but they, and not the pledge, are to blame for that.

Holy Scripture and Total Abstinence.

We have now to discuss an important question: What is the teaching of Holy Scripture on total abstinence? Does it command total abstinence, or forbid it? The truth is that Holy Scripture does neither the one nor the other, as a rule for general observance; it did not legislate, on this point, for the present state of society, so different from that of the period when the Scriptures were written. Hence many of the passages of Holy Writ commonly brought forward have no direct bearing upon the question. The chief of these passages I propose now to consider.

Wine is spoken of as "cheering the heart of man" (Psalm ciii, 15), and: "Wine was created from the beginning to make men joyful and not to make them drunk; wine drunken with moderation is the joy of the soul and the heart. Sober drinking is health to soul and body. Wine drunken with excess raiseth quarrels and wrath and many ruins." (Ecclesiasticus xxxi, 35-38.) Yes, wine, or the knowledge of making wine, was given to us as a source of joy and cheerfulness—a gift from the good Creator, who gladdens our ears with the music of the birds and our eyes with the beauty of the flowers and the landscape. But this gift has, by the wickedness of man, been abused, and at the present time is, for a great number, a source of evil rather than of good; *now*, wine, *i. e.*, strong drink, is "drunken with excess and raiseth many ruins," it is "bitterness of the soul." (Ecclesiasticus xxxi, 38, 39.) This being the case, we are not obliged to use this gift; there is no command that we use wine, any more than there is a command to use prussic acid, which is a gift of God just as much as wine.

A word or two, now, on the word "wine." That which in our translation of the Bible is rendered "wine" exists in the Hebrew under several names, with various meanings. What were the wines of the Jews? They had no spirits, probably no beer; they knew nothing of distilling and could not "doctor" their wines with brandy, etc. Their wines were pure, as a rule; most of them were, it would seem, fermented and intoxicating, but, unless "mixed" with spices or something similar, only slightly so, not like our heavy and strong wines. Undoubtedly from time to time there was much drunkenness—though this could scarcely have been the common and constant vice it is now-a-days, for the people had not then the opportunity of excessive drinking which they have now; rather, it was the accompaniment of festivities. The holy text is full of warnings against wine, not merely against excess, but warnings of danger in the use of strong drink: "wine is a luxurious thing" (compare "wine wherein is luxury," Eph. v, 18) "and drunkenness riotous; whosoever delighteth therein shall not be wise." (Proverbs xx, 1.) "He that loveth wine . . . shall not be rich." (Proverbs xxi, 17.) "Look not upon the wine when it is yellow, when the color thereof shineth in the glass; it goeth in pleasantly, but in the end it will bite like a snake and will spread abroad poison like a basilisk." (Proverbs xxiii, 31.) "Give not wine to kings; because there is no secret where drunkenness reigneth" (Proverbs xxxi, 6): "wine takes away the understanding." (Osee vi, 2.) These are some of the warnings against the danger of wine. But still there is no law bearing on the point, one way or the other; nothing *forbidding* us to take wine provided we do not exceed; nothing *obliging* us to take it even in moderation.

On the other hand, there is clear evidence that total abstinence was pleasing to God—more pleasing than even the moderate use of strong drink. This is shown by the vow of the Nazarites. "The Lord spoke to Moses, saying: Speak to the children of Israel and thou shalt say to them: When a man or woman shall make a vow to be sanctified and will consecrate themselves to the Lord, they shall abstain from wine and from everything that will make a man drunk." (Numbers vi, 1-3.)

Thus the Nazarites were pledged abstainers. They were of two kinds: Nazarites for life, amongst whom were Samson, Samuel, St. John the Baptist (of whom the angel foretold "he shall not drink wine nor strong drink"), and St. James the Apostle, Bishop of Jerusalem; and Nazarites "of days," for a length of time according to choice, during which time they had to abstain.

Samson and Samuel were Nazarites by divine command. The latter founded the great schools of prophets, the members of which were Nazarites, and out of these schools arose most, or all, of the prophets during the kingdoms of Judah and Israel. Jeremias, bewailing the desolation of Sion, says: "Her Nazarites were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire." (Lamentations iv, 7.)

Daniel and his three companions in Babylon were abstainers, and refused the meat and wine which were brought to them, and asked: "Let pulse be given to us to eat and water to drink, . . . and after ten days their faces appeared fairer and fatter than all the children that eat of the king's meat." (Daniel i, 12, 15.)

Moreover, abstinence from wine formed part of the Jewish fast; on fast days water was the only drink-offering made at the holy place, and the Jewish priests were forbidden to touch "wine or any thing that may make drunk" during the time of the service in the temple. (Leviticus x, 9; Ezekiel xlv, 21.)

If we turn to the New Testament, we find the principles of total abstinence clearly laid down.

We tell the drunkard that, no matter how dearly he loves his glass, he should give it up to save his soul, because to him even a very little intoxicating drink is likely to lead to excess. Our Blessed Lord says: "If thine eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God than having two eyes to be cast into the hell of fire" (St. Mark ix, 46); that is to say, if anything be an occasion of sin to us, as drink is to the drunkard and to those in danger of becoming drunkards, it is better for us, and it is even our duty, to give it up rather than risk that it should bring us into hell.

As for those to whom intoxicating drink is not

an occasion of sin, to them we appeal on the principle of charity and zeal for the good of our neighbor; and we ask that for the sake of their weaker brethren, to give them example and encouragement, they would forego what is perfectly lawful. This is quite according to the teaching of St. Paul: "If because of thy meat thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat for whom Christ died. . . . All things indeed are clean: but it is evil for that man who eateth with offence" (so, as mentioned above, there is no sin in strong drink itself, the sin is in those who misuse it); "it is good not to eat flesh and *not to drink wine* nor any thing whereby thy brother is offended or scandalized or made weak." (Romans xiv, 21.)

And again, "if meat scandalize" (be an occasion of sin to) "my brother, I will never eat flesh lest I should scandalize my brother." (1 Corinthians viii, 13.) From this it is clear that if wine be a source of danger to our brethren, as indeed it is, we do a good and virtuous act in abstaining from it for their sakes.

It is probable, judging from the part he took in the purification of the Nazarites (A. D. 58), that St. Paul himself was a total abstainer; at all events, this is the opinion of the learned Baronius. With regard to his advice to his disciple Timothy, the latter had long been a water-drinker (as is implied in the Greek text), and not without the knowledge and approval of his teacher; later on, as his health declined, St. Paul advised him "to use *a little* wine, for thy stomach's sake and *thy frequent infirmities*." (1 Timothy v, 23.) On this text St. Chrysostom remarks: "He does not allow him to indulge freely in wine, but as much as was for his health and not for luxury;" and St. Jerome says: "See for what reasons the draught of wine is granted; that relief may be afforded to the aching stomach and the frequent infirmity, and lest we should make an excuse of our illness he orders that *a little* should be taken, and rather by the advice of a physician than of the Apostle, though the Apostle is indeed a spiritual physician."

But did not our Blessed Lord take wine? Did He not change the water into wine at the marriage feast? Did He not use it and ordain its constant

use in the Blessed Eucharist, where it is changed into His Precious Blood? All this is quite true—but what follows from it? that we are *bound* to take wine and may not give up our liberty if we choose? Certainly not; else how could the Holy Baptist and St. James have been total abstainers? Indeed, according to Baronius, not only St. James and St. Paul, but most of the other Apostles also were abstainers, and they, best of all, knew the teaching of the Great Master. "The kingdom of God is not in eating and drinking" (Romans xiv, 17); that is to say, perfection does not consist solely and entirely in the use or non-use of certain kinds of food.

Our Blessed Lord, who entered into society of all classes, took the ordinary food placed before Him. Whatever He did was perfect. His mode of life, though after the common way of men, was more perfect than the severe and penitential life of St. John, His forerunner—not because it was such in itself and would be so no matter who practiced that mode of life, but because it was practiced by Him whose every act was of infinite value. If we look to the motive why our Lord chose to eat and drink according to the customs of the time and of the people with whom He lived, we may say that His motive was that by leading a life such as their own He might the more easily win their hearts. There was no special reason why at that time the people should be led to total abstinence; they were not then given to drunkenness and probably used intoxicating drink only on festive occasions. And so our Lord, who became "all things to all that He might gain all," did not refuse that kind of drink, the moderate use of which was perfectly innocent; and did not disdain in answer to His Mother's request to gladden the marriage festivities, and to spare His host the shame of falling short in their provisions, by changing the water into wine.

This miracle and our Lord's use of wine show the falsity of those who taught that wine and strong drink were evil in themselves and the work of the evil one; but it is no argument against total abstinence rightly understood. For though the moderate use of wine at the time of our Lord was perfectly lawful and innocent, and is so still, yet owing to the altered state of society, it cannot be

denied, that it may be more perfect, at the present time, to abstain from wine and strong drink that we may encourage those to whom total abstinence is necessary. In any case there is no command to follow our Lord in the use of wine; we are free to give up our liberty for His sake if we choose.

The same remarks apply to the Blessed Eucharist. A sect called Aquarians once held that water, not wine, was the matter of the Eucharist; but they were condemned by the Church. There are many reasons why wine is the "matter" used in the Eucharist: it very fitly represents the Precious Blood, and also inasmuch as it is made from many grapes, as bread from many grains of wheat, it represents the union of the many members of the Church. The chief reason is that Christ willed it so. But still no command can be drawn therefrom that we should use wine as ordinary food, no hint that if we choose to pledge ourselves to abstain, we may not do so.

To sum up the teaching of Holy Scripture: (1) Total abstinence is not forbidden; (2) neither is it commanded to be practiced by all; (3) it was commanded under certain circumstances, was practiced by many of the Scripture Saints, and the exhortation to practice total abstinence as a means of preservation from danger and an exercise of zeal and charity is sanctioned by Gospel principles.

Total Abstinence and the Church.

What has been the attitude of the Church towards total abstinence? Much the same as that of the Holy Scriptures. There has not been any general law enforcing it, nor any general law forbidding it, though special laws have ordered the use of wine and abstinence from it in special cases. During the period of the Manichean heresy, referred to above, Pope Leo the Great ordered that Holy Communion should be received under both forms, namely, of bread and of wine. The special cases in which wine was forbidden will be mentioned presently.

But though there was no general law prescribing total abstinence, yet this was observed by a great number of Christians, who on account of their holiness—and in many cases for their learning also—are entitled to our veneration.

The monks of the East, of whom there were many and large communities, were all total abstainers. Among them were St. Antony, their founder, St. Pachomius, St. Hilarion, St. Arsenius, St. Basil, etc. In the time of St. Jerome and St. Augustine there were many monasteries in Italy with the same rule, and St. Augustine brings forward these monks of the East and West as models of Christian perfection, making special mention of their total abstinence. St. Jerome was himself an abstainer, and for some time a monk; he founded a monastery and convent at Bethlehem, whose members, amongst whom were SS. Paula, Eustochium and Læta, were abstainers; so were also the nuns under St. Marcella.

The British, Irish, and Welsh monks followed the Eastern rules and were abstainers; amongst them were St. Gildas, St. Columban, St. David, St. Aidan, St. Winwaloe.

In the sixth century the great order of St. Benedict was instituted, and as its rules were less severe than those of the religious orders of the East, it was soon widely spread throughout Europe. Its founder allowed the moderate use of wine, but in doing so, departed, as he himself expressly declares, from the universal custom in monasteries before his time. In England, after the coming of St. Augustine, A. D. 596, each convent or monastery followed its own rule as to the use of wine; in several of them, as at Rievaulx, in Yorkshire, where in 1143 St. Ælred was Abbot over three hundred monks, total abstinence was observed.

The monks were preceded by the "Ascetics," or, as they were sometimes called, "Abstainers," who, while living in the world, aimed at a strict and perfect life; they all abstained from meat and strong drink.

The hermits, after the example of their founder, St. Paul of Thebais (A. D. 342), were all abstainers. St. Neot, St. Guthlac of Croyland, St. Henry of Cocket, St. Simon Stock, who afterwards joined the Carmelite Order, were English hermits; St. Caradoc was a Welsh hermit, and St. Psalmodius was an Irish hermit—all total abstainers.

In addition to those already mentioned, the following canonized Saints were total abstainers: St. Mary Magdalen during the latter part of her life;

St. Germanus, who in the fourth century preached to the Britons; St. John Chrysostom; St. Ambrose, and his sister St. Marcellina; St. Paul of Cornwall; St. Cuthbert; St. Bonaventure; St. Peter Damien; St. Bernard (except at times of illness); St. Finian; St. Francis; St. Vincent Ferrer; St. Richard of Chichester; St. Thomas of Canterbury; St. Charles Borromeo; St. Francis Xavier; St. Aloysius.

Abstinence from strong drink was a necessary part of the ecclesiastical fast as observed in the East; this was not, it appears, of obligation in the West, but in early times it was the common practice, and is mentioned by St. Augustine and other writers. It was also a part of the penitential fast imposed by the Church for public sins; though, when this penance was imposed for a long period, a little wine—in England, beer—was allowed occasionally.

A few passages from the Fathers on total abstinence will be interesting. St. Clement of Alexandria (A. D. 195) says: "I praise and admire those who have chosen an austere life and who *take water as the preserver of moderation*, and flee wine like a threatening fire." He wishes that all young people should drink water only, but allows wine mixed with water to the aged.

St. Jerome, writing to Eustochium, a lady under his spiritual direction (A. D. 384) says: "This is my chief advice to you, this I implore, that the Spouse of Christ fly wine like poison. This is the first weapon of the devil against youth. Not thus does avarice disturb us, pride swell us, ambition gratify us; we may easily be without other vices, but this enemy is shut up within us. Wherever we go, we carry with us an adversary—wine and youth, the double fire of pleasure. Why do we add oil to the flame?" To Nepotianus he writes: "Avoid, equally with wine, everything that can intoxicate or disturb the mind. I do not say this as though a creature of God were condemned by us; for the Lord was even called a wine-bibber, and a drink of wine was allowed to Timothy when in suffering; but we require a measure in drinking according to age, health and the state of the body. And if, without wine, I am on fire, with youth, and if I am inflamed with the heat of the blood and am

of healthy constitution, I will willingly do without the cup in which there is a taint of poison." Among the counsels which he gave to Læta on the education of her child was this: "Let her learn *now* not to drink wine, in which is luxury," though until she had grown to her full strength he would allow the girl "a little wine if necessity should require it."

The teaching of St. Thomas is quite in harmony with the above. He says that though the use of wine (or strong drink) is not in itself unlawful, yet it may be so under certain circumstances; for instance, if a person be easily overcome by wine, or if he drink to excess, then the use of it is unlawful; and he says, moreover, that "for some persons, in order to arrive at perfection, it is necessary that they should abstain from wine, according to the circumstances of persons and places," and, "Christ withdraws us from some things not altogether unlawful, and from some others as hindrances to perfection; and in this way He withdraws some persons from wine on account of an earnest desire for perfection."

It may be said that total abstinence, as we find it in the lives and writings of the saints, is not a remedy against drunkenness, but a means of perfection and practice of mortification; that they were exceptional persons, and, therefore, what they did cannot be put forward as a model for ordinary persons. This is partly true. The pledge was unknown to the saints and early Christians; and they, in opposing the vice of drunkenness, used other means than total abstinence, though we do read of some who state that those who cannot drink in moderation should abstain altogether. Why was not total abstinence proposed? Because the state of society, the nature of the intoxicating drink, the temptations to intemperance were different from those of the present day.

The use of distilled liquors, which in one way or another is the chief cause of the intoxicating power of drink now, was not common till the 17th century; public houses were not put in the people's way as they are now; the temptations to intemperance were not then a daily peril—with a double strength on a Saturday; the danger lay rather in fairs and festive gatherings, and against these

chiefly were warnings directed. Now, however, that intemperance has terribly increased, some new and special remedy is required. Total abstinence has been tried and has been judged successful by many entitled to give an opinion, and it would ill become us to reject or oppose such a remedy, with the plea that its supporters are aiming at too high a standard and are proposing to the general public that which was the practice of the saints. This is rather like saying that a remedy is to be rejected if it is found to be very good and much used by persons qualified to judge.

As regards the action of the Church in our own days towards total abstinence, the late Holy Father, Pius IX., showed his approval of the temperance movement by granting several Indulgences to the League of the Cross; and the present Pope, Leo XIII., has confirmed these, and has issued a brief or letter to the League of the Cross of America, where many of the Bishops and of the clergy are abstainers, encouraging the League in its efforts to suppress intemperance.

On more than one occasion the Holy Father has signified his approval of the total abstinence movement in America, and, in concluding, we cannot do better than reproduce His Holiness's letter to Bishop Ireland:

"To Our Venerable Brother, John Ireland, Bishop of St. Paul, Minnesota, Leo XIII., Pope. Venerable Brother, Health and Apostolic Benediction. The admirable works of piety and charity, by which our faithful children in the United States labor to promote not only their own temporal and eternal welfare, but also that of their fellow-citizens, and which you have recently related to Us, give to Us exceeding great consolation. And above all, We have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance. For it is well known to Us how ruinous, how deplorable, is the injury, both to faith and to morals, that is to be feared from intemper-

ance in drink. Nor can We sufficiently praise the Prelates of the United States, who recently in the Plenary Council of Baltimore with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful root of all evils, plunging the families of the intemperate into direst ruin, and drawing numberless souls down to everlasting perdition, declaring moreover that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics, and a great hindrance to the propagation of the true religion.

"Hence We esteem worthy of commendation the noble resolve of our pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and to shine before all as models of abstinence, and so the many calamities with which this vice threatens both Church and State may, by their strenuous endeavors, be averted.

"And We most earnestly beseech Almighty God that, in this important matter, He may graciously favor your desires, direct your counsels, and assist your endeavors; and as a pledge of the Divine protection, and a testimony of our paternal affection. We most lovingly bestow upon you, venerable brother, and upon all your associates in this holy league, the Apostolic Benediction.

"Given at Rome, from St. Peter's, this 27th day of March, in the year 1887, the tenth year of Our Pontificate.

LEO XIII., POPE."

THE LITTLE SISTERS OF THE POOR.

(From the French of M. Léon Aubineau.)

BY THE REV. JAMES CONNELLY.

The Birthplace of the Institute.

The work of the Little Sisters of the Poor began in the year 1840 at St. Servan, a small town on the coast of Brittany, opposite to St. Malo, from which it is divided by an arm of the sea. The coast is largely inhabited by a seafaring population, and to the havoc made by storms and shipwrecks is attributed the considerable number of destitute widows to be found there. These poor creatures have no means of livelihood but begging, and they are infected with all the vices to which this occupation gives rise. Theirs is a deplorable, vagabond life. Lingerer about the church doors, without ever crossing the threshold, or knowing aught of the Sacred Mysteries which are therein enacted, they live and die in complete ignorance of all that concerns the salvation of their souls.

The needs of these poor women, their spiritual destitution far more pitiful than their physical miseries, which at least brought some alms, had for some time past been weighing heavily upon the heart of one of the priests of St. Servan.

The Founder.

The Abbé Le Pailleur was not more than twenty-five years of age when circumstances providentially called him to St. Servan. He went there to hold the position of lowest *vicaire* of the parish.* His ardent and persevering desire was to devote himself body and soul to the service of God and His suffering poor. The failure of several attempts which he had made for their relief had by no means shaken his resolution or daunted his courage.

Betaking himself to the post to which his bishop

had appointed him, the young priest had no sooner set foot in the parish than he felt himself seized and, as it were, carried away by a strong impulse, under which all the powers of his soul were absorbed. Entering the church he cast himself down before the tabernacle and offered himself to God, renewing his promise to accomplish the Divine will entirely and absolutely in all things. While making this offering he became convinced that God demanded of him the foundation of a work of charity, of self-devotion, and of prayer, which was to begin in the very parish to which he had just come. He did not know, he could not discern the precise form which this work was to take; but he understood that its object would be the salvation of the souls of the aged poor.

Born at St. Malo, the Abbé Le Pailleur had long known the destitution of the aged poor of the neighborhood, and his loving heart had gone out in sympathy towards them. He was deeply grieved to see how absolute their destitution was in the parish to which he had been sent. In the young priest's mind, or rather in the designs with which he had been inspired, the ideas of a home and of spiritual aid for the poor, were inseparably united. He would fain have undertaken at once some measure for their relief, but he knew full well how slow and peaceful are the ways of God. Although fully determined upon his project, he was entirely destitute of means for its accomplishment.

The First Sisters.

No long time, however, elapsed before God's providence pointed out to him whom He had chosen for the work. Shortly after his arrival at St. Servan, there came one day to his confessional a young girl (Marie Jamet) whom he did not know, and who has never been able to explain why she went there.

* In France the title *Abbé* (from a Syriac word meaning *father*) is applied to all the secular clergy. A parish priest is called *Curé*, that is, one who has the *curé* or care of souls; a priest who assists him is called a *Vicaire*, or *one who acts in place of another*, as the Pope is called the Vicar of Christ.

The priest at once recognized in his penitent a soul eminently fitted for the great work which he had in view, while she, on her part, felt that peace and confidence which God gives to souls under the direction for which He destines them. She earned her living by needlework, and had nothing but her own labor to depend on. She had had a great desire to become a nun, but no prospect of being able to carry out her wish had as yet appeared. Her new confessor confirmed her in this desire, and already foresaw the day when his own plans for succoring the aged poor would begin to be realized. Among those whom he directed he had noticed another young girl, Virginie Tredaniel, an orphan, of much the same condition of life as the first. He advised them to become friends, and, without as yet dropping a hint of his scheme, assured them that God desired both of them to give themselves entirely to His service. At this time the elder, Marie Jamet, was not quite eighteen; the younger, Virginie Tredaniel, was hardly sixteen. Their confessor told them that they would both serve God in the same community. They believed him, and inquired no further. He urged them to prepare themselves for this happiness by endeavoring to overcome the wayward inclinations of nature, and they addressed themselves generously to the task. The younger he enjoined to look upon the elder as a superior and a mother.

Each was busy about her own work during the week, but the Sundays they spent together. Before the abbé had brought them together they had not known each other; but from that day they were united by one of those powerful, loving bonds which God forms between souls which are His—bonds of which the world with its frivolous friendships knows nothing.

Every Sunday after the parish Mass, the two girls used to go to the seashore. They had appropriated to themselves a certain cavern in the rocks, under the shelter of which they spent the afternoon in intercourse with God, in telling one another what was passing within their hearts, and in acknowledging to each other their little infidelities to the rule of life which had been given to them. In this way they accustomed themselves in all simplicity to that exercise of the religious life which

is called spiritual conferences. Much of their time was spent over their rule. One sentence especially struck them, but they were quite unable to guess its meaning: "We will above all things strive to be kind to the sick and aged poor. We will never deny them our services when occasion offers, but we must be very careful not to meddle in what does not concern us."

They weighed every word without being able to discover the designs of him whom we may already call their father. He treated them as St. Francis treated St. Jane Frances de Chantal, speaking to them of their vocation, proposing certain communities, then changing his mind, urging them to offer themselves where he knew they would not be received; in a word, exercising their patience and moulding their wills in various ways for the space of two years.

A Small Beginning.

During the last months of this time of probation the abbé opened his mind a little further to them. He recommended them to undertake the care of a blind old woman living in their neighborhood. The girls obeyed; they gave all their spare time to this poor invalid; they comforted her to the best of their power, spent their little savings on her, did her housework, led her to Mass on Sunday; in a word, did for her anything and everything that charity could suggest.

Meanwhile, God's providence so arranged things that it was possible to make a small beginning of the work. They came across an old servant, whose name is now known throughout the length and breadth of France—Jeanne Jugan—who eagerly entered into the plans which were disclosed to her. She was forty-eight years of age. Her savings amounted to about six hundred francs (\$120), which, with what she earned, was sufficient for her needs. To save expenses, she lived with another good woman, Fanchon Aubert, who seemed destined in the designs of Providence to play the part of first benefactress to the new-born institute. Fanchon was about sixty years of age; she had a small sum of money, a little furniture, and plenty of clothing. She gave all she had, and we may say she gave herself. She shared the Sisters' labors and privations; she lived with them and

never left them; she died in their arms. It had been suggested to her to bind herself by vows, as her companions had done, but she thought herself too old; she wished to remain with them just as she had been from the first.

Into the little attic which she occupied with Jeanne she had gladly received Virginie Tredaniel, who, being an orphan, was obliged to seek for a home. Marie Jamet spent with her friends all the time at her disposal. The little community at this time consisted of the following members: Sister Mary Augustine (Marie Jamet, the elder of the two girls), who, at this writing, was Mother General of the Institute; Sister Mary Teresa (Virginie Tredaniel, the younger), who became first Assistant-General, and died in the year 1853; Sister Mary of the Cross (Jeanne Jugan, the old servant), who died in 1879; and their old friend and benefactress, Fanchon Aubert.

Fanchon had not been told of the plans which the Sisters were maturing. They were unwilling to announce publicly that they were about to found a new institute; indeed, they were hardly yet aware of the fact themselves. Their father had bid them abandon themselves entirely to God; leave all to Him; trouble themselves about nothing but loving and serving Him with their whole heart, and devoting themselves to the welfare and salvation of their neighbor.

The First Inmates.

When Sister Mary Teresa came to live in the attic she did not come alone. She brought with her our Lord in the person of His poor. On the Feast of St. Teresa, the 15th October, 1840, Sisters Mary Augustine and Mary Teresa carried in their arms to Fanchon's attic the poor blind old woman of eighty years, of whom they had been taking care for some months, and the blessing of God entered with her into that little family. As there was still a vacant corner, they took in another old woman. The room was then full.

There was no change, however, in the manner of life of the little household over which Fanchon presided. Sisters Mary Augustine and Mary Teresa worked at their sewing, and Sister Mary of the Cross at her spinning. From time to time they interrupted their labors to attend their two

old patients. They did for them all that loving daughters could do for a mother, relieving their sufferings, enlivening their faith, kindling their piety. The abbé helped the little community to the utmost of his power, and with God's blessing there was enough for all.

A fourth servant of the poor joined the first three. She was sick and at the point of death, but she wished to die consecrated to God. Carried to Fanchon's attic, she there in a wonderful way recovered her health. That life which she had given to God, and which He had given back to her, she devoted to the service of the sick and aged poor. They remained for about ten months in the attic. It was their time of probation—their novitiate, so to speak. But the care of the two old women was not to be the only fruit which the Church was to gather from the self-sacrifice of these devoted servants of God.

In their councils it was resolved that there must be an extension of the work. When we speak of councils we must explain what we mean. The father bade his children to pray; he prayed himself, and when he thought that he had discerned the will of God, he made it known to them, leaving to them the merit of obedience, that virtue of great price, which shines forth in all the great works of the Church. It was decided that Fanchon, the only one of the little household who had any credit in the town, should leave her humble lodgings, to which no doubt she was much attached, and should rent a low-pitched and damp ground-floor room; which had been used for a long time as a tavern. There was accommodation in it for twelve beds, which were soon provided and as soon occupied.

The four servants of the poor, notwithstanding the help of their good old friend Fanchon, had their hands full with their patients. To make a livelihood for themselves and their *protégés* by working was now out of the question. It was all they could do to give their beloved poor the services which their age and infirmity demanded. They dressed their wounds, washed them, got them up and put them to bed, meanwhile instructing and comforting them. The relief committee continued to give bread and to lend linen to the old women, as it had done before they entered the home. To

supply what was still wanting, and it was not a little, those of them who could walk went out every day to beg.

The Sisters prepared the meals, and partook of the food obtained by their old women's begging, and thus with the help of unexpected alms it was possible to make shift.

Beggars for Christ's Sake.

But to share the bread of begging was not enough. God called for a new sacrifice, and a lower abasement. The old women's going a-begging had this inconvenience, it took them constantly into the danger of relapsing into their evil habits—into intemperance, for example, a vice to which many of them were sadly addicted. Above all things solicitous for their eternal salvation, the Sisters longed to keep their poor people away from this temptation. Their father proposed to his children to be not only the servants of the poor, but for love of them to become beggars. The sacrifice was no sooner suggested than it was accepted. Without a moment's hesitation they became beggars. Basket in hand, they went about collecting alms. They boldly presented themselves at all the houses at which their old women had been accustomed to receive relief, and humbly and gratefully received the crusts of bread and the half-pence which people were willing to give. Thus accidentally, as it were, God's providence had discovered to the "Little Family" an unfailing and inexhaustible source of income and support.

The Sisters soon extended their begging beyond the narrow circle within which their poor people had been accustomed to present themselves. They collected in all directions, and to this day they procure their daily bread by means of this noble and holy begging. As long as her strength allowed it, Sister Mary of the Cross (Jeanne Jugan) continued to devote herself to the work, in so much that she came to be regarded as the chartered beggar to the little family, and in this capacity, in spite of modern anti-religious prejudices, she was crowned by the French Academy.*

*The French Academy, founded by Cardinal Richelieu in 1635, is an association consisting of forty of the most distinguished literary men of France. Every year this body awards

From the first this devotion of the Sisters touched many hearts. Alms were given more abundantly to them than to the old people. Nearly every one added something to the usual pence or scraps of broken food. Before long not a few were beforehand with them, and begged them not to forget to knock at their doors. Clothes, furniture, provisions of all kinds, were placed at their disposal, and thus their poor people fared better than before.

Our Blessed Lady to the Rescue.

There had always been a deficiency of linen, and the want became extreme when the relief committee, having urgent demands from elsewhere, was obliged to withdraw the linen which they had placed at the disposal of the Little Sisters for the use of the old people. In their anxiety, the Sisters betook them to their usual resource. They "fell to their prayers," and addressed themselves especially to our Blessed Lady, imploring her to come to their aid. On the feast of the Assumption a gendarme (soldier-policeman) in the neighborhood of the home, touched with what he saw going on there day by day, undertook to build and to decorate a little altar for them. The Sisters spread out before it all the poor linen which their *protégés* possessed. Five or six old garments comprised their whole stock. There were no sheets. The Blessed Virgin was moved to compassion. Who, indeed, would not have been moved at the sight of such poverty? Many came to visit the altar during the next few days; our Blessed Lady touched their hearts; every one was eager to relieve the distress. Poor servants, who had nothing else to give, took off their ornaments and put them on the neck of the Infant Jesus, whom the Virgin Mother held in her arms. By this charity the poor people were well provided with sheets and other necessary linen.

Progress Slow, Obstacles Many.

Thus everything was going on well; but yet no vocations were decided by the sight of the self-devotion of the first Sisters. Three years had gone by

what is called "a prize for virtue," *i. e.*, a grant of 3000 francs (\$600) to the person who is judged to have surpassed all others in works of charity. The recipient of this distinction is said to be "crowned by the French Academy."

since the founder first spoke of his plans to Mary Augustine and Mary Teresa; since he gave them a rule of life and placed them under the patronage of Mary Immaculate, of St. Joseph, and of St. Augustine. It was more than eighteen months since the work of succoring the poor had begun, and yet no one had been willing to join the first four Sisters. If true sympathy had been aroused, if alms had come in abundantly, the devil was putting all manner of obstacles in the way of the holy enterprise. God doubtless permitted all this to prove the constancy of his servants and to consolidate their work.

All the works of God are subjected to contradiction. The Little Sisters experienced difficulties of various kinds. The curé of St. Servan had approved of their charitable enterprise; but for all that, many objections were raised against it. The undertaking was so new and so strange—it was so contrary to the maxims of human prudence. It was not merely the feeding and housing of the poor in an unusual way. Was it not an unheard-of thing to attempt to form a community out of poor work-girls without education? Who, people asked, was to train them? Who would teach them to love and to conform to the practices of the religious life? Would it not have been better to have first formed them in some old-established and well-known community? At any rate, before setting to work, they ought to have been placed under the care of some mistress of novices, long accustomed to live by rule, skillful in forming and in discerning vocations. All this was perfectly just and reasonable; but the spirit of God breatheth where He will, and the founder felt at the bottom of his heart that he was undertaking a new work, and that for a new work there was need of new methods.

However excellent religious institutes may be, they should confine themselves to the work for which they were founded. It is unreasonable to call upon them to make sacrifices and to undertake works which their founders did not contemplate. The ruin of religious congregations has not unfrequently been the outcome of such departures from their rule and from their original object. Possibly the founder of the work of which we are speaking did not see so far ahead; he was merely following

the inspiration of God, and nothing appeared to him simpler than to act as he had done.

Ridicule and Contempt.

Meanwhile, in addition to these arguments, which might have been reasonably and prudently urged, the devil craftily raised various obstacles in the way of the good work. The Sisters were subjected in all directions to ridicule and contempt. They were pointed at, laughed at, and scouted in the streets of St. Servan. Their former school-fellows and work-mates hardly dared speak to them. Those who were attracted by their example, who admired their self-devotion, and who felt drawn to imitate them, were, nevertheless, repelled by all the stir and the scandal which their enterprise was making. One only of the four Sisters, Mary Augustine, had any near relations, and they by no means spared her their reproaches. Her younger sister, who has been Assistant-General, when she met her on her rounds going a-begging used to say: "Go along with you, do! Don't speak to me; I'm perfectly ashamed of you, with your basket on your arm."

Sister Marie Louise, who has been Superior of one of the houses in Paris, was deeply moved, and would have wished to imitate the zeal of the Little Sisters, but on seeing the contempt in which they were held, she was altogether disheartened, and turning to God, she said within herself: "No, my God; no, I cannot! You do not expect this of me."

Sister Félicité, who died Superior at Angers, burning with a desire to consecrate herself to God, used to pray to St. Joseph to obtain for her the grace to be a nun; but she artlessly added, "*not* with the Little Sisters of the Poor."

The Work Expands.

The first to break the spell, after these four hard years of isolation, had no idea of staying when she entered the house; she merely came to help the Sisters at a time of unusual pressure. But when she had tasted of the peace which they enjoyed, that peace which God gives to them who love Him and devote themselves to His service, she begged to be admitted into their holy company. She was not the only one who joined them in this way. Another went to visit one of her companions who

had lately been admitted among the Little Sisters, and she found them so light-hearted and joyful that she longed to remain with them and share their happiness.

In another house, which was afterwards founded, two needlewomen offered one day to mend the linen. One of the Sisters had gone to their village on a begging expedition, and had told them of the good work. Finding themselves out of employment, they thought they could not spend their time better than in looking over the clothes and linen of the Sisters and old people. To do them this little service they came twelve miles. After some days they left, embracing the Sisters with tears, and promising to come again. They came again, not to give to God their spare time, but to devote their whole lives and their whole strength to the service of Him and of His poor.

Though the first Sisters of the Institute were still so few, they went on receiving more and more poor people. When their ground-floor was full, they did not hesitate to buy a large house, which had been previously occupied by a religious community. It is true they had nothing wherewith to pay for it. Abbé Le Pailleur sold his gold watch, silver church-plate, and some other effects; Sister Mary of the Cross had a small sum, and another of her companions had some little savings. Fanchon added the remainder of what she possessed. But all told, it was hardly enough to pay the lawyer's expenses. They trusted to Providence to find the balance, and they did not trust in vain. Before a twelvemonth had passed the house, which had cost \$4400, was entirely paid for. At this time they received the humble and beautiful name of the Little Sisters of the Poor.

The Vow of Hospitality.

In addition to their vows of poverty, chastity, and obedience, their pious founder, who developed the constitutions as time went on, wished to bind them also by a vow of hospitality, so as to give to that virtue which they had long practiced in so wonderful a way that infinitely great reward with which God's goodness recompenses every service done in the name of a particular engagement entered into with Him. By their constitutions, and

in virtue of their vow of hospitality, the Little Sisters are obliged to provide in the first place for the wants of their old people. If the inmates' meals have always been sufficient, and even abundant, the Sisters have at times had to put up with short commons. One winter evening the old people had gone to bed, and there was nothing in the house but a quarter of a pound of bread. The Sisters sat down to table cheerfully, said their grace, and heartily thanked God for leaving them this morsel. Each of them passed it on to another, maintaining that she had no claim to and, indeed, no need of it. While this friendly little contest was going on, notwithstanding the lateness of the hour, the door-bell rang. God had sent them an abundant supply of bread and meat from the priest's house.

The more they devoted themselves to the service of the poor, the better they came to understand the importance of the work which God had entrusted to them. The poor creatures whom they had got together could not resist the appeal of the blessings which they were receiving at the hands of the Sisters. Previously lost in vice and ignorance, they began to live and to hope again. They learned to love and to bless God, who had sent them in their misery Sisters so devoted and compassionate. It would be easy to mention many beautiful examples of virtue, of courage, of resignation, of piety practiced by these poor people, who for the most part were, before their admission to the home, degraded by all manner of vice and misery.

First Experience in Building.

At the sight of the happy results with which their labors were crowned, the Sisters' thoughts turned to all the souls redeemed by the blood of Jesus Christ which were in danger of perishing, and which a place in their home might save. Their zeal became more and more burning, and they yearned to extend their work. But how was it to be done? Their house was already quite full. To make room for more old people, the Sisters had gone up into the loft, and yet there was not room enough. There was still poor people in the town and neighborhood to be provided for. They thought of building. They had a site, and there was a

five-penny piece in the cash box. This coin was put under the feet of a statue of the Blessed Virgin, and they boldly began. They were already familiar with the marvels of God's goodness in their behalf. Previously used to washing and sewing, they set about the building with their own weak hands. They cleared the ground, dug out the foundations, and endeavored to collect the materials. Once more this was all God asked. He abundantly rewarded this confidence which wavered at nothing.

The workmen of St. Servan, seeing the Sisters at work, freely offered to do the building for them. The carting was all done for nothing, and contributions to the expenses were given in abundance. A legacy of \$1400 from an inhabitant of Jersey came in opportunely at this time. The "prize for virtue" (3000 francs or \$600), awarded by the French Academy to Sister Mary of the Cross, was applied to the same object. The new building was no sooner finished than the number of Sisters began to increase. At length God was to repay the constancy of the founder and of his children.

The First Offshoots.

The four Sisters were able only with the greatest difficulty to meet the demands made upon them by their house at St. Servan, and yet their boldness had gone so far as to think of founding other houses. They resolved not to let this little town alone enjoy the benefit of their undertaking. As soon as their numbers were sufficiently increased, the founder, without resources in hand, but full of the spirit of God, and quite in harmony with the plans which he had had in mind from the first, sent Sister Mary Augustine (Marie Jamet) to Rennes. She went to attempt a second time the marvels of which she had been the instrument at St. Servan. She set out alone (1846), armed solely with obedience, but full of courage, and perfectly confident that God was guiding her steps. At Rennes her first care was not to collect money, but to find out the old people. She established herself temporarily in some poor premises in a suburb crowded with taverns and public-houses. There, as elsewhere, she was met with the warmest sympathy, and some little help.

It is one of the characteristics of the work of the Little Sisters of the Poor to accept help of all kinds; the offerings of the humblest are as precious to them as those of the rich. They counted, however, so confidently on the latter that they did not hesitate to buy a house in Rennes. When they were leaving the neighborhood where they had lived for a time, the soldiers who frequented the taverns of which we have spoken helped them to transfer the poor women to their new quarters. To carry on this new foundation the good Mother Mary Augustine, whom we may now call the Superioress-General, left four Sisters whom she had sent for from St. Servan.

The next foundation was at Dinan, a small town in the diocese of St. Briec. With the consent of the two curés and the approbation of the bishop, the Little Sisters repaired thither. As at Rennes, their first care was to come to the rescue of the aged poor. They installed themselves provisionally in a building which had been a prison. It was a damp and infected spot, under which the drains of the town passed, and exhaled fumes which had been thought too foul for the prisoners. The Sisters, however, were by no means alarmed. The more wholesome of the two rooms was assigned to the old people, while the Sisters contented themselves with the other. It is their practice to give always the better part to their guests: both charity and their vow of hospitality demand this. The disused prison had another peculiarity: the doors could not be fastened except from the outside. Thus for some months the Sisters were obliged to lie down to rest trusting to the good faith of the public. Some months elapsed before they were able to find a suitable house in which to lodge their old people; and with the house they found also all that was needed for their support.

We have seen with how much difficulty the institute was established. The time was now at hand when the work was about to be rapidly and wonderfully extended. The Sisters found themselves at the end of the year 1846 with three houses, which were self-supporting, and were served by sixteen Sisters. They were thinking of a fourth foundation. This time it was a question of going beyond the little circle to which they had hitherto

confined themselves; they were asked to establish themselves at Tours, a town two hundred miles from St. Servan.

Going Further Afield.

In spite of the distance the Sisters did not reject these overtures. They asked for no more than they had asked for at Rennes and at Dinan—a little spot in which to take shelter when they arrived, and their liberty of action. M. Léon Papin-Dupont, the well-known zealous promoter of devotion to the Holy Face, and of various works of reparation, provided them with the money for their journey, and deemed it an honor to have these servants of the poor under his roof for a few days. When they reached Tours in the early part of January, 1847, they had a few pence left in their pockets. They first took a small lodging, in which they were able to receive a dozen old people, later on they rented a whole house to themselves; and at last, in the month of February, 1848, they acquired a considerable property at a cost of \$16,000, capable of accommodating one hundred and fifty persons.

But how was all this paid for? How was food found for so many mouths from day to day? The marvel is still the same. Broken victuals and other alms, collected daily, sufficed for all purposes. What others rejected with scorn became, in the hands of the Little Sisters, a considerable resource. At the present day, in all their houses, coffee-grounds form the basis of a beverage which is esteemed a delicacy by their old people. The most thrifty housewife will not refuse to let them have her coffee-grounds; to what little flavor can still be extracted from them they add a drop of milk; scraps of bread gathered in all directions from boarding-schools, from colleges, from hotels, complete the breakfast. From these two resources a hundred, two hundred, sometimes three hundred, old people in a single town are provided daily with a wholesome meal.

The Tours foundation was one of the most difficult that had been undertaken. By reason of the small number of Sisters in the Institute at that time, and of the distance of Tours from the mother house, the three sisters who arrived there in February, 1847, remained alone for some five months.

They had, however, got together eighteen old women. They had to provide food for them, to get up and dress those who were ill, to instruct them, and to keep them all cheerful and happy, a matter of which the Little Sisters make a great point. They had to do the work of three times their number.

Hard work, it is true, is not inconsistent with happiness. The Sisters used to set out in the morning, carrying two large tin cans, divided into compartments, into which were put pieces of meat, soup, vegetables—in a word, all the odds and ends which are picked up on one of their begging rounds. At home the care of so many old people obliged them to work hard, as may be easily imagined. Among the inmates of their house miseries of every kind were represented. But upon this heart-rending poverty and these manifold afflictions there shone, as it were, a bright ray of dignity, of happiness, and of contentment. Their souls were at rest; they knew and tasted how sweet God was. The Sisters honored God in His poor; the poor loved and cherished Him in their Sisters; and nothing was more beautiful and touching than the opening of these poor hearts—happy, at rest, full of hope, and of gratitude—in response to the love with which they were treated.

At one time at their house at Tours the three Sisters had only two straw mattresses between them. In virtue of their vow of hospitality, when a poor person comes to one of their houses, and there is no bed to spare, one of the Sisters gives up hers, and accommodates herself as she best can. The two mattresses were put close together, and being covered with a single sheet, formed the bed of the three Sisters. Seven poor old women had already been taken in, when an eighth arrived. She had her bed, but no sheets. The good Mother said to the Sisters: "Children, we must cut our sheet in two for this poor woman whom the good God has sent us." It was no sooner said than done. Two Sisters held the sheet, the third took the scissors and was on the point of cutting it in half when a knock was heard at the door. One of the Sisters went to open it. She found there a young man, who hurriedly handed her six pairs of sheets and went away. When the Sister took them

to her companions they went on their knees, and with tears returned thanks to God. It would be easy to mention hundreds of such instances of God's loving goodness which have occurred in every house of the Institute.

In the spring of 1849 the Mother-General and Mother Marie Louise went to establish a house at Paris. Weeks and months passed without their being able to find anything suitable for the purpose. Meanwhile how were they to live? The Nuns of the Visitation sent them some provisions from time to time. Oftentimes they were obliged to go to the soup-kitchens kept by the Sisters of Charity, to get some of the soup and vegetables which were there distributed to the poorest beggars. Unknown and lost in the crowd, they waited their turn with the rest, and handed in their jug at the window, and on payment of a penny received their dinner. The Mother-General being called away by other duties, Mother Marie Louise occupied her time in attending on the cholera patients, and fell a victim to this disease, which completely shattered her already enfeebled health. After five months' waiting she found at length a house in the Rue Saint-Jacques, of which she afterwards became Superior, and which now affords shelter to 150 old people.

How the Poor Helped.

In most of the towns the Little Sisters were in the habit of going to the markets to collect alms. On their first arrival at Nantes one of them went to the vegetable market, where she asked the dealers for the love of God to give her something for their poor old women. "With all my heart," answered the first good woman to whom she spoke; "with all my heart; for it's a beautiful work you're doing." "By all means, Sister," replied a second; "for when I'm old I shall want to go to your home myself." Others made similar answers. Between them they filled three sacks with their offerings, and the Sister was hoisting one of the sacks on to her shoulders when they all exclaimed, "You mustn't carry that, Sister. We'll manage that for you." Between them they carried the sacks to the home, and when taking their leave said, "Come and see us every Wednesday and Saturday, and remember us in your prayers."

At Besançon when the Sisters called to ask his blessing on their work, the archbishop emptied his purse into their hands. We are bound to say that the purse contained only a few shillings, but it was all he had. Placing this modest sum before a statue of the Blessed Virgin, the good archbishop knelt with the Sisters to offer a prayer to the Comforter of the Afflicted, and when they were leaving he bade them call twice a week for the pieces from his frugal table.

In 1850 houses were opened at Angers, at Bordeaux, and at Rouen, but we need not give details of these foundations. The offerings of the rich were, of course, an important aid in carrying out these extensions, but the distinctive characteristic of the Little Sisters' work is that it depends on the sympathy of the people. What took place in the market at Nantes was repeated over and over again elsewhere. At Bordeaux the butchers and other provision dealers were most generous. At St. Servan the workmen did not content themselves with helping in the building; at one of the timber yards some five hundred men agreed to subscribe a half-penny a week each to the work of the Little Sisters. Every Sunday the sum thus collected was taken to the home. Elsewhere soldiers would deprive themselves of a portion of their soup and bread to put them into the Little Sisters' cans for their old people.

The first time Sisters appeared at the marketplace in Rouen there was almost a riot. Every one was calling them, every one was rushing to give them some contribution. The police were on the point of expelling the creators of this disorder from the market. When they found what was the matter, they made the regulation that the Sisters were to go the round of the market, and receive the offerings of each in turn. In future the only ground of complaint was that some were not visited as regularly as others. It was at Rouen, too, that the Sisters first made use of a donkey with two panniers on his back to collect the offerings of the charitable. One day as the poor beast was trudging along a narrow street a carriage crushed the baskets and tumbled all their contents into the mud. A workman who saw what had happened, lent a hand to put things right, and on returning

to his workshop spoke of the disaster which had befallen the Little Sisters. His mates at once made a collection among themselves, and presented the Sisters with two beautiful new panniers.

More Blessed to Give than to Receive.

The Sisters' charity was a source of blessing to others besides their poor people. At Rouen the founder was thanking one of the manufacturers of the town who had been extremely generous in contributing to their work. The good man replied, with tears in his eyes: "It is I who ought to thank you. Before I knew your Sisters I did not know God. They have taught me to know Him and to love Him." A rich, avaricious, and worldly man, who was altogether indifferent to the claims of faith and of charity, was taken one day by his wife and daughter to see one of the homes. He was quite touched at the sight of the Sisters' self-devotion and of the old people's happiness. On leaving, he put a five-franc piece into the alms-box. On the following day he sent a hundred francs, and afterwards became a constant benefactor. One day he said to the Superior: "Look here, my good Mother, you, with your poor people, have opened to me the gates of heaven. Before I knew you I had no love for the poor. Now, thank God, I love them, and I love the good God who made both them and me."

Arrival in England.

In the year 1851 the first English house of the Institute was opened at Portobello Road, Notting Hill, London; and in 1853 a second in the South of London, at Kennington. In 1856 the noviciate and mother-house was established at La Tour, St. Joseph en St. Pern. This house at the present day contains some 600 novices, who came there from all parts of the world to be formed in the spirit of their holy institute. It was the custom of the venerable founder and Mother-General to direct the work of their thousands of Sisters, and the affairs of their hundreds of houses throughout the length and breadth of the world, from this single centre.

The Little Sisters of the Poor live according to the rule of St. Augustine and their own constitutions. These constitutions, which were drawn up expressly for them by their venerable founder, the

Abbé Le Pailleur, in view of the particular manner of life which their special work entails, received the provisional approbation of the Holy See on the 9th July, 1854, and were definitively approved by our Holy Father Leo XIII. on the 17th July, 1886.

Inside One of the Sisters' Houses.

But it is time that we should give our readers some idea of what goes on inside the houses of the "Little Family." And, first, as to the Sisters themselves. Having overcome a quite natural distaste for a fare composed of scraps of food collected from all quarters, they have still to put up with a want of the most ordinary furniture and necessities of life. Not only have new foundations to dispense with such things as bedsteads, mattresses and sheets, but even some old-established houses have not more than enough chairs, for instance, for the old people's use, so the Sisters have to do without. This want has been so general that it has become a common practice among them to sit on the ground. They voluntarily assume this humble posture when listening to the instructions of the "good Father," or of the Reverend Mother in their community rooms. But in the midst of these privations they are animated with an unclouded joy and happiness.

The happiness of the Sisters is perhaps intelligible. They have deliberately made their choice of abjection, poverty, humility, and self-sacrifice. But these poor creatures whom they shelter—subject to miseries of every kind—how can they be made cheerful and contented? There is no sadness in the homes of the Little Sisters. Everywhere peace and contentment reign. Besides sheltering, clothing, feeding, and caring for the aged poor, the Sisters find a thousand opportunities of affording them little gratifications, to which the poor people respond by all sorts of endearments. They are treated like children, and they enter into the spirit of the thing, and become childlike in their carelessness, frankness, and joyous simplicity. The Sisters sing to them and make them sing; they dance for them and make them dance; but this is only on great occasions.

But, above all, care is taken to make the religious ceremonies as attractive as possible. In the pro-

cessions of the Blessed Sacrament all the good old men and women walk round and round the narrow paths of the little garden; the Sisters sing their hymns, and the old people, while hobbling along and coughing, with tremulous voices take up the refrain. At various intervals along the route, those who are unable to walk in the procession are devoutly kneeling or seated. At the windows are all the poor invalids who cannot leave their bed or chair, with clasped hands waiting to receive the blessing of God, whose delight is to be among His poor. Thus tenderly cared for and caressed, thus at peace, these poor creatures learn to love God and to find their happiness in Him. Amid this calm and joy they prepare themselves for a happy eternity, and look for its approach with untroubled serenity.

A poor old woman who had just received the last Sacraments was asked how she was. "Happy, very happy," she replied; "I trust that God will give me a place in His holy paradise, and that I shall soon be there." She begged the bystanders to pray for her. There, in her spotless bed, with her hands joined, her beads twined about them, looking so venerable and so peaceful, one might well envy her the grace of such a death. Received into the home just after she had been turned out of doors by her own children, for a long while she could not be got to forgive them for this unnatural cruelty. But among the Little Sisters she learned the lessons of our Divine Master. Pardoning them from her heart, patient and peaceful, with joy and hope upon her lips, she fell asleep in our Lord.

The work which began so humbly half a century ago at St. Servan has become one of the most imposing and important manifestations of charity of the present day. There are more than four thousand Sisters of the Institute of the Abbé le Pailleur. They occupy two hundred and fifty-three houses, and have under their care no fewer than thirty thousand old men and women. The marvels of their first beginnings are still being renewed from day to day. The little grain of mustard seed which that humble priest sowed forty-nine years ago has grown up and become a tree, and its branches have spread over not France alone, but the four quarters of the globe.

Of the Little Sisters and their work it may be said, as was said of the holy Apostles, "Their sound hath gone forth into all the earth: and their words unto the ends of the world." (Ps. xviii, 5.) "This is the Lord's doing, and it is wonderful in our eyes." (Ps. cxvii, 23.)

Who will not count it a happiness and a privilege to have some small share in a work so noble and holy? Who will not feel ashamed to grudge a few shillings for a cause to which the Little Sisters have given their lives? "Give alms of thy substance, and turn not away thy face from the poor; for so it shall come to pass that the face of our Lord shall not be turned away from thee. If thou have much, give abundantly; if thou have little, take care even so to give willingly a little." (Tobias iv, 7).

HOUSES OF THE LITTLE SISTERS OF THE POOR.

		<i>Established.</i>
1. St. Servan	France	1840
2. Rennes	"	1846
3. Dinan	"	"
4. Tours	"	1847
5. Nantes	"	1849
6. Paris, Rue St. Jacques	"	"
7. Besançon	"	"
8. Angers	"	1850
9. Bordeaux	"	"
10. Rouen	"	"
11. Nancy	"	"
12. Paris, Avenue de Breteuil	"	1851
13. London, Portobello Road	England	"
14. Laval	France	"
15. Lyon-la-Villelte	"	"
16. Lille	"	1852
17. Marseilles	"	"
18. Bourges	"	"
19. Pau	"	"
20. Vannes	"	"
21. Colmar-Elsass-Lothringen	Germany	"
22. La Rochelle	France	"
23. Dijon	"	"
24. St. Omer	"	"
25. Brest	"	"
26. Chartres	"	1853
27. Liège	Belgium	"
28. Rolbec	France	"
29. London, South Lambeth	England	"
30. Paris, Rue Picpus	France	"
31. Toulouse	"	1854

		<i>Established</i>			<i>Established</i>
32. St. Dizier	France	1854	85. Paris, Rue Philippe de Girard	France	1864
33. Le Havre	"	"	86. Lerida	Spain	"
34. Blois	"	"	87. Lorca	"	"
35. Brussels	Belgium	"	88. Malaga	"	1865
36. Le Mans	France	"	89. Antequera	"	"
37. Tarare	"	"	90. Plymouth	England	"
38. Paris, Rue Notre-Dame des Champs	"	"	91. Les Sables-d'Olonne	France	"
39. Orléans	"	1855	92. Troyes	"	"
40. Strasburg-Elsass-Lothringen	Germany	1856	93. Leeds	England	"
41. The Noviciate and Mother-House, La Tour, St. Joseph, St. Pern, Ille-et-Vilaine	France	"	94. Ostend	Belgium	1866
42. Caen	"	"	95. Newcastle-on-Tyne	England	"
43. Saint Etienne	"	"	96. Maubeuge	France	"
44. Perpignan	"	"	97. Madrid	Spain	1867
45. Louvain	Belgium	"	98. Nîmes	France	"
46. Montpellier	France	"	99. Toulon	"	"
47. Jemmappes	Belgium	1857	100. Jaën	Spain	"
48. Agen	France	"	101. Tourcoing	France	"
49. Poitiers	"	"	102. Cherbourg	"	"
50. Saint Quentin	"	1858	103. Valence	"	"
51. Lisieux	"	"	104. Périgueux	"	1868
52. Annonay	"	"	105. Waterford	Ireland	"
53. Amiens	"	1859	106. Reus	Spain	"
54. Roanne	"	"	107. Brooklyn	America	"
55. Valenciennes	"	1860	108. Cincinnati	"	"
56. Grenoble	"	"	109. Algiers	Africa	"
57. Draguignan	"	"	110. New Orleans	America	"
58. Châteauroux	"	"	111. Dunkerque	France	"
59. Roubaix	"	"	112. Reims	"	"
60. Boulogne-sur-Mer	"	"	113. Baltimore	America	1869
61. Dieppe	"	1861	114. St. Louis	"	"
62. Béziers	"	"	115. Vic-en-Bigorre	France	"
63. Clermont Ferraud	"	"	116. Philadelphia	America	"
64. Lyon, Croix Rousse	"	"	117. Louisville	"	"
65. Metz, Lothringen	Germany	"	118. Carnes	France	"
66. Manchester	England	1862	119. Aosta	Italy	"
67. Bruges	Belgium	"	120. Boston	America	1870
68. Nice	France	"	121. Cleveland	"	"
69. Lorient	"	"	122. New York	"	"
70. Nevers	"	"	123. Washington	"	1871
71. Flers	"	"	124. Albany	"	"
72. Glasgow	Scotland	"	125. Huesca	Spain	1872
73. Bristol	England	1862	126. Pittsburg, Allegheny City, Pa.	America	"
74. Villefranche	France	1863	127. Salamanca	Spain	"
75. Cambrai	"	"	128. Indianapolis	America	1873
76. Barcelona	Spain	"	129. Gand	Belgium	"
77. Dundee	Scotland	"	130. Grasse	France	"
78. Namur	Belgium	"	131. Troy	America	"
79. Manresa	Spain	"	132. Rochefort	France	"
80. Edinburgh	Scotland	"	133. Chantenay	"	"
81. Anvers	Belgium	"	134. Lous-le-Saulnier	"	"
82. Niort	France	"	135. Detroit	America	"
83. Grenada	Spain	"	136. Saint Pierre-lès-Calais	France	1874
84. Birmingham	England	1864	137. Charleroy	Belgium	"
			138. Mataro	Spain	"

	<i>Established</i>		<i>Established</i>
139. Richmond	America 1874	193. Bona	Africa 1881
140. Liverpool	England "	194. Bruxelles, second house	Belgium "
141. Autun	France 1875	195. Osuna	Spain "
142. Birkenhead	England "	196. Turin	Italy "
143. Jerez-de-la-Frontera	Spain "	197. Barcelona, second house	Spain "
144. Limoges	France "	198. Dublin	Ireland "
145. Cork	Ireland "	199. Tunis	Africa 1882
146. Saint Denis	France "	200. Le Ferrol	Spain "
147. Milwaukee	America 1876	201. Carthageria	" "
148. Chicago	" "	202. Milan	Italy "
149. Ouch	France "	203. Messina	Sicily "
150. London, Stoke Newington	England "	204. Cincinnati, second house	America "
151. Palma	Spain 1877	205. Evansville	" "
152. Rive-de-Gier	France "	206. Alicante	Spain "
153. Zamora	Spain "	207. Kansas City	America "
154. Tarrogon	" "	208. Sheffield	England "
155. Saintes	France "	209. Arienzo	Italy "
156. Armentières	" "	210. Nola	" "
157. Vienne en Dauphiné	" "	211. Chicago, second house	America "
158. Cadiz	Spain "	212. Florence	Italy "
159. San Lucar de Barrameda	" "	213. New Orleans, second house	America "
160. Pampeluna	" 1878	214. Calcutta	India "
161. La Valette	Malta "	215. Sunderland	England "
162. Murcia	Spain "	216. Segovia	Spain "
163. Manchester	England "	217. Puerto-Santa-Maria	" 1883
164. Seville	Spain "	218. Ronda	" "
165. Catania	Sicily "	219. Charlestown	America "
166. Medina, Sidonia	Spain "	220. Saint Paul	" "
167. Newark	America "	221. Verviers	Belgium "
168. Vitoria	Spain "	222. Biarritz	France "
169. Ecija	" "	223. Gibraltar	Spain "
170. San Sebastian	" "	224. Cuneo	Italy "
171. Gerona	" "	225. Greenock	Scotland "
172. Braeza	" "	226. Evreux	France "
173. Plasencia	" 1879	227. Grand Rapids	America "
174. Naples	Italy "	228. Madrid, second house	Spain "
175. Bilbao	Spain "	229. Melbourne	Australia "
176. Lyon-Vaise	France "	230. Granville	France "
177. Tortosa	Spain "	231. Ubeda	Spain "
178. Carcassonne	France "	232. Ciudad, Real	" "
179. Carceres	Spain "	233. Lisbon	Portugal 1884
180. Brooklyn, second house	America 1880	234. Elbeub	France "
181. La Madelaine-les-Lille	France "	235. Modica	Sicily 1885
182. Brighton	England "	236. Marseilles, second house	France "
183. Germantown, Pa.	America "	237. Douai	" "
184. Liverpool, second house	England "	238. Oran	Africa "
185. Rome	Italy "	239. Toledo	America "
186. Carlile	England "	240. Allegheny City	" "
187. Toledo	Spain "	241. Valparaiso	S. America "
188. Valladolid	" 1881	242. Talavera	Spain "
189. Providence	America "	243. Valls	" 1886
190. Aci Reale	Sicily "	244. Sydney	Australia "
191. Preston	England "	245. Montreal	Canada 1887
192. New York, second house	America "	246. Colombo	Ceylon 1888

FAITH AND REASON.

AN ADDRESS,

BY THE REV. BERNARD VAUGHAN, S. J.



THE subject of my address at the present time is, "Faith and Reason; or, the Reasonableness of Believing in Revelation." And if you ask me why, among the many burning questions of the hour, I have selected this particular topic for discussion before you, in

whom Faith and Reason have never, as yet, quarrelled, my answer is this:—I have been led to make choice of this theme not so much from a sense that of all others it is the most suited to yourselves, as in the hope that through you it may be helpful to others, who are groping through the mists of doubt for the light of Faith. It seems to me that whilst the Rationalists are making it their business to try to persuade their fellows not only that Faith is contrary to reason, but that it leads to mental slavery, it becomes a sacred duty for Christians to point out to their fellow-countrymen that not only is Faith not incompatible with reason, but, on the contrary, most helpful to it, and especially conducive to mental freedom.

With your kind permission, then, we will see whether we cannot carry out the bidding of the Apostle, and justify what he terms "our reasonable service," by a well-reasoned account of that Faith in which it is our privilege to live, for which it was the glory of our martyrs to die.

At the outset, the first thing we have to do is to determine what we mean by Faith. By Faith, then, I mean believing on the authority of another; that is to say, believing some proposition uttered by a witness upon whose knowledge and veracity it is safe to rely.

If the witness to whose word the assent is given be invested with nothing more than human authority, then Faith also will not rise above human or natural Faith. Whereas, if the witness to whose word adherence is given be clothed with divine authority, then Faith also will be super-

natural and divine. And, let us observe, that—the formal motive of Faith in either case being not the evidency of the proposition enunciated, but the authority of the witness who propounds it—it follows that the character of the assent given will in each case be determined, not by the evident truth of the proposition in itself, but by the authority attached to the character of the witness. If the witness be merely human, the assent will in most cases be conditional and revocable; if divine, it will be always absolute and irrevocable.

Respecting the difference between human and divine Faith, hear what Cardinal Newman says: "Divine Faith," writes his Eminence, "is assenting to a doctrine as true because God says it is true, Who cannot lie. And further than this; since God says it is true, not with His own voice, but by the voice of His messengers, it is assenting to what man says, not simply viewed as a man, but to what he is commissioned to declare, as a messenger, prophet, or ambassador from God. In the ordinary course of this world, we account things true, either because we see them, or because we can perceive that they follow and are deducible from what we do see; that is, we gain truth by sight or by Reason, not by Faith. You will say, indeed, that we accept a number of things which we cannot prove or see on the word of others. Certainly; but then we accept what they say, only as the word of man; and we have not commonly that absolute and unreserved confidence in them which nothing can shake.

"We know that man is open to mistake, and we are always glad to find some confirmation of what he says, from other quarters, in any important matter; or we receive his information with negligence and unconcern, as something of little consequence, as a matter of opinion, or, if we act upon it, it is as a matter of prudence, thinking it best and safest to do so. We take his word for what it



SAINT BERNARD

is worth, and we use it either according to our necessity or its probability. We keep the decision in our own hands, and reserve to ourselves the right of reopening the question whenever we please.

"This is very different from divine Faith; he who believes that God is true, and that this is His word, which He has committed to man, has no doubt at all. He is as certain that the doctrine taught is true as that God is true; and he is certain *because* God is true, *because* God has spoken, not because he sees its truth, or can prove its truth. That is, Faith has two peculiarities; it is most certain, decided, positive, and immovable in its assent, not because it sees with eye, or sees with reason, but because it receives the tidings from one that comes from God."

From what you have now heard, you will easily understand why it is that the assent given upon the sole authority of man to unrevealed truth is not usually absolute and final; and why, on the other hand, it is that the assent given upon the authority of God, using man as his ambassador, is absolute and irrevocable. Man is liable to deceive and be deceived, not so God.

And here, at this stage of our inquiry into the reasonableness of Faith, it may not be uninteresting to be reminded of the process by which the mind of man arrives at an act of Faith. Take, for instance, a convert to the Catholic Church. By what process does he come to believe that this is the Church set up by God, and is the only one that can give salvation to his soul? Well, I suppose he will start by examining the Church's credentials; he weighs what are called the "motives of credibility."

But supposing that having investigated the Church's claims, he becomes satisfied that she, and she alone, is the true Church, what is it that then prevails upon him to join her communion? What persuades him to act on his conviction, and to say: "Credo," "I believe?" Certainly not the bare fact that the arguments in her favor are cogent and convincing; for, did he so will it, he might quarrel with the conclusion, or suspend his judgment, or invite difficulties, or entertain doubts, or complain that, clear though their proofs are, they are not clearer still.

The question, then, I want to have answered is this: What superhuman power is it that then comes to his rescue, when, after having met with many obstacles on the way, he finds himself standing before the gates of the Temple of Faith, halting between conviction and persuasion? What is the name of that magic power which seems to take him by the hand, and to enable him, with the word upon his lips, "Credo," "I *do* believe," to cross the threshold, and to enter the Church.

I will tell you the name of the magic power which comes to his assistance, and enables him to believe. It is the grace of God. "To believe," says St. Thomas, the Angel of the Schools, "is an act of the understanding adhering to divine truth by command of the will, which is moved by the grace of God."

With this explanation before us, it is clear that God, as well as man, takes part in every act of Faith; and that Faith is not the natural outcome of a mere process of reasoning, but the supernatural result of man's co-operation with the grace of God. Consequently, before the neophyte can bring his mind to elicit an act of Faith—say in the Catholic Church—something over and above the mere conviction of the Church's royal descent and imperial power is needed for the mind. It must be enlightened by grace; and then the will, informed and fortified by grace, must exert its ruling power over man, and command the understanding to give its assent and to swear eternal fealty to the truth revealed.

"In order that an act of Faith be duly elicited," says Cardinal Franzelin, "it is absolutely necessary that divine grace should enlighten the understanding, and excite and strengthen the will." This, then, we must carefully bear in mind, that the understanding, enlightened by grace, can then only elicit an act of Faith when it is positively moved to do so by the will under the influence of grace. Accordingly, the moral cause of every act of Faith is the will, and hence St. Augustine says: *Fides consistit in credentium voluntate*: Faith depends upon the will of those who believe. In other words, Faith is in the understanding as its immediate subject and eliciting principle, but in the will as its moral as well as its efficient cause. The merit of Faith consists in *firmly* but *freely* accepting, in

obedience to God's word, what we cannot ourselves conclusively prove.

If, then, I am asked how it comes to pass that one man finds it quite easy to believe, and another quite impossible, I reply by asking: "How does it happen that one man feels it easy, and another difficult, to obey?" The cause of the difficulty or impossibility is to be traced in both instances to man's will. In neither case can God command what is impossible; in either case—in believing as in obeying—the difficulty can be overcome by willing, and praying for the necessary grace. Of course, without God's assisting grace, nothing in the supernatural order can be achieved by us.

We have it from His own gracious lips: "Without Me, you can do nothing;" but, given that divine help and strength, what is there a man cannot do? Do not imagine that the expression, "I can do all things in Him that strengthens me," has been monopolized by St. Paul. It is the right of every man, no matter what his native weakness, to reproduce it, and with equal certainty of its being true in his individual case. Observe: I do not pretend to say that there are no intellectual difficulties in believing or in obeying; presently we shall see there are plenty. It would be strange, indeed, if there were none such in a communion which claims the submission of man to a teaching that embraces all spiritual and moral truth. But these difficulties do not commonly avail with such as have a real desire to know the truth, and to obey God's laws, and who have honestly and faithfully weighed the notes and evidences of the Church.

The difficulties which rise up before minds of this sort, and which to them appear impossible to overcome, are in reality *moral* difficulties which have their root in a disordered will; at least, in a will which, whatever its other excellences, is lacking in that confiding, clinging, chilk-like docility to the word of God which is the very condition of the grant of the gift of Faith. Never had the world so much need as now of studying the full import of the words: "Unless you become as little children, you shall not enter into the kingdom of God." Yes: let us be men with men, but with our Father, God, we must ever be as children, ready to listen, to learn, to believe, and to obey.

These words will, I fear, give pain to some of my friends who are as yet outside the Church; for among them are those who are persuaded that their one wish in life is to do God's will. Like St. Peter, they protest that they are ready to lay down their very lives for Him. Yet wait a little. When, like Peter's, this confident assertion is put to the test, when God points out to them, in some moment of prayer, what they must suffer for His Name's sake, if they would receive that grandest gift out of heaven—the gift of Faith—are they not wont to grow sad, to be heavy, and to fear?

Does there not rise almost unbidden to their lips the prayer: "If it be possible, let this chalice pass from me? I cannot drink it, it is too full, too bitter. The sacrifice asked of me is too costly; I cannot ignore the past; I cannot break with my surroundings; I cannot begin my life again! I am too poor, or too weak, or too busy, or too old. If I were alone in the world, ah! then I could drink the chalice to the dregs; but there is my wife, there are my children. O, if it be possible, let it all pass from me! O send me Thy angel of comfort, to strengthen me with Thy grace, to breathe into my soul Thy love, and let all things be as they were before!"

Fatal mistake, for men to lay down the conditions upon which they will serve God! O miserable delusion of men to fancy they are pleasing Him, where they are only pleasing themselves! Alas for the cowardice of the human heart, which entices away the will from struggling with the flesh in prayer, after the pattern of Gethsemani, till the blessed words, "Not my will but Thine be done," leap from the heart to the lips, and resignation, peace, joy, and strength enter in and take possession of the soul!

It was because Peter did not struggle in prayer with temptation that he came, in spite of his protestations, to deny his Master, for Whom he had protested he was ready to die; and it is to be feared that there are many men and women in this country to-day who, in spite of their natural fondness for our Lord's character, beauty and holiness, may never come to acknowledge Him, just as Peter came to deny Him, unless they continue in prayer to struggle for light, not only to know Him, but to

know His law, His personal will; and for grace not only to love Him, but to love and obey His Church.

Yes, "the spirit indeed is willing, but the flesh is weak," and it is the flesh, and not the reason, the things of the flesh, and not the things of the spirit, which are detaining them where they are—in the outer darkness, where the light of Faith is neither seen nor understood. "Watch," then, "and pray, lest ye enter into temptation."

Listen to what St. Augustine has to say upon this point. In his "Confessions," he tells us that it was not his Reason that kept him back from joining the Catholic Church, but his will that would not struggle with temptation, nor implore the grace and courage he needed from God.

"Nor had I any excuse, such as I had formerly pretended to when I delayed to forsake the world to serve Thee, as not having yet certainly discovered the truth: for now I was indeed certain of the truth, and yet my will was still fettered, and refused to fight under Thy banner: being as much afraid of being disengaged from all impediments as I ought to have feared being entangled in them. The burden of the world, as is the case in sleep, pleasingly kept me down; and the thoughts that prompted me to arise to Thee were but like the struggling of such as would awake, yet are still overcome with drowsiness and fall back into their former slumber.

"And as there is no man who would always sleep, but everyone's sound judgment chooses to be awake, yet oftentimes he delays to shake off sleep, while the weight of indolence benumbs his limbs, and he prefers to entertain it, though his Reason tells him it is wrong, it being now high time to get up: so it was with me. For I was convinced that it was better for me to give myself up to Thy love than to yield to my own desires: but though I was pleurably convinced by the one, I was still strongly affected and captivated by the other; I had nothing now to answer to Thee, when Thou didst say to me: 'Awake, thou that sleepest, and arise from the dead, and Christ will enlighten thee.' And when on every side Thou showedst me that Thou didst speak the truth, I had nothing at all to reply, being now convinced by the truth, except some, lazy, indolent, and drowsy words, 'presently,'

'by and by,' 'stay a little;' but that 'presently' did not come presently, and this 'stay a little' ran out to a long time.

"In vain did I delight in Thy law according to my inward man, while another law in my members resisted that law of my mind, and led me captive to the law of sin which was in my members. For the law of sin is the force of habit, with which the mind is dragged along and held against its will, yet by its deserving, because it willingly fell into it. Who, then, should deliver me, wretched man that I was, from the body of that death, but Thy grace, through Jesus Christ our Lord?"

In this passage, St. Augustine professes to give the true account of what it was that kept him from following the example of his newly-converted friend Victorinus, and being, like him, admitted into the Catholic Church. Would that others could have the courage to look into themselves, and recognize the true reason which holds them where they are. Observe, "God commands nothing that is impossible."

I must repeat it, the will is at the root of their obstacles to Faith. Surely, "he who runs may read" the truth, that there cannot really be opposition between truth and truth, though they be truths belonging to orders so different from each other as the natural and supernatural. No: as we shall presently see more clearly still, it is not the opposition between Faith and Reason that is the cause of the unbelief, but the opposition between grace and will. In other words, which I now repeat, men do not believe for the same reason that they do not obey. And they do not obey because they have not the *wish*, or rather, the *will*, to obey. Their will is languid or indolent, or indifferent, insincere, or inordinate. *Vult et non vult piger*: "the slothful man willeth and willeth not."

Consequently, my advice to one, who, having become convinced of the claims of the Catholic Church, cannot see his way to submitting to them, and entering, would be much the same as yours would be to a friend who should say to you that he could not keep some commandment of the moral law. Your advice, I imagine, would be this: you would say: You *must* keep the commandment, there is no way out of it. And if you say you

cannot, you must remember that obedience is the consequence of the *will* to obey. Your will is weak—pray for grace—pray humbly, pray earnestly, pray constantly, and you will one day make the wonderful discovery that what seemed impossible, so long as God's grace was wanting, is now made easy by the assistance of that grace.

In like manner should I speak to him who argued about the impossibility of submitting to Faith. I should say: But you *must* submit to it; it is a commandment pressing quite as close upon you as those of the Decalogue. Do you not know that Faith is the consequence of the *will* to believe? It is your will that is at fault, you must pray humbly, earnestly, constantly for the grace to will to believe, and if you continue to do so, sooner or later you will be delightedly surprised to find that not only you wish to believe, but that you do in fact believe. Note well: "the *just* man *lives* by Faith."

This then ever bear in mind, that Faith is not a matter of strict mathematical demonstration, but a supernatural virtue by which we unhesitatingly accept whatever God has revealed, because He has revealed it who cannot err. It is a virtue, because there is merit in believing; it is a supernatural virtue, and consequently the free gift of God; and it is a theological virtue, because its immediate object is God, and its formal motive a divine perfection, the infinite veracity of God. If Faith made demands upon the intellect only, if it were the result of a mere process of reasoning, there would be no more merit in accepting the truths of revelation than there is in arriving at the conclusion of a proposition in Euclid.

No man considers he is doing anything meritorious in assenting to a demonstrated proposition; but in assenting to an evidently credible proposition of Faith there is merit, because it is a test of the moral character of a man's whole being, as well as the make and temper of his mental capacity. The reason why our Lord makes so much of Faith is precisely this: because it is the unerring test of our good will and docility. For the same reason St. Paul in his Epistles writes at such length about the necessity of Faith, because as it is the first of virtues, so it is the parent of them all. "*Nulla est vera virtus*," writes St. Thomas, "*sine fide*"—

there is no true virtue without faith. "Without faith it is impossible to please God." "It is the substance of things hoped for, and the argument of things that appear not."

And now, having told you what Faith is, and how men come to believe, we will let our adversaries speak, and tell how it is (so they say) they *do not* come to believe.

They say, then, they cannot believe in the truths of revelation, because to believe, on the word of another, what we cannot ourselves prove, is to put reason in fetters—it is mental slavery. This objection against Faith, which in one form or another is so often made to do duty against Catholic doctrine, may sound plausible at first, but I undertake to show it is very shallow, and as cowardly as it is unfair.

In the first place, ought not a moment's reflection to suggest to our adversaries this question: If it is so very unreasonable to submit to the word of authority, how comes it that hundreds of millions of our fellow-beings, quite as intellectually gifted as we are, and quite as devoted to truth and liberty, find no such opposition between Faith and Reason as we fancy we have discovered? Surely these rationalists, who pride themselves on their unbelief, can scarcely delude themselves into imagining that they have the monopoly of Reason and freedom.

They can hardly venture to persuade themselves that their forefathers, who formed their language, framed their laws, founded their universities, faced their enemies, and fought their battles, were of so mean an intellectual make that for more than a thousand years they bowed before the tyrannical rule of Faith, and meekly submitted to have its fetters placed upon their Reason?

Do not tell me that lovers of freedom, such as they, who wrested from a despotic king the Magna Charta, that great charter of our liberties, who established trial by jury, who created our representative system, who were up and ready at Poitiers, Harfleur, Crecy, and Agincourt to defend our real or imagined rights, were made of such poor stuff that they were ready, on the offer of a bribe, to barter away freedom for slavery!

To these intellectual giants, who have made the

stupendous discovery that submission to authority in matters of religion is the annihilation of Reason and destruction of freedom, I should like to put one question. I would fain ask them how, if this be so, do they save their own Reason and freedom from meeting with a similar fate? For I charge them, one and all, with doing themselves precisely what they condemn so scornfully in others. From the cradle to the grave, are they not being anxiously guided throughout their secular life by the leading strings of authority.

I put it to them. When they were yet children, was it not on the authority of their mother's word that they believed some things were good for them and others would do them harm; that one line of conduct was right and another wrong? And when they grew to be of an age to leave the nursery and go to school, was it not still on the word of authority that they learned there was a right and a wrong way of parsing their sentences or construing the author set before them? Was it not to the authority of their teacher that they looked for the truth of all the multitude of miscellaneous facts which came before them in the course of their studies? And did they innovate upon this time-honored practice, when from school they passed on to the university?

Nay, I will ask them further: Does the period in life *ever* arrive when they can afford to fling away the crutches lent them by authority, and walk by their own strength? When they are sick, is it their practice to dictate to the physician in attendance upon them the line of treatment he must prescribe in their case; or do they leave themselves to be guided by his authority? If they find themselves entangled in a law-suit, do they quarrel with their solicitor because they cannot understand all the intricacies of the law; or do they submit to be ruled by his judgment?

Such instances might be multiplied; but surely these are enough to make it clear that if Catholics are to be condemned as nothing better than slaves because they elect to be guided in their spiritual life by authority, then worldly men are under the same condemnation for submitting to be led by authority in their secular lives.

They may traverse the assertion, and deny that

they are so led. Let them then quote in support of the charge what Mr. Gladstone has to say upon this point. He says: "The fact to which we ought all to be alive, but for the most part are not, is that the whole human family, and the best and the highest races of it, and the best and highest minds of those races, are to a great extent upon the crutches which authority has lent them."

If, then, the majority of the human race—the working class, the middle class, as well as the professional class—are so hard pressed in the race of life, that they must be satisfied with book-knowledge in place of source-knowledge, and with what accredited authorities say or write, or are reported to say or write, upon special subjects, if they would have knowledge of these matters, surely it is nothing less than mockery to tell these same men that they are slaves, if in the more difficult subject of religion they accept any point of doctrine which they have not themselves proved by processes of conclusive reasoning. "Inquiry is a way to Truth, and Authority is a way to Truth—identical in aim, diverse in means."

What say our objectors to this? They say: "Ah, but your religion is involved in mystery; and with mystery, as men of light and leading, we refuse to have anything to do." Faith, then, it seems, must be thrust aside and sent to the wall, because it involves mystery. If so, upon what plea, I ask, do they retain the sciences in their service? For by scientific men I am told that, as religion without mystery is absurd, so science without mystery is unknown. And, as a matter of fact, can these paragons of learning, who are so sweeping in their condemnation of men of Faith, tell me what they themselves are able to know about the ultimate component parts of matter? Or can they give me any reliable information about the origin, nature, or cause, say of gravitation, magnetism, or electricity?

Or have they as yet unravelled that mysterious something we call life? Or can they explain why it is that a human being unconsciously inhales and exhales breath 23,000 a day, or why the heart goes on beating and never breaks down like other engines, for a whole lifetime? Or why there are more than 800,000,000 of air cells in a pair of

lungs? Or why some of the plants called fungi are so small that 200,000,000 of them, set side by side, would not cover one square inch of ground; and yet that each of them possesses an inherent vitality which, under favorable circumstances, will burst into life and reproduce the parent plant?

To these questions the leaders of modern thought and science can give no answer. What then are achievements of science, and whither has the march of time brought them? What have you gained by all your toil in the laboratory, dissecting-room, and observatory, with your telescopes, microscopes, spectroscopes, test tubes and scalpels? In the words of Moignô I will answer for you: "*La multiplication des inconnues et des mystères.*" You have but added to the catalogue of mysteries which surround you. For our forefathers, the material world was a quadruple mystery made up of four elements—earth, water, air, fire.

For us, it is a mystery involving not four but sixty-four other mysteries; a mystery changing what was the simple mystery of water into the complex mystery of hydrogen and oxygen, converting what was known as air into the mysteries of nitrogen, oxygen, carbonic acid, ammonia, carburetted and sulphuretted hydrogen, hydrochloric acid, carbonic oxide, sulphurous and sulphuric acid, nitric acid, and most probably iodine. With an array of mysteries such as these facing the rationalist, what possible right has he to inveigh against the mysteries of religion? Would it not be more candid, more generous, in him to acknowledge, with Leibnitz: "What is contrary to mysteries in us is not reason or natural light: it is corruption, it is error, it is prejudice, it is darkness."

"In science," wrote Jules Simon, "as often we make a step forward, we find an abyss; it is only weak minds that believe they can explain all and understand all." "My life," said Bayle, "is passed at the bottom of an abyss, in the midst of mysteries." And is it not from the lips of a scientific man that has been forced the declaration that "from the region of disorderly mystery, which is the domain of ignorance, another vast province has been added to science, the region of orderly mystery?" "Time," "Space," "Causation," "Matter," "Spirit," "Light,"

"Sound," "Ether"—behold here some samples of your orderly mysteries!

There is an axiom of the schools which says: *Qui nimium probat, nihil probat*: "he who proves too much, proves nothing." I recommend our adversaries to emblazon this motto upon the walls of their lecture halls; it might serve to remind them to proceed cautiously in their assertions against the reasonableness of Faith. Perhaps it might even suggest to them the propriety of consulting some authority—say St. Thomas of Aquin—as to what men of Faith have to say for themselves about the truths they hold so tenaciously. Our scientists might then find that St. Thomas has this to say in the first instance, that infidelity as well as Faith is in the understanding in its immediate subject, but in the will as in its first mover; that it is the contemptuousness of the will which causes the dissent of the understanding, and that in this dissent it is that infidelity essentially consists.

Hence the cause of infidelity is in the will, although infidelity itself is in the understanding. Infidelity having its cause in the will, is, like Faith, a free act. Therefore, it is imputable. Faith is a virtue, and infidelity a vice. Yes; unbelief now, as always, is the outcome of some vice of character. But we must remember that vice is not always gross. It may be very subtle and refined in its character, and be allied with many most estimable natural virtues. The vice from which unbelief issues is always pride, intellectual pride—and this vice is the fatal barrier which hinders Faith from making its way in the soul. "Pride is the beginning of all sin;" and "the beginning of the pride of man is, to fall off from God"—*i. e.*, Apostasy.

The proper attitude of man towards God is that of intense humility. It is not for him to lay down conditions to God, without the fulfillment of which he will not submit himself to divine teaching. He ought, on the contrary, even if God to him is as yet only a hypothetical God, to be ever saying in his heart: "O, God, I accept Thy conditions; only make Thyself known to me, by such evidences as in Thy estimation are sufficient, and dispose my mind and heart to rest upon them with satisfaction and contentment. *Domine quid vis me facere?*

"Lord, what wilt Thou have me do?" *Domine ut videam*: "Lord, that I may see." When this disposition is joined with equally intense earnestness to know the Truth, then the light of Faith, sooner or later, will shed abroad its beams within his soul, and become "a lamp to his feet and light to his paths."

I think we may now say that we have satisfied our own minds, at least, that in taking the authority of Faith for our guide in religion, we are no more putting fetters on our Reason than the rest of men, who claim to be mentally free; that in acting as we do, we are not out of joint, but in harmony with all around us. In a word, if we believe in a personal God at all, we are fully justified in concluding that as He has provided us, upon our entrance into this world, with masters to teach and guide us through the days of our infancy and youth, with physicians to treat and heal us when sick, with lawyers to advise and help us when perplexed, with scientists to instruct and warn us when inquisitive, so, too, that He has provided, no less, for the wants of our souls.

We are justified in concluding that He has made ready for us teachers to guide us through the days of our spiritual life, physicians to cure us of our spiritual sickness, moralists to solve our difficulties and doubts, directors to guide us on the narrow way to life, and to allay our scruples and our fears. Men who neglect the authoritative voice of their teachers, who give no heed to the advice of their physicians, who are deaf to the warnings of science, come in the end to fill our hospitals, crowd our jails, or they sicken and die prematurely from one disease or another, to which they might have been strangers had they been less headstrong, less self-willed, more prudent and docile.

In like manner, men who neglect the warnings of religion, who despise the admonitions and teachings of Faith, come at last to fall a prey to sicknesses from which there is no cure, and to fill a prison from which there is no egress; they sicken and die from the effects of a moral disease to which they, too, might have been strangers had they been less proud and self-willed, and more humble and docile. The fault is their own. "You *will not* come to Me," said our Lord to the Jews who neglected His

warnings and His teachings. Why did they hold aloof? Because they "love darkness rather than light, for their works are evil." "Thou hast appointed darkness, and it is night; in it shall all the beasts of the woods go about."

We have thus satisfied ourselves that Faith, rightly understood, can never quarrel with Reason, and that there are *a priori* reasons for coming to the conclusion that Faith was meant by God not to be a sentinel, arresting the march of Reason, but a divine guide, leading it onwards and upwards, to a land where no more shall "we see through a glass in a dark manner, but then face to face."

Yes, "now we know in part, and prophesy in part, but when that which is perfect is come, that which is in part shall be done away." "The God of Gods shall be seen in Sion;" we shall look upon the face of Him Whom we had pierced; we shall gaze upon the face of the Triune God, and shall be pierced through and through, like a glittering gem of loveliness, with the life, the light, and the love of the living and loving God. We shall partake of His nature—of His glory there, as of His grace here, of the eternity of His duration, of the spotlessness of His sanctity, of the tenderness of His mercy, of the might of His power, of the wealth of His knowledge, of the charms of His beauty, of the bliss of His love for ever and for ever—for there, in heaven, "the former things are passed away."

It now only remains for us to inquire what the voice of history has to say about Faith. What part has Faith played in the history of the human family? Well, when I interrogate history, it tells me that, under the Old Dispensation, the followers of Monotheism took the word of the patriarchs and prophets, who, from time to time, rose up amongst them, to be the authoritative voice of the living God. They followed it; and in so doing were persuaded they were obeying the Divine Will.

I contemplate the Faith and obedience of Noe, who during many years toiled at the Ark of Divine command in the presence of infidel scoffers. I find recorded the Faith that led Abraham out from country and kindred into a land which he knew not. I then arrive at the distinct Mosaic revela-

tion. There I find multiplied obediences, attending every department of the faithful Israelite's existence at the guidance and bidding of a priesthood representing the Deity. I find penalties, even to death, denounced upon "those who believed not," and therefore would not obey.

The earth, which our men of science would have obedient only to material cosmic laws, opens her mouth opportunely to swallow up the unbeliever and the rebel against God's appointed teachers and vicegerents. The astronomic laws seem to be reversed, that daylight may be lengthened for the defeat and slaughter of infidel hosts.

And when the Old Dispensation made way for the New, and Jesus of Nazareth, Who, by the fulfillment of prophecy and the seal of His miracles, proved He was Divine as well as human, when He came down and dwelt among us, did He innovate upon this system, established for the acquisition of religious truths? Did the Son of Man at any time or anywhere give out: "Accept nothing which you cannot yourselves prove; believe nothing which transcends your powers of imagination; hold nothing which involves mystery?" Did He declare that His followers were to be distinguished from such as had gone before by substituting private judgment for the judgment of those who claimed to teach in His name and with His voice? The very reverse.

Emphatically, peremptorily, uniformly, He commissioned His ambassadors, promising to be with them by His power and grace till time was swallowed up in eternity. He bade them teach all religious truth, to teach the nations, to teach every creature, and to make disciples of all. His Church was to be composed of two parts, each responding to the other, each the complement of the other—the Church teaching and the Church taught. His representatives were to be teachers, like Himself, "with authority, and not as the Scribes;" not theorists, nor "guessers at truth," but witnesses, ministers, ambassadors, clothed with His authority, speaking with His voice: "As the Father has sent Me, so I send you." "Ye shall be my witnesses in Jerusalem, and in all Judæa, and Samaria, and even to the uttermost part of the earth," "He that heareth you, heareth Me, and he that despiseth you, dis-

piseth Me." "And behold, I am with you all days, even to the consummation of the world." As He commissioned some to teach, He commanded others to learn.

Nay, he went further. He bade His witnesses to regard such as would not hear the Church, in the light of heathens and publicans. And yet more: against those who obstinately refused to receive and hear His witnesses, our Lord pronounced an awful condemnation: "Whosoever shall not receive you, nor hear your words: going forth out of that house or city, shake off the dust of your feet." Then He added those words which have echoed through the ages: "Amen, I say to you it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." Surely, if there is any meaning in the words at all, if language is the expression of thought and the symbol of will, no one who believes in the Bible can say that the Son of Man has left the acceptance of authority in matters of religion an open question.

On the contrary, He has made it a test, and an unerring test, of discipleship, and the very condition of man's escape from the fate of those who were destroyed in the wicked cities of the plain. The words are unmistakable, the language emphatic, the tone imperative. And in this sense have they always been understood by the Church. St. Paul, for example, in none of his Epistles bases his teachings on processes of reasoning. On the contrary, he distinctly declares: "To us God hath revealed them by His Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit that is of God: that we may know the things that are given us from God. Which things also we think, not in the learned words of human wisdom, but in the doctrine of the Spirit."

No; "the Apostles," as Cardinal Newman observes, "did not rest their cause on argument; they did not rely on eloquence, wisdom, or reputation; they did not resolve Faith into sight and Reason; they contrasted it with both, and bade their hearers believe, sometimes in spite, sometimes in default,

sometimes in aid, of sight and Reason. They came as commissioned from Him 'Whom they [their hearers] ignorantly worshipped,' and declared that mankind was a guilty and outcast race; that sin was misery; that the world was a snare; that life was a shadow; that God was everlasting, and that His law was holy and true, and its sanction certain and terrible; that He also was all-merciful; that He had appointed a Mediator between Him and them, Who had removed all obstacles, and was desirous to restore them; and that He had sent themselves to explain how. They said that that Mediator had come and gone; but had left behind Him what was to be His representative till the end of all things, His mystical body, the Church, in joining which lay the salvation of the world."

Even such words as I have uttered ought to satisfy our adversaries that in submitting to the authority of Faith in matters of religion, Catholics are not necessarily more slavish, or childish, or irrational than the rest of the human family; that in concluding from their belief in a Personal God, from the immortality of the soul, and a life hereafter in the sight of God, to the necessity of some such spiritual guidance being provided for them, they are but extending to the spiritual world a law which is recognized to exist in the natural; and that in submitting, by virtue of their belief in the Divinity of Christ and the Inspiration of the Scriptures, to the word of the Catholic Church as the voice of God, they are but doing that which conscience no less than Reason points out to be their bounden duty as logically-minded Christian men.

Indeed it is hard to discover any *locus standi* between a revealed religion and no religion at all; nor can one imagine what may be that process of reasoning by which a man contrives to justify himself in the extremely perilous experiment of balancing himself equidistant between Catholicity and infidelity. Between these two, what is there but a well-worn, well-polished inclined plane, upon which he who is not struggling upwards must be gliding downwards? Unless he be possessed of quite exceptional powers as a mental acrobat, he shall hardly find a standpoint between them. How shall he brave such imminent risk to the life of his soul?

Nor am I alone in this view of his situation. Cardinal Newman, whom Mr. Gladstone speaks of as "one of the world's greatest minds," has thus recorded of himself: "I came to the conclusion that there was no medium in true philosophy between atheism and Catholicity, and that a perfectly consistent mind under these circumstances in which it finds itself here below must embrace either one or the other; and I hold this still: I am a Catholic by virtue of my believing in One God." In this remarkable passage you have the candid confession of "one of the world's greatest minds," that he can discover no medium between the Catholic religion and no religion at all. He has embraced the Catholic Faith, and with what result? Does the Cardinal feel his great intellect to be in fetters, or has he discovered that he exchanged freedom for slavery, or Faith for Reason?

Hear him speak again: "From the day I became a Catholic," he writes in his *Letter to the Duke of Norfolk*, "now close upon thirty years, I have never had a moment's misgiving that the communion of Rome is that Church which the Apostles set up at Pentecost, which alone has the adoption of sons, and the glory and the covenant, and the promises, and in which the Anglican communion, whatever its merits and demerits, whatever the excellence of individuals in it, has, as such, no part. Nor have I ever for a moment hesitated in my conviction since 1845, that it was my clear duty to join the Catholic Church, as I did then join it, which in my conscience I felt to be divine. Never for a moment have I wished myself back; never have I ceased to thank my Maker for His mercy in enabling me to make the great change, and never has He let me feel forsaken by Him, or in distress, or in any kind of religious trouble."

I might cite other authorities by hundreds in confirmation of the Cardinal's words, but I will not detain you. There is, however, one—just one more—whose testimony I will seek, and he is one who tried the *via media*. He was, if I may say so, like a traveller who, beguiled away from the beaten track along a treacherous coast-line, finds himself suddenly clinging instinctively to some chance ledge of a steep and slippery cliff. Below, he could

hear the multitudinous noise of waters; and, as he watched the long line of waves sweeping and breaking with savage glee against the granite cliff, he thought to himself: "There is needed no assault of demon from the awful deep to make it possible for me to be plunged at any moment into that yawning fathomless abyss."

But as he looked upwards to the city seated on the hill, and drank in the music of its vesper bells, he thought to himself: "Ah me! besides a mighty will and a steady brain, aid must come to me from above, if ever I am to be safely landed in that 'City of Peace.'" That supernatural aid did come; the struggling man seized it, and was drawn out of the very jaws of death, and safely landed in the Catholic Church. And, now, what has this voice from beyond the Atlantic to say about his experience of the years he has passed as a child of the Catholic Church?

I will give you his own words: "I have been, during thirteen years of my Catholic life, constantly engaged in the study of the Church and her doctrine, and especially in relation to philosophy and natural Reason. I have had occasion to examine and defend Catholicity precisely under those points of view which are most odious to my non-Catholic countrymen and to the Protestant mind generally; but I have never, in a single instance, found a single article, dogma, proposition or definition of Faith which embarrassed me as a logician, and which I could, so far as my own Reason was concerned, have changed, or modified, or in any respect altered from what I found it, even if I had been free to do so. I have never found my Reason struggling against the teachings of the Church, or felt myself restrained, or felt myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic." After such testimony, who will not say, "It is worth a man's while to storm heaven and batter at its gates for the gift of Divine Faith?"

To Protestants generally, dissatisfied with an institution concerning which a modern writer has said, "Not only has experience proved the practical incoherency of its superstructure, but criticism has washed away like sand every vestige of its

supernatural foundation," I earnestly recommend the careful perusal of these words of Cardinal Newman and Dr. Brownson.

To others, still lower down the inclined plane, I would say: "If, from bitter experience, you have come to learn that something more and better than free schools, free museums, free lectures, free entertainments, free land, and free love, together with freedom of thought, and of speech, and of writing, and of doing, is needed to satisfy the mind's hunger for truth, and to slake the heart's thirst for happiness; and if upon trial you have found that the religion of Humanity and Science is powerless to restrain evil passion, and to assuage wearing sorrow, then in mercy to yourselves I ask you to try what the Christian religion can do for your restless souls. And as you cast about in search of the most consistent form of Christianity, I ask you to choose the principle laid down by that very intelligent statesman, Sir George Cornwall Lewis: 'As a rule, the professors of any science are trustworthy in proportion as the points of agreement among them are numerous and important, and the points of difference few and unimportant.'"

Apply this general principle to the science of religion. Take your mental balance and place in one scale of it the 71,000,000 of Protestants, along with their 183 different sects, and ascertain, if you can, in what points of doctrine they agree with one another, and in what points they mutually differ. Next take the other scale and place in it the 250,000,000 of Catholics alive at this very moment on earth. Find out in what points of doctrine *they* agree with one another, and in what points they, too, differ. Having thus fairly instituted a comparison between the Faith in the one scale, and the so-called Faith in the other, you will of necessity arrive at a conclusion.

You will say: As we find by experience that the points of agreement among the Protestants are few, and the points of difference are numerous and important, whereas the points of agreement among Catholics are numerous and important, and the points of difference among them are few and unimportant, we have no alternative but to turn our backs now and for ever upon the so-called National Religion, and embrace once and for ever the grand

old Tradition of the world-wide Church, the Catholic Faith.

We are all of us, by nature, and in the circumstances in which we find ourselves here below, like blind men in an unknown region. We are in urgent need of a guide in whose hand we may safely place our own, with confidence that we shall not be misled; a guide that will safely conduct us to a land where Faith shall pass into vision, and Hope be more than realized in the possession of God, in "the city of perfect beauty," in "the kingdom of perfect peace."

When, out of many guides who press their

services upon us, we make choice of the Catholic Church, we are but choosing one who, while she claims to be the only guide that knows the way to the "Better Land," has made good that claim by the safe conduct of souls, "of all nations, and tribes, and peoples, and tongues," to its golden gates for more than eighteen hundred years.

"Be ye more staid, O Christains! Not like feathers, by each wind removable; nor think to cleanse yourselves in every water. Either Testament, the Old or the New, is yours; and for your Guide the Shepherd of the Church. Let this suffice to save you."—(Dante, *Paradiso*, Canto v.)



OUR LORD IN THE ARMS OF HIS BLESSED MOTHER.

THE SAYINGS OF BROTHER GILES,

ONE OF THE FIRST DISCIPLES OF ST. FRANCIS OF ASSISI.

On Vices and Virtues.

The grace of God, and the virtues, are the way and the ladder to Heaven ; but sins and vices are the way and the ladder to the depths of hell. Sin and vice are a deadly poison, but virtue and good works are a good medicine. One grace induces and draws after it another ; and one vice draws another after it also. Grace does not desire to be praised ; and vice cannot suffer to be blamed. The mind is at peace in humility and rests, and patience is its daughter. Holy purity of heart sees God, but true devotion tastes Him. If thou lovest, thou shalt be loved. If thou servest, thou shalt be served. If thou fearest, thou shalt be feared.

If thou bear thyself kindly towards others, it is meet that others should behave themselves kindly towards thee. But blessed is he who loves truly, and desires not to be loved again. Blessed is he who serves, and desires not to be served. Blessed is he who fears, and desires not to be feared. Blessed is he who shows kindness to others, and desires not that others should show kindness to him. But because these things are very high and require great perfection, fools cannot know or acquire them.

Three things are greatly to be desired, and of great utility ; he that acquires them will never fall. The first is, that thou sustain voluntarily, and with joy, all tribulations that befall thee, for the love of Jesus Christ. The second, that thou humble thyself daily in all thou doest, and all thou seest. The third is, that thou love faithfully with all thy heart that heavenly and invisible treasure, which cannot be discerned by the eyes of the body.

Those things which are the most despised and abhorred by worldly men, of a truth, are the most acceptable and well-pleasing to God and His Saints ; and the things which are the most valued and desired by the men of the world and the most pleasing to them, are most hateful and contemptible and displeasing to God and His Saints. This unhappy antagonism proceeds from the ignorance and malice

of human nature ; inasmuch as man, in his misery, loves most those things which he should hate, and hates that which he should love.

Brother Giles once asked another Brother : " Tell me, most beloved, is thy soul right with God ? " To which the Brother replied : " That I know not. " And Brother Giles said to him : " My Brother, I would have thee to know, that holy contrition, and holy humility, and holy charity, and holy devotion, and holy joy, are those things which make the soul good and blessed. "

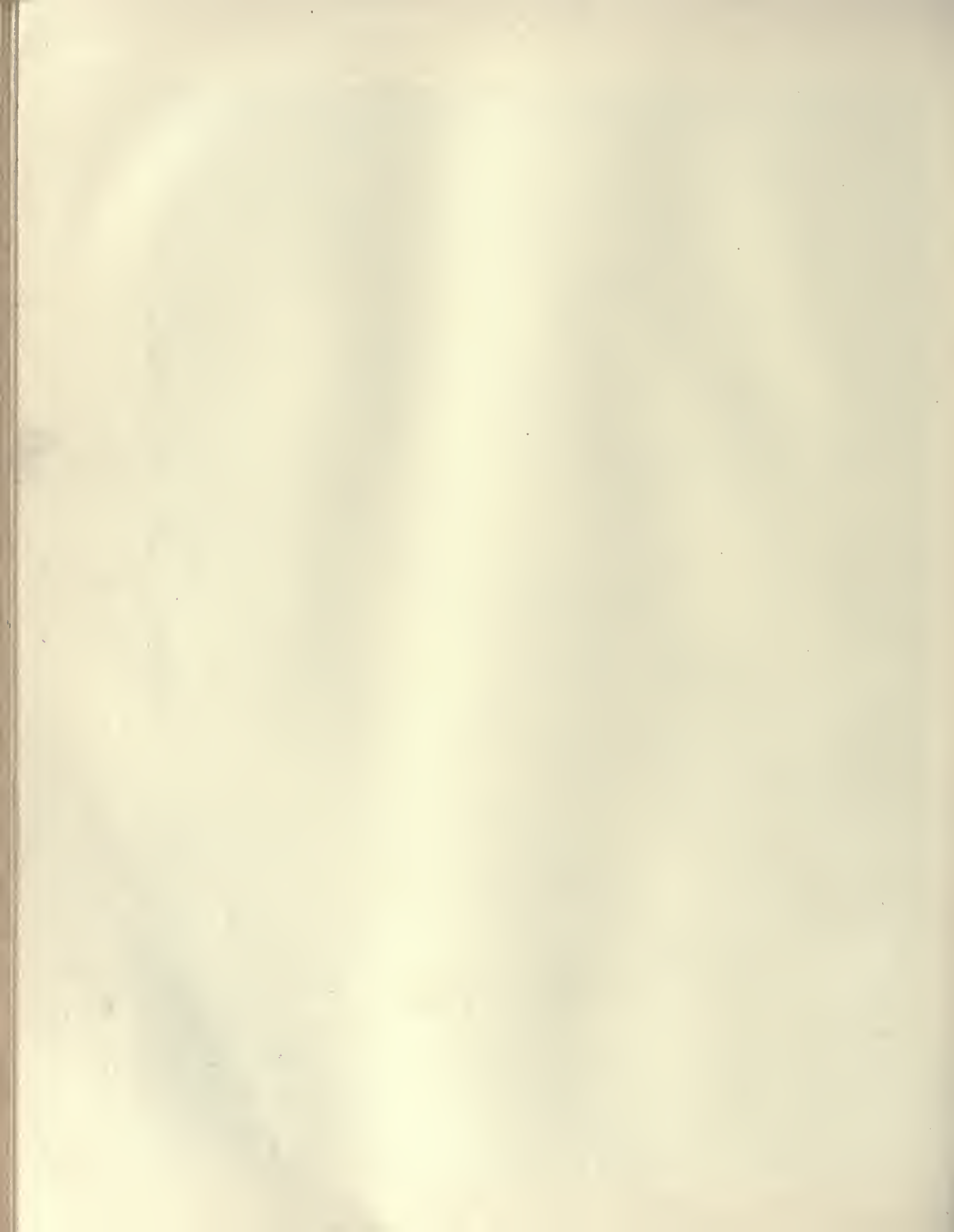
On Faith.

All those things which can be conceived in the heart, or expressed by the tongue, or seen with the eyes, or touched with the hands—all these are nothing in respect of the things which cannot be conceived, or seen, or touched. All that the Saints and wise men who have passed away, and those who are now in this present life, or will come after us, have written and spoken, or will write or speak of God, does not, and never can, tell so much of what might be told of Him, as a grain of millet compared with all heaven and earth, nay, a thousand times less. All the Scripture that speaks of God speaks of Him as it were lispingly, even as a mother does who lisps to her son who would not be able to understand her words if she spoke in another fashion.

Brother Giles once said to a secular judge : " Dost thou believe that the gifts of God are great ? " The judge answered : " I do believe it. " Then said Brother Giles : " I will show thee that thou does not believe it in very deed ; " and he said to him : " What is the value of all thou dost possess in the world ? " And the judge answered him : " It is worth about a thousand lire " (\$200). Then said Brother Giles again : " Wouldst thou part with thy property for ten thousand lire ? " The judge replied, without a moment's hesitation : " Certainly, I would do so willingly. " And Brother Giles said : " Of a surety, all the possessions of this world are nothing in



SAINT ALOYSIUS



respect of heavenly things ; why then dost thou not give up all thy possessions to Christ, to obtain those that are heavenly and eternal?"

Then the judge, learned in all the foolish science of this world, said to Brother Giles, pure and simple as he was : " God hath filled thee with the wisdom of divine folly ; but tell me, Brother Giles, dost thou believe there is a man in all the world, who would conform his exterior actions to that which he believes inwardly ?" And Brother Giles answered him : " See, my beloved : it is most certain that all the Saints have made it their study to put in practice, as perfectly as possible, all that they knew or understood to be the will of God ; and all those things which they could not actually carry out externally, they fulfilled in the holy desires of their will, in such wise that the impossibility of exterior fulfillment was made up for by the desires of the soul.

Again, Brother Giles said : " If there were a man to be found who had perfect faith, in a little space of time he would arrive at a state of perfection, in which it would be given him to know, with full certainty, his salvation. What good can prosperity or temporal advantage in this world do to the miserable man who expects eternal perdition ? What hurt or harm can any temporal adversity of this life do to the man who, with firm faith, looks forward to eternal, consummate, and supreme bliss ? Nevertheless, however great a sinner a man may be, let him never despair so long as he lives of the infinite mercy of God ; because there is not a tree in the world so thorny, or so knotty and gnarled, but can be planed, and polished, and adorned and made beautiful by men ; and so also, there is no man in the world so iniquitous and sinful, but God can convert him and adorn him with singular graces, and many gifts of virtue."

On Holy Humility.

No one can gain any knowledge of God, or intimacy with Him, but by the virtue of humility ; inasmuch as the direct way to ascend is first to descend. All the perils and the great falls which have taken place in this world have arisen from no other cause than exaltation of the mind through pride. This is seen in the fall of the devil, who was

cast out of heaven, and in the fall of our first father Adam, who was cast out of Paradise, because of the exaltation of the mind, namely, disobedience ; and again in the instance of the Pharisees, of whom Christ speaks in the Gospels, and in many other examples.

And so, on the contrary, all the good works which have ever taken place in this world have been produced entirely by humility of mind, as is proven by the blessed and most humble Virgin Mary, and by the publican, and by the holy thief on the cross, and by many other examples in the Scriptures. And therefore it would be well for us, if we could find a great and heavy weight, that we might carry it always fastened round our neck, so that it might always draw us downwards, that is to say, continually cause us to humble ourselves.

A Brother once asked Brother Giles : " Tell me, Father, how may we escape from this pride ?" To which Brother Giles replied : " My Brother, set this fact before thee, that thou canst never hope to flee pride, except, first of all, thou place thy mouth where thy feet are ; but if thou consider the gifts of God thou wilt know well that thou owest it to Him to bow thy head. And again, if thou consider well thy defects, and the many offences which thou has committed against God, thou wilt find sufficient cause to humble thyself. But woe to those who would be honored even for their sins ! There is a degree of humility in him who knows himself to be the enemy of his own welfare. There is a degree of humility also in him, who renders to another the things which belong to him, and does not attribute them to himself ; which is to say, that all good, and all virtue which man finds in himself, he must not attribute to himself, but solely to God, from whom proceeds every grace, every virtue and every good.

But all sins and evil passions in the soul, and whatever vice man finds in himself, he must take as his own, considering that they proceed from himself alone, and from his own malice, and not from any other. Blessed is the man who knows himself, and reputes himself vile before God and men ! Blessed is he who judges himself, and condemns himself, and not another : for he shall not be judged in the great, and terrible final judgment. Blessed

is he who bears meekly the yoke of obedience, and submits to the guidance of another, as the holy Apostles did, both before and after they received the Holy Spirit !”

And again, Brother Giles said : “He who would acquire and possess perfect peace and quiet, must consider every man his superior, and himself subject and inferior to all. Blessed is the man who desires not to be seen or known, either in his deeds or words, save in the pure disposition and the simple adornment to which he has been disposed, and by which he has been adorned of God ! Blessed is the man who can keep and conceal the Divine revelations and consolations : for there is nothing so secret that God will not reveal it when it pleases Him. If a man were the most perfect and the most holy upon earth, and he should consider and believe himself to be the most miserable sinner, and the vilest man in the world, herein would be true humility. Holy humility knows not how to converse, and the blessed fear of God knows not how to speak.”

Brother Giles said also : “To me it seems that humility is like the thunderbolt, for as the bolt causes a terrible concussion, breaking, rending, and burning whatever it strikes, and yet afterwards there is nothing of it to be found, thus also humility explodes, and dissipates, and consumes all malice, all vice and all sin, and afterwards it seems to be nothing at all in itself. The man who possesses humility, shall through humility find grace with God, and perfect peace with his neighbor.”

On the Holy Fear of God.

He who fears not, shows that he has nothing to lose. The holy fear of God orders, governs and rules the soul, and brings it into a state of grace. If a man possess any grace or divine virtue, holy fear will preserve it for him to the end. And he who has not yet acquired either virtue or grace, will be enabled, through holy fear, to acquire them. The holy fear of God is a channel of Divine grace, for it causes the soul in which it dwells to obtain these graces and all holy virtue without delay. All who have fallen into sin would never have succumbed, had they possessed the holy fear of God. But this holy gift of fear is given only to the perfect, for the more perfect a man is, the more he fears and

humbles himself. Blessed is the man who knows himself to be in prison in this world, and ever remembers how grievously he has offended his Lord.

A man should always greatly fear pride, lest it cause him to stumble and fall from that state of grace in which he is, for one can never stand secure in the midst of enemies ; and our enemies are the lusts of this miserable world and of our own flesh, which, along with the devils, are ever at war against our souls. One must have still greater fear lest his own malice deceive and overcome him, than of all other enemies. It is impossible for a man to ascend to any grace or Divine virtue, or persevere therein, without holy fear. He who has not the fear of God is in danger of being lost altogether. The fear of God makes a man humbly obey, and incline his head under the yoke of obedience ; and the more fear a man possesses, the more fervently will he worship God.

It is not a little matter to have the gift of prayer, and to him that feareth it shall be given. The virtuous actions of men, however much we may esteem them, are not, therefore, reckoned and rewarded according to our estimation, but according to the estimation and the good pleasure of God ; for God looks not at the amount of labor, but at the amount of love and humility : and, therefore, the safest part to choose is to love and fear always with humility, and never to trust in ourselves for any good, but to distrust the thoughts which arise in our minds under the appearance of good.

On Holy Patience.

He, who with firm patience and humility suffers tribulation for the love of God, will quickly attain to great graces and virtue ; he shall be lord of this world, and possess a pledge of the glorious world to come. Everything which a man does, whether of good or evil, unto himself he does it. And, therefore, be not scandalized by him who does thee an injury ; but rather have humble patience, and grieve only for his sin, having compassion and praying fervently to God for him. The stronger a man is to bear and to suffer injuries and tribulations patiently for the love of God, so much the nearer is he to God, and no more : the weaker a man is to sustain sorrows and adversities for the

love of God, so much is he removed from God. If any man praise thee, and speak well of thee, render the praise solely to God: and if any speak evil of thee, or revile thee, do thou help him therein, speaking yet worse of thyself.

If thou wouldst do thy part well, study to make it seem bad, and that of thy companion good, ever accusing thyself, and ever praising and sincerely excusing thy neighbor. When any one would contend or dispute with thee, if thou wouldst be the winner, lose, and thou shalt win; for if thou wilt contend in order to overcome, even when thou shalt think thyself the winner, thou shalt find that thou hast lost greatly. And, therefore, my brother, believe me that the direct way to save thyself is to lose thyself; for if we cannot bear well our tribulations, neither can we follow after heavenly consolations.

There is much greater consolation, and much greater merit in suffering injuries and insults patiently for the love of God, and without murmuring, than in feeding a hundred poor, or fasting continually every day. For what profiteth a man, or what availeth it him, to despise himself, and to afflict his body with much fasting, vigil, and discipline, if he cannot bear a little injury from his neighbor? For this cause shall a man receive much greater reward, and greater merit, than for all the afflictions he can impose on himself of his own will; since to endure insults and injuries from our neighbor, in humble patience, purifies from sin much more quickly than a fountain of many tears. Blessed is the man who keeps ever before his mind the memory of his sins, and of the benefits of God; for he will bear patiently every tribulation and adversity, expecting from them the greatest consolations.

A man who is truly humble expects from God neither merit nor reward; but only studies continually how he can offer satisfaction in all things, knowing himself to be God's debtor; and any good thing that he has he acknowledges that he has it solely through the goodness of God, and not through any merit of his own; and any adversity that befalls him he acknowledges truly that he receives it for his own sins.

A Brother once asked Brother Giles: "Father,

if in our time some great adversity or tribulation should befall, what ought we to do under this visitation?" To which Brother Giles replied. "My Brother, I would have thee to know that if the Lord should cause it to rain stones and thunderbolts from heaven, they could not do us any harm whatever, if we were such as we ought to be, because if only a man were what he ought to be, all evil and all tribulations would be turned to his good, for we know that, as the Apostle has said: 'All things work together for good to them that love God;' and so likewise to the man of bad will all good things turn into evil, and into chastisement. If thou wouldst be saved, and attain celestial glory, thou needest not desire any vengeance or any justification at any time from any creature; for the heritage of the Saints is ever to do good, and ever to receive evil. If thou knewest of a truth how much and how greatly thou hast offended thy Creator, thou would perceive that it is meet and just that all creatures should persecute thee, and bring thee pain and tribulation, for thus they would but avenge the offences which thou hast committed against their Creator.

"It requires great virtue to overcome one's self, for he who overcometh himself shall overcome all his enemies, and attain all good. Much greater virtue would it be, if a man should suffer himself to be overcome of every one; for he should be lord over all his enemies, that is to say, his vices, the devils, the world, and his own flesh. If thou wouldst be saved, renounce and forsake all consolations which all the things in the world, or any human creature, could give thee; because greater and more frequent are the falls which come from prosperity and earthly consolations, than from adversities and tribulations."

On one occasion, a Religious murmured against his Superior, in the presence of Brother Giles, on account of a hard command which had been given him by obedience; to whom Brother Giles said: "Most beloved, the more thou murmurest the greater will be thy burden and the more heavy to bear, but the more humbly and devoutly thou bendest thy head under the yoke of holy obedience the easier and the sweeter to thee will it be to bear that obedience. But it seems to me that thou

wouldst not be reviled in this world for the love of Christ, and yet wouldst be with Christ in the world to come; thou wouldst not be persecuted and slandered in this world for Christ's sake, and yet in the other world thou wouldst be blessed and received by Christ; thou wouldst not labor in this world, and yet wouldst have quiet and rest hereafter. I say to thee, my Brother, my Brother, that thou dost greatly deceive thyself; for by the way of dishonor and shame and insult shall a man attain to the true celestial honor; and by enduring patiently derision and insults for the glory of Christ. Therefore, well is it said, in the worldly proverb, *He who will not pay the cost, shall not receive what he desires.*

"The horse is a noble and useful animal, but although he can run very well alone, he suffers himself to be governed, guided, and driven hither and thither, backwards and forwards, according to the will of his rider; and thus also should the servant of God suffer himself to be governed, guided, turned and bent according to the will of his Superior, and even of everyone, for the love of Christ. If thou wouldst be perfect, study only to be gracious and virtuous, and combat valiantly thy evil inclinations, patiently enduring all adversity for the love of thy Lord, persecuted, afflicted, insulted, scourged, crucified, and dying for the love of thee, and not for sins of His own, or for His own glory, or for His own profit, but solely for thy salvation. And in order to do this, above all things it is needful that thou conquer thyself; for little doth it profit a man to direct and bring souls to God, unless first of all he conquers and governs himself."

On Sloth.

The slothful man loses both this world and the next; for he neither brings forth fruit in himself, nor is of any use to others. It is impossible for one to acquire virtue without solicitude and great labor. Therefore, when thou art able to stand in a secure place, tarry not in a doubtful one. He is secure who strives and labors and toils according to God, and for his Lord's sake, and not for the fear of punishment, or for a reward, but for the love of God. He who shrinks from working and suffering for the love of Christ verily draws back from the glory of Christ; and even as this solici-

tude is useful so is negligence ever hurtful to us. As sloth is the way to hell, even so is holy solicitude the way to Heaven.

Much should one strive to acquire and to preserve virtue and the grace of God, always co-operating faithfully with this grace and virtue; for the man who does not thus co-operate faithfully often sacrifices the fruit for the leaves, or the grain for the straw, for to some the Lord concedes graciously good fruit with but few leaves; to some others he gives fruit together with the leaves; and there are some others who have neither fruit nor leaves. It seems to me a greater thing to know how to guard well, and in secret to preserve the graces given by God, than to know how to acquire them; because, however well a man knows how to acquire, yet unless he knows well how to store and keep, he will never grow rich; but they who acquire things by little and little will enrich themselves, for they take care of their gains and their treasure.

O what a quantity of water the Tiber would have collected, if it had not escaped by some outlet! Man asks of God gifts without measure and without end; and he will not love God but in measure and degree. He who would be loved of God, and receive from Him infinite merit above reckoning or measure, should also love God without reckoning and without measure, and ever render Him infinite service. Blessed is he who loves God with all his heart, and with all his mind, and always afflicts his body and his mind for the love of God, seeking for no reward under Heaven, but acknowledging himself wholly as God's debtor.

If a man were exceedingly poor and needy, and another were to say to him: "I will lend thee a thing most precious for three days; and know that if thou use it well within this term of three days, thou wilt gain infinite treasure, and mayest be rich for evermore:" it is most sure that the poor man would be very solicitous to make good use of a thing so precious, and much would he study how to gather well the fruit of it. Thus also I say to thee, that our body is that good thing which we hold from the hands of God for three days; for all the years of our time upon earth may be compared unto three days.

Therefore, if thou wilt be rich, and enjoy eternally

the Divine sweetness, study to labor well, and to make good use of what God hath lent thee, namely, thy body, in this space of three days, that is, in the brief space of this thy life; inasmuch as, if thou strive not to acquire in this present life whilst yet thou hast time, thou canst not hereafter enjoy the eternal riches, or enter into the holy rest of that celestial and eternal peace. But if all the possessions of the world belonged to one person, who would not cultivate them, or cause them to be cultivated by others—what fruit or what use would he have of these things? Most sure is it, that he would have neither fruit nor profit. But it might well be, that a man having but few possessions, and cultivating them diligently, should have much profit, and through his own and others' labors, have fruit enough and to spare.

There is a worldly proverb which says: *Never put an empty pot on the fire, hoping from thy neighbor.* And thus also it is God's will that no grace shall remain idle; for our good God does not give a man grace that he may hold it in vain, but He gives it that a man may do His will by performing good works; for a good will suffices not, unless a man study to follow and make use of the grace of God, by the practice of holiness.

On one occasion, a dissipated man said to Brother Giles: "Father, I pray thee give me some consolation." To whom Brother Giles replied: "My brother, study to stand well with God, and immediately thou shalt have all the consolation of which thou hast need; for if a man prepare not within his soul a clean abode where God may dwell and repose, he will never find a resting place for himself, or repose; or true consolation in any creature. When a man would do ill, he never seeks much counsel how to do it; but to do well, he seeks many counsels, and makes long delay."

On another occasion, Brother Giles said to his companions: "My Brothers, it seems to me that now-a-days there is no one willing to do that which profit him most, and that for his body, as well as his soul. Believe me, my Brothers, that I could swear of a truth, that the more a man seeks to fly and to shun the burden and the yoke of Christ, so much the harder does he make it for himself, and the more difficult and cumbersome he finds it; and

the more ardently a man submits himself to it, voluntarily adding to its weight, the more he finds it easy and sweet to carry.

"O, that it would please God that men would indeed seek and procure in this world the welfare of their bodies, for then they would at the same time procure that of their souls! inasmuch as, without doubt, body and soul must be agreed to suffer together, or to rejoice together everlastingly; for of a truth either they shall suffer in hell eternal torments and immeasurable pains, or they shall enjoy with the Saints and the Angels in Paradise perpetual joy and unfailing consolation, through the merit of good works. For if a man do well, and also pardon others, yet without humility, his good will turn to evil; for many have done many works that seemed good and praiseworthy; but because they had not humility, it was discovered and made known that their works were done out of pride, and the works themselves proved it, for only works done in humility never become corrupt."

A Brother said once to Brother Giles: "Father, it seems to me, that we do not yet know or understand that which is for our true good." To whom Brother Giles replied: "My Brother, it is a sure thing that each one will practice the art which he has learnt, for none can rightly practice that which he has not learnt beforehand. Now wouldst thou know the noblest art upon earth? It is that of working well: and who can practice it, who has not first learnt it? Blessed is the man whom no creature can misguide; but more blessed is he who, in whatever he sees, or hears, can take to himself true edification."

On Contempt of Worldly Things.

Many sorrows befall the unhappy man who places his desires, his heart and his hope, on earthly things, through which he abandons and loses heavenly things, and in the end will lose the earthly things also. The eagle is much given to flying aloft, but if he had a weight tied to his wings, he would not fly very high; and thus man also, through the weight of earthly things, cannot fly upwards, that is to say, cannot attain to perfection. But the wise man, who binds the memory of death and judgment on the wings of his heart, shall not

be able, for the greatness of his fear, to run after or to fly amongst the vanities and the devices of this world, which are so many occasions of damnation. We see now-a-days men of the world laboring and toiling much, and putting themselves in much bodily peril, in order to acquire these deceitful riches; and then when they have labored and acquired much, in a moment they die, leaving behind them all they have gathered together in this life.

And therefore it is not meet that we should trust to this fallacious world, which will deceive all who trust in it, because the nature of it is to lie. But he who would be great, and very rich, will seek and will love the eternal riches, which ever satisfy, and never disgust, or grow less. If we will not err, let us follow the example of the beasts of the field and of the birds, who when they have had enough are content, and seek no more than to live from hour to hour, according to their necessities; thus should man also be content with satisfying his temporal necessities, and not seek after superfluities.

Brother Giles used to say, that the ant was not so pleasing to St. Francis as other creatures, on account of the great solicitude which it has to collect and lay up a store of grain in the summer-time, for the winter; he said that the birds pleased him much better, because they collect nothing on one day for the next. Yet the ants give us an example of foresight in this summer-time of our present life, that we may not be found empty and fruitless when the winter of our last and final judgment arrives.

On Holy Chastity.

Our frail and miserable human flesh resembles the swine, which ever delight in wallowing in the mire, looking on the mire as their greatest delectation. Our flesh is the devil's champion, for it combats and resists in all things that which is according to God, and for our own salvation.

A Brother once asked Brother Giles thus: "Father, teach me in what manner we may guard against carnal vices;" to which Brother Giles replied: "My Brother, he who would move a heavy weight, or great stone out of his way, must do so rather by skill than by force. And thus we also, if we would overcome carnal vices, and acquire the virtue of Chastity, shall rather attain thereto by

humility, and by a good and discreet spiritual rule, than by our own presumptuous austerities, and the weight of much penance. All vices trouble and obscure this holy and resplendent Chastity; because Chastity is like to a clear mirror, which is dimmed and obscured, not only by contact with unclean things, but even by a man's breath.

"And it is impossible for one to attain to any spiritual grace, so long as he finds himself inclined to carnal concupiscence: and thus, worry thyself as thou wilt, thou wilt find no other remedy or way of attaining spiritual grace, but by overcoming all carnal vices. Therefore combat valiantly against thy sensual and fragile flesh, thy true enemy, which would thwart thee both day and night; which mortal enemy of our flesh, if a man subdue, of a surety all his other enemies shall be subdued, and he shall quickly attain to spiritual grace, and to a state of virtue and perfection."

Brother Giles said also: "Amongst all the other virtues, I prefer the virtue of Chastity: because most sweet Chastity contains alone in itself all perfection; but there is no other virtue which can be perfect without Chastity." A Brother once asked Brother Giles: "Father, is not the virtue of Charity greater, and more excellent than Chastity?" To which Brother Giles answered: "And tell me, my Brother, what is more chaste than holy Charity?" Many a time did Brother Giles sing this canticle: "O Holy Chastity, how good thou art! Verily thou art precious, and such and so great is thy fragrance, that he who has not tasted thee knows not thy worth. Therefore the foolish do not understand thy value."

A Brother asked Brother Giles thus: "Father, tell me, I pray thee, thou who dost so commend Chastity, wherein consists Chastity?" To whom Brother Giles replied: "My Brother, I tell thee, that rightly is Chastity called the careful custody and continual guard of all the senses, corporal and spiritual, by which they are kept pure and immaculate for God alone."

On Temptation.

One cannot enjoy in peace and tranquility the great graces which he receives from God; for many contradictions, many disturbances and adversities,

run counter to grace, inasmuch as the more a man is in the grace of God, so much the more violently is he assaulted by the devils. Therefore one should never cease fighting, if he would follow the grace he has received from God; because, as the battle is fiercest, the crown will be the more precious, if he overcome in the fight.

But we have not many battles, or many impediments, or temptations, because we are not such as we should be in the spiritual life. Yet most true it is, that if a man will walk well and discreetly in God's way, he shall have neither toil nor weariness in his journey; whilst the man who goes the way of this world, can never escape much toil and tediousness, and anguish and tribulation and sorrow, until the day of his death.

One of the Brothers said to Brother Giles: "My Father, it seems to me that thou sayest two things, one contrary to the other: for first thou sayest; the more virtuous a man is, and the more in God's favor, the more contradictions and battles he has in the spiritual life; and then thou sayest the opposite; namely, that the man who walks well and discreetly in the way of God, shall know neither toil nor tediousness on his journey."

To which, Brother Giles, explaining the contradiction between these two sayings of his, replied thus: "My Brother, it is certain that the devils wage the war of temptations more fiercely against those who have a good will, than against those who have not. But what trouble, or weariness, or injury, can all the devils and all the adversities in the world cause to him who walks well and discreetly in the way of God, knowing and seeing, as he does, that the tempter sells his wares at a price a thousand times greater than they are worth? For I tell thee of a truth, that he who is enflamed with Divine love, holds vice in greater abomination the more he is attacked by it.

"Most of the devils usually hasten to tempt a man when he is in any sickness, or weakness of body, or when he is in any anxiety, or in much distress, or cold, or hungry, or thirsty, or when he has received some injury or slight, or any hurt, whether temporal or spiritual, because, in their malice, they know that at such moments and in such circumstances a man is more liable to suc-

cumb to temptations. But I say to thee, that by every temptation, and every vice which thou shalt overcome, thou shalt acquire fresh virtue; and through that very vice by which thou wert assaulted, if thou overcome, thou shalt receive so much the greater grace, and the brighter crown."

A Brother once came to ask counsel of Brother Giles, saying: "Father, I am often assaulted by a most grievous temptation, and many a time I have prayed God to deliver me from it, and yet the Lord has not taken it away; counsel me, Father, what to do." To whom Brother Giles replied: "My Brother, the better a king arms his soldiers with strong and knightly armor, the more ardently he will have them fight against his enemies, for love of him."

A Brother once asked Brother Giles: "Father, what remedy shall I use, that I may go to prayer more willingly, and with greater desire and fervor? for when I go to my prayers, I am slothful, tepid and indevout."

Brother Giles answered: "A king has two servants, and one has arms, that he may fight, and the other has no armor for the combat; and both of them would enter into the battle, and fight against the enemies of the king. The one who is armed will go into battle and fight valiantly; but the other who is unarmed, will say thus to his master: 'My lord, thou seest that I am naked and without arms; but for thy love, I will willingly go into the battle, and fight thus unarmed.' And then the good king, seeing the love of his faithful servant, will say to his ministers: 'Go to my servant, and arm him with all that is needful for the combat, that he may securely enter into battle; and seal all his arms with my royal seal, that all may know him as my faithful knight.'

"And thus it often happens, that when one goes to prayer, he finds himself naked, indevout, slothful, and hard of heart; but if he force himself, for the love of his Lord, to enter into the battle of prayer, then our merciful King and Lord, seeing the effort of His servant, will give him, by the hands of His ministering angels, the fervor of devotion and of a good will. It happens sometimes, that a man begins some great work with much toil, so as to clear and cultivate the ground, and plant

the vine, that he may gather the fruits of it, in season. And many, because of the great labor and toil, leave off by degrees, and repent of the work they have begun : but if they would persevere until the vintage, they would forget all pains, and be comforted and filled with gladness, securely enjoying the fruits of their labor.

"And so shall a man also, that is strong in temptations, obtain much consolation ; 'according to our tribulations,' says St. Paul, 'shall be the recompense,' and the crown of eternal life that shall be given to us. But not only shall the reward in heaven be given to them who withstand temptations, but even in this life also, as the Psalmist says : 'Lord, according to the multitude of my temptations, and of my sorrows, thy consolations have delighted my soul :' therefore the greater the temptation and the combat, the more glorious shall be the crown."

Another Brother asked counsel of Brother Giles on account of his temptations, saying : "O Father, I am attacked by two most violent temptations : one is this : that as soon as I do anything good, immediately I am tempted to vainglory ; and the other, that when I do an evil, I fall into such rashness and bitterness that I almost despair."

To which Brother Giles replied : "My Brother, well dost thou do and wisely to grieve for thy sins, but I counsel thee to grieve discreetly and in measure, and ever to remember that the mercy of God is greater than thy sins. But if the infinite mercy of God receives to repentance the man who is a great sinner, and who sins wilfully, thinkest thou that this God will abandon the good sinner who sins not wilfully, seeing him contrite and penitent ? Also, I counsel thee never to leave off doing good for the fear of vainglory ; for if a man who was about to sow his corn should say : 'I will not sow, for if I do, perchance the birds will come and devour it,' and so saying should leave his field unsown, of a surety he should gather in no harvest that year.

"But if he sow his seed, though the birds should come and eat a part of it, yet the greater part shall remain to the laborer ; so it is with a man who is attacked by vainglory, and who will not do good works for the fear of vainglory ; but if he continu-

ally strive against it, I say to thee, that he shall not lose the merit of the good he has done, for having been tempted."

A Brother once said to Brother Giles : "Father, it is said that St. Bernard once said the seven penitential psalms with such tranquillity of mind and devotion, that he had not a single distraction, or a thought of aught else besides each sentence of the psalms." To which Brother Giles replied : "My Brother, I esteem it a much greater thing if a knight, being assailed by his enemies, should defend himself so bravely that he should not suffer one of them to enter in, than if he were to be left in peace, and without any trouble."

On Holy Penance.

Much should a man continually afflict and macerate his body, and willingly suffer every injury, tribulation, anguish, sorrow, shame, painfulness, insult, adversity and persecution, for the love of our good Master and Lord, Jesus Christ, who has given us the example in Himself ; inasmuch as, from the beginning in His glorious Nativity, to the end in His most holy Passion, He ever suffered anguish, tribulation, sorrow, pain, contumely, and persecution, solely for our salvation. And, therefore, if we should attain to the state of grace, before all things it is necessary that we should, so far as in us lies, follow in the footsteps of our good Master, Jesus Christ.

A secular once asked Brother Giles : "Father, in what way can we men of the world attain to the state of grace ?" To whom Brother Giles replied : "My Brother, a man should first of all mourn for his sins with great contrition of heart ; and then he should confess himself sincerely to the priest, with bitterness and sorrow of heart, without concealing or excusing aught ; and having done so, he should perfectly fulfill the penance imposed upon him by his confession ; and after this he should keep guard against every vice, and every sin, and every occasion of sin ; and moreover he should excite himself to good works of virtue towards God and his neighbor ; and thus doing, a man shall attain to the state of grace and virtue.

"Blessed is the man who shall have continual sorrow for sins, continually weeping both by day

and by night in bitterness of heart, solely for the offences which he has done against God. Blessed is the man who, having always before his mind the afflictions, and the pains and sorrows of Jesus Christ, shall receive no temporal consolations in this bitter and stormy world, so that last of all he may attain to the celestial consolations of life eternal, where all his desires shall be fulfilled abundantly with everlasting joy."

On Holy Prayer.

Prayer is the beginning, the middle and the end of all good; prayer illumines the soul, and enables it to discern good from evil. Every sinful man ought to pray every day continually, humbly begging of God to give him a perfect knowledge of his own miseries and of his sins, and of all the benefits which he has received and still receives from God. And the man who knows not how to pray, how can he know God? And all those who would be saved, if they rightly use their reason, will, before all things, wholly turn themselves unto prayer.

Brother Giles said: "If a man had a son, who had been condemned to death or to banishment for his evil deeds, it is most sure that his father would be full of solicitude, laboring to the utmost of his power both by day and by night to obtain a reprieve or to have the sentence of banishment removed, addressing all possible petitions and making presents, according to the extent of his ability, both personally, and through the means of others. If, then, a man would do this for his son's mortal life, how much more should he be solicitous to pray God, and moreover to get all good men in this world to pray, and still more, in the other all the holy Saints, for his soul which is immortal, when it is banished from the Heavenly City, or rather, condemned to eternal death for his sins!"

A Brother said to Brother Giles: "Father, it seems to me that a man should grieve within himself, when he cannot attain to the grace of true devotion in prayer." To whom Brother Giles replied: "My Brother, I counsel thee to proceed very gently; for if thou hadst a little good wine in a cask, in which there still remained some dregs beneath, of a surety, thou wouldst not shake or move the cask, for fear of mixing the good wine with the dregs. And so also I say to thee, until prayer is

entirely separated from all carnal concupiscence and vice, thou canst not receive Divine consolations; because that prayer is not pure in the sight of God which is mixed with the dregs of carnal things. And therefore a man should bestir himself as far as in him lies to cast out all the dregs of vicious concupiscence, that his prayer may be pure in God's sight, and then he shall not want devotion, or Divine consolations."

A Brother once asked Brother Giles: "Father, wherefore is it that when a man is worshipping God, he is much more tempted, disturbed and troubled in his mind than at any other time?" To which Brother Giles answered: "If any man has a cause to plead, and goes before the judge to state his reasons, and asks his counsel and aid, immediately his adversary hears of it, he appears also, to contradict and resist the claims of the first, and throw every impediment in his way, seeking to disprove all that he says. And thus also it happens when a man betakes himself to prayer; for then it is that he seeks aid of God in his cause. Immediately, therefore, his adversary, the devil, appears with his temptations, to resist and to contradict him, and to use all the force, cunningness and argument he can to frustrate his prayer, and hinder it from being acceptable in the sight of God, so that he may have neither merit or consolation from it.

"And this we can see very clearly for ourselves; because it is not when we are speaking about the things of this world that we have to suffer temptations or distractions; but when we go to prayer, in order to delight and comfort our soul with God, immediately we feel our minds struck as with thunderbolts, which are the temptations which the devils bring against us, in order to make the mind wander, so that the soul may have neither delight nor consolation in speaking with God."

Brother Giles said that a man, when he prays, should be like a good knight in battle, who, if he be wounded or thrown down by his enemies, does not on this account straightway give up the battle, but rather resists valiantly, that he may gain the victory over his enemies; because when he has obtained the victory, he shall rejoice and be comforted in the glory thereof; but if he fled from the field as soon as he was thrown down or wounded, surely he should

be put to shame and confusion. And thus also should we do; that is to say, not give up our prayer for every temptation, but resist courageously, for "Blessed is the man who endureth temptation," says the Apostle, "for when he hath overcome, he shall receive the crown of Eternal Life:" but if a man depart from prayer, because of temptation, of a surety, he shall be put to shame, or vanquished by his diabolical foe.

A Brother said to Brother Giles: "Father, I have seen other men who received from God the grace of devotion and of tears in their prayers, and I cannot feel in myself any such grace, when I go to worship God." To whom Brother Giles answered: "My Brother, I counsel thee to persevere humbly and faithfully in thy prayers; for the fruits of the earth cannot be had without toil and labor applied beforehand; and even after we have labored, the desired fruit does not follow immediately, but only in its season, when the fullness of time has come.

"And thus also, God does not give these graces immediately to a man in answer to his prayer; but in the end, when the time appointed is come, as it pleases Him, and not until the mind is cleansed from every carnal affection and vice. Therefore, my Brother, labor humbly in prayer; for God, Who is all good and gracious, knoweth all things, and discerneth what is best; and when the time and the season has come He will graciously give thee much fruit of consolation."

Another Brother said to Brother Giles: "What doest thou, Brother Giles, what doest thou?" And he replied: "I do evil." The Brother said: "What evil doest thou?" And Brother Giles turned to another Brother, and said: "Tell me, my Brother, which is the readiest, our Lord to give us His grace, or we to receive it?" And the Brother answered: "Of a surety, God is more in haste to give us His grace than we are to receive it." Then said Brother Giles: "How then, do we do well?" And the same Brother answered: "On the contrary, we do ill." Then Brother Giles turning to the first Brother, said: "Behold, Brother, it is clearly proved, that we do ill; and what I answered thee awhile ago was the truth, that I was doing ill."

Brother Giles said also: "Many works are praised and commended in the Holy Scriptures,

such as the works of mercy, and other holy works; but of prayer, the Lord says thus: 'Your Father in Heaven seeketh men to adore Him (on earth) in spirit and in truth.'" Again Brother Giles said, that the true Religious are like the wolves, because they are seldom seen in public, except of great necessity; and with all haste, they seek how they may return to their secret place again, without holding much converse with men.

Good works adorn the soul, but prayer adorns and illumines the soul more than all others. A Brother who was an intimate companion of Brother Giles, said once: "Father, how is it that thou dost not sometimes go forth to speak of the things of God, and to procure and minister to the salvation of Christian souls?" To which Brother Giles replied: "My Brother, I would edify my neighbor by humility, and without doing hurt to my own soul, namely, by prayer." And the Brother said to him: "At least thou shouldst visit sometimes thy family." And Brother Giles answered: "Knowest thou not, that the Lord says in the Gospel: 'He that forsaketh father or mother, or brother, or sister, or possessions for My Name's sake, shall receive a hundred fold?'"

And he said: "A certain gentleman whose riches amounted to about sixty thousand lire (\$12,000), entered the Order of Friars Minor; what great gifts then await the man, who for the love of God, gives up great things, seeing that God will give him back a hundredfold more! But we in our blindness cannot understand the perfection of a man truly virtuous and in favor with God, on account of our own imperfection and blindness. But if a man were truly spiritual, hardly would he ever wish to see or to hear any one, except of great necessity; because he who is truly spiritual desires continually to be separated from all men, and to be united to God by contemplation."

Then Brother Giles said to one of the Brothers: "Father, I would fain know what manner of thing is contemplation?" And the Brother answered him: "Father, I know not." And Brother Giles said: "It seems to me that the state of contemplation is a Divine fire, and a sweet unction of the Holy Spirit, and a rapture and suspension of the mind, inebriated by the contemplation of that inaffable

enjoyment of the Divine sweetness; and a sweet and quiet and tender enjoyment of the soul, which is suspended and ravished through its intense admiration of the glory of supernal and heavenly things, and an inward burning consciousness of that celestial and unspeakable glory."

On Holy Prudence.

O servant of the Heavenly King, who wouldst learn the mysteries and the needful and holy precautions of the doctrine of the spiritual life, open well the ears of thy soul, and receive with true desire of heart, and lay up carefully in the storehouse of thy memory, the precious treasures of doctrine and of spiritual warning which I deliver to thee! By these thou shalt be illuminated and directed in thy way, namely, the way of the spiritual life, and guarded against the malignant and subtle assaults of thine enemies whether visible or invisible; and with a humble audacity thou shalt pass securely over the tempestuous sea of this present life, until thou arrive at the desired haven of eternal salvation. Therefore, my son, harken, and give good heed to what I tell thee!

If thou wouldst see well, pluck out thine eyes, and be blind; if thou wouldst hear well, be deaf; and if thou wouldst speak well, become dumb; if thou wouldst advance, stand still, and advance with thy mind; if thou wouldst work well, cut off thy hands, and work with thy heart; if thou wouldst love much, hate thyself; if thou wouldst live well, mortify thyself; if thou wouldst gain much and be rich, first lose all, and become poor; and if thou wouldst enjoy peace, afflict thyself, and be ever in fear, and suspect thine own self; if thou wouldst be exalted and have great honor, humble and abase thyself; if thou wouldst be held in great reverence, despise thyself, and do reverence to him who reviles thee; if thou wouldst that it should be well with thee, sustain all evil things; and if thou wouldst be blessed, desire that all should speak ill of thee; and if thou wouldst have true and eternal rest, then toil, and suffer, and desire to have every temporal affliction. O what great wisdom it is to know how to do and to work out these things.

But because these are very great and high things, God giveth the grace only to a few. But, of a truth,

I tell thee, he who shall study them well and put them in practice, shall not need to go to Bologna, or to Paris, to learn any other theology; for if a man live a thousand years, and have nothing exterior to do, and nothing to say with his tongue, I tell thee that he will have enough to do to exercise himself within his own heart, laboring solely for the purification and the right direction and the justification of his own soul.

A man should neither will, nor see, nor hear, nor speak of anything, save in so far as it be useful to his soul. The man who does not know himself, is not known by God. And, therefore, woe to us, when we receive the gifts and graces of the Lord without knowing their worth! but still more woe to him who receiveth them not, neither knoweth them, nor yet careth to acquire them! Man, who is made in the image of God, changeth himself as he wills, but the good God never changeth.

On Profitable and Unprofitable Science.

He who would know much should labor much, and should humble himself much, abasing himself and inclining his head even to the earth so that his belly goeth along the ground; and then the Lord would give him much science and wisdom. The perfection of wisdom is to act always virtuously, to guard well against all defects and all occasions of defect, always considering the judgment of God.

Brother Giles said once to one who desired to go to the secular schools to learn science: "My Brother, wherefore wouldst thou seek secular learning? For I would have thee to know, that the sum of all science is to love and to fear, and with these two things thou hast enough; for so much wisdom sufficeth a man as he can make use of and no more. He needeth no more. Be not solicitous to study much for the good of others, but be solicitous, and study, and labor for the things that are profitable to thyself; for it often comes to pass, that we desire to know much science for the sake of others, and but little for our own sake; but I tell thee, the Word of God is not to the speakers, or to the hearers, but to the true doers of His Word.

"There have been those who, not knowing how to swim, have gone into the water to help others who were drowning; and so it happened that they were

drowned themselves. If thou procure not the salvation of thine own soul, how wilt thou procure that of thy neighbor? And if thou look not well to thine own affairs, how wilt thou look to the affairs of others? For it is not to be believed that thou dost love the soul of another better than thine own. The preachers of the Word of God should be standards, lights, and mirrors to the people. Blessed is the man who so guideth the souls of others in the way of salvation, that he himself ceaseth not to go in the same way! Blessed is the man who in such wise inviteth others to run the race that he ceaseth not to run himself!

"More blessed is he, who, in the same manner, shall make others rich, that he himself shall not remain behind them. I believe that good preachers admonish and preach to themselves more than they do to any other. It seemeth to me that he who could convert and draw the souls of sinners into the way of God should ever be in fear, lest he should be perverted by them, and drawn aside into the way of vice, and of the devil and hell."

On Speaking Well and Speaking Ill.

The man who speaks good and useful words to the souls of others is verily the mouthpiece of the Holy Spirit: even as he who speaks evil and useless words is certainly the mouthpiece of the devil. When good and spiritual men are assembled to confer together, they should ever speak of the beauty of virtue, because the more virtue is pleasing to them, the more they will delight in practicing it; and the more we are pleased with virtue and delight in it, the more we shall exercise ourselves in it; and the more we exercise ourselves in it, the greater will grow our love for it; and by this love and by continually exercising ourselves and taking pleasure in virtue, we shall grow continually in more fervent love of God, and ascend to a higher state of perfection; for which cause also, there shall be granted to us from the Lord greater gifts and graces.

When a man is the most tempted, so much the more need he has to speak of holy virtue; because often, through talking of sins, a man is easily drawn into sinful acts; and thus also, through conversing about virtue, a man is easily led and dis-

posed towards the holy operations of virtue. But what shall we say then of the good which proceedeth from virtue? It is so great, that we cannot worthily speak of its excellence, which is admirable and infinite. And yet again, what shall we say of evil, and of the eternal pains which follow sin? It is an abyss so profound that it is incomprehensible to us, so that it is impossible for us to conceive it, or to speak about it.

I do not consider it a lesser virtue to know well how to be silent, than to know well how to speak; and therefore it appears to me, that it would be well for a man were his neck as long as a crane's, so that, when he would speak, his words would have to pass through many joints before reaching his mouth; that is to say, that when a man would speak, he has need to consider, and reconsider, and examine and discern right well the how and the wherefore, and the time and the manner, and the condition of his audience, and his own motive and intention.

On Holy Perseverance.

What profiteth a man to fast and to pray much, and to give alms, and afflict himself, and have sublime thoughts of heavenly things, if he attain not to the blessed and desired haven of eternal salvation, namely, final and holy perseverance? Oftentimes we have seen a fair ship appear upon the sea, immense and strong and new, and laden with much treasure; and yet, overwhelmed by a storm, or else by the fault of the captain, it perishes, and is submerged, and miserably wrecked, and never attains the port for which it set out. What profit is there then, in its beauty and strength and treasure, since it has perished so miserably in the depths of the sea? And yet again, many a time we have seen on the sea a little ship, old, and carrying but little merchandise, but, having a good and skillful captain, it escaped every danger of the sea, and arrived at the desired haven; and thus also it often happens to us in the tempestuous sea of this world.

And, therefore, Brother Giles said: "A man should always fear; for although he may be in great prosperity or in great dignity, or have attained to a state of great perfection, yet if he have not a good captain, viz., skillful guidance to rule

him, he may perish in the depths of vice: and therefore, in order to succeed, we need, above all other things, perseverance; for as the Apostle says: 'Not he who has begun, but he who perseveres unto the end, shall receive the crown.' When a tree first springs from the earth, it does not immediately grow to its full size; and when it is full grown, it does not on that account immediately bear fruit; and when the fruit comes, not all of it turns out useful to the owner; for much of the fruit drops to the ground and decays, and is not eaten, except by the animals; but the fruit that remains constantly on the tree, until the end of the season, is, for the most part, gathered by the owner thereof."

And again, Brother Giles said: "What would it profit me to enjoy for a hundred years the glory of heaven, if I should not persevere, and so should not make a good end?" And yet again he said: "I consider the two greatest gifts and graces of God, which can be attained in this life, to be loving perseverance in the service of God, and to ever beware lest one fall into sin."

On True Religion.

Brother Giles said, speaking of himself: "I would rather have a little of the grace of God, being a Religious, than very much of God's grace, being a secular and living in the world; because, in the world there are more perils and obstacles, and fewer remedies and means of sanctity, than in Religion." And again Brother Giles said: "It seems to me, that the sinful man fears his own good, more than his own injury, and worst evil. For he is afraid to enter into the Religious state and do penance, but he is not afraid of offending God and of losing his soul by remaining hard-hearted and obstinate in the world awaiting his final and eternal damnation in the filthy mire of his sins."

A man of the world once asked Brother Giles: "Father, which dost thou counsel me to do, to enter Religion, or to remain in the world doing good works?" And Brother Giles answered: "My Brother, most sure it is, if a poor man knew of a great treasure hidden in an open field, that he would ask counsel of no one to assure himself whether it were well to dig it up, and to carry it home; how much more should a man endeavor, with all haste

and diligence, to dig for that heavenly treasure, which is to be found in the holy state of Religion, and in spiritual congregations, without asking so much advice of others!" And the same man hearing this answer, immediately gave all he had to the poor, and thus deprived of all things, forthwith embraced the Religious state.

Brother Giles said also: "Many enter the state of Religion and afterwards do not practice what the perfection of the Religious state requires; but such resemble the ploughboy who arrayed himself in the armour of Orlando, and knew not how to fight or to fence in it. Not every one is able to ride a restive and vicious horse; and if, nevertheless, he will ride him, he shall not be able to keep himself from falling, when the horse runs away with him or becomes restive."

Brother Giles said moreover: "I do not esteem it a great thing that a man should know how to retain any favor conferred upon him by the king: but the great thing is, that he should know how to live and to converse in the court of the king, persevering with all discretion therein. The court of the great Heavenly King is the Religious state, wherein it is not hard to enter, and to receive many gifts and graces from God: but the great thing is that a man should know how to live and converse rightly and discreetly therein, persevering in the same, even until death."

And again Brother Giles said: "I would rather be in the secular state, continually hoping and devoutly desiring to enter the state of Religion, than be clothed with the holy habit of Religion, remaining in idleness and negligence and without practicing works of virtue. And therefore the Religious man should continually constrain himself to live well and virtuously, knowing that he cannot live in any other state but that of his profession."

Brother Giles once said also: "To me it seems that the Order of the Friars Minor was verily ordained of God for the great edification of the people; but woe to us Friars, if we should not be such men as we ought to be! Most surely there should not be found in this life more blessed men than we; for he is holy who follows the holy, he is good who follows in the way of the good, and he is rich who walks in the footsteps of the rich; and the Order of

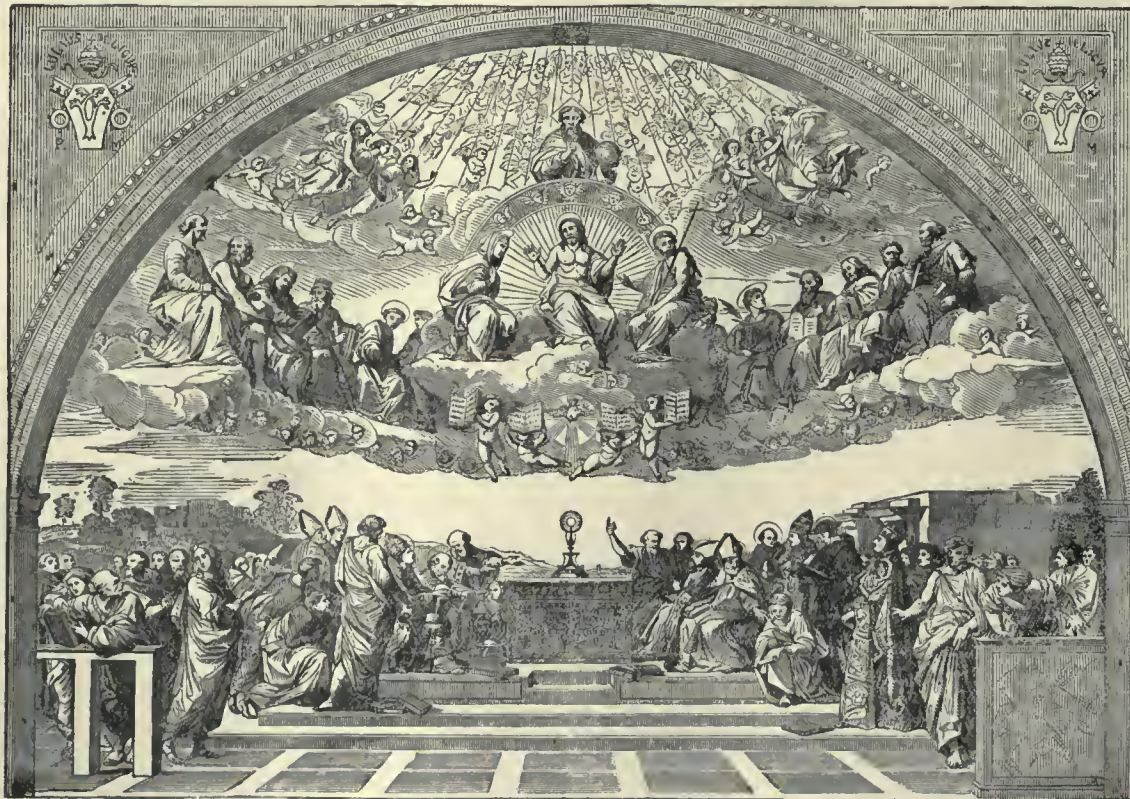
the Friars Minor, more than any other Order, follows in the way and the footsteps of the best, the most holy, and the richest, that ever was, or will be, namely, our Lord Jesus Christ Himself."

On the Remembrance of Death.

If a man had ever before his mind the remembrance of his death, and of the final judgment, and of the pains and torments of lost souls, most sure it is that he would never wish to sin, or to offend God. But if it were possible that a man should have lived from the beginning of the world until this present time, and during all the time had suffered every adversity, tribulation, pain, and affliction and sorrow: and then that he should die, and that his soul should receive the eternal, celestial recompense; what harm would all the evils he had sustained in the past do him? And in like manner: if a man had had, during the same time, consolation in the world, and then dying, his soul should receive the sentence of the eternal pains of hell: how would it

comfort him, to have received all these good things in the past?

An idle and slothful man once said to Brother Giles: "I tell thee, that I would fain live long in this world, and have great riches and abundance of all things, and be held in much honor." To whom Brother Giles said: "My Brother, if thou wert lord of all the world, and shouldst live in it a thousand years, in every enjoyment, delight, pleasure, and temporal consolation, tell me what reward and what merit couldst thou expect to have of this miserable flesh, which thou wouldst so greatly serve and please? But I tell thee, that if a man live well according to God, and guard himself from offending God, of a surety he shall receive from God the fullness of all good, an infinite and eternal recompense, and great abundance, and great riches, and great honor, and long, even eternal, life in the everlasting glory of Heaven: to which may this good God, our Lord and King, Jesus Christ, bring us also: to the praise of Jesus Christ, and His poor little one, Francis.



SCHOOL OF THEOLOGY. (After Raphael.)



SAINT CATHARINE OF SIENNA

HOW CATHOLICS COME TO BE MISUNDERSTOOD.

By REV. THOMAS O'GORMAN, D.D.,

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THE most fruitful source of misunderstanding in religious matters is prejudice. By prejudice is meant a prejudgment, or a judgment by anticipation; a judgment which is formed prior to a particular question submitted to us, yet is made to bear upon it and decide it. Webster's definition of the word comes to the same thing: "An opinion or decision of the mind formed without due examination; a bias or leaning towards one side or the other of a question from other considerations than those belonging to it; an unreasonable predilection or prepossession for or against anything formed without proper grounds or before suitable knowledge." It is true, the past bears on the future, and from what has been we may probably conjecture what will be. In this sense and to this extent prejudgment is admissible; but, mind well, there is in this case a previous knowledge on which the prejudgment is based, and which gives it, not, indeed, certainly, but a kind of probability.

Such a prejudgment is vague and general; it is not more than an opinion or an inference of greater or less strength; it cannot reasonably, and should not, be taken as infallible; it cannot dispense with the evidence that is adducible for the particular case or question presented for consideration. Did any man rest on prejudgment so entirely as to refuse to hear the other side and sift the evidence that was brought against the prejudgment, especially as to conclude at once and without examination that nothing could be said for the opposite side, such a man would not act reasonably; he would not be fair-minded; his prejudice would cease to be excusable, and become obstinacy and injustice.

I can allow for the force of prejudice. In fact, we approach almost every question that concerns us

with a leaning, and, as I have just explained, prejudice, in this sense, has its rightful use, under conditions. Now, persons who all their life have heard nothing but what is bad of the Catholic Church, naturally entertain, as a part of their mental store, a settled opinion that it is bad; and, when some fresh charge is made against the Church, such persons, as a matter of course, are predisposed to credit the charge without stopping to consider the evidence, and even before the evidence is put before them. They judge of this particular charge on the ground of that habitual judgment which they inherited as a tradition and has become a part of their religious training.

Now, that this mode of acting should be carefully guarded against by every fair-minded man, is a first principle in justice; a principle that constitutes our notion of what a judge and a jury should be; a principle that is the palladium of liberty, the only shield against injustice and tyranny. Our non-Catholic friends should not pronounce sentence on us on the strength of their traditional idea of us, but should allow the actual evidence and our account of our case to have a fair chance against their inherited prejudgment.

Consider the conduct of the man who, through thick and thin, is wedded to his religious prejudice. He takes it for granted that the Catholic is mistaken; that he is a knave if willfully mistaken, a fool if unwillingly. Let some accusation against the Church come up, he seizes on it at once. Evidence goes for nothing; likelihood is everything. What he hears is just what he expected to hear; it is in keeping with all he has been told of the church from a boy up. Suppose there comes an absolute, explicit, total denial of the charge, or a refutation on unimpeachable authority, a correcting of the misrepresentation and an accurate statement.

The prejudiced man simply discredits what we say and sets it aside, not giving it the slightest attention. Do we insist so that he must attend, he draws himself up, looks stern, becomes more positive and louder in the assertion of his prejudgment and our guilt; or, he winks and smiles, and says, "Sleek fellows, those Catholics; they have a way out of every scrape." Ask him what he knows of the Church by personal knowledge, of her teaching, her worship, her history; he blesses his stars that he knows nothing about the matter, and never will. Before such a disposition of mind and will our work seems well nigh useless. Often we may have said to ourselves, after having taken up and refuted some charge or other, "What can be said in answer to this, now at last the falsehood is disposed of?" Vain hope! It is the nature of prejudice that it is ever reproductive, and comes up scowling from every defeat. When truth makes the race with prejudice it has no more chance than when it makes the race with a lie. The favorite field in which prejudice runs riot is the past or the far distant, some remote period in history or some remote spot on the globe; because there is less danger of its being brought unpleasantly face to face with actual facts. I will give an instance of what I mean:

The Origin of Protestant Prejudice.

It is an inherited notion with non-Catholics that Christianity, which was very pure in its beginnings, became very corrupt in the middle ages, and is again very pure now in orthodox Protestantism. There arose in the middle ages a tyrannical institution called the Church, that swallowed up Christianity and has not yet disgorged its prey. Then all was dark and horrible, and worse than paganism; neither God nor Christ were known; the virgin, the saints, the Pope, images and relics were worshipped instead. The *Homilies of the Church of England*, an authoritative document in that church at the present day, says that "In the pit of damnable idolatry all the world was, as it were, drowned, and so continued until our age (the sixteenth century), by the space of above eight hundred years, so that laity and clergy, learned and unlearned, all ages, sects and degrees, of men, women and children of whole christendom—a most horrible thing to

think of—have been at once drowned in abominable idolatry. That was the time of apostasy, when the Pope was the man of sin and the Church the mother of abominations." So far the *Homilies*; turn we now to the *Westminster Confession*.

According to this document "Papists are idolaters." The assertion is found in Section 3 of Chapter XXIV. This section, which is on marriage and divorce, declares that "Such as profess the true reformed religion should not marry with infidels, papists or other idolaters." It is intended to strike out the words "and others," and thus take the offense and sting out of the assertion. But if the revision is to be complete, much more must be done. In Chapter XXIX., on the "Lord's Supper," it is declared that "The papist sacrifice of the Mass, as they call it, is most abominably injurious to Christ's one and only sacrifice, . . . that doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason, overthroweth the nature of the sacrament and hath been and is the cause of manifold superstitions, yea, of gross idolatries."

If this be true, Catholics would be and would remain idolaters, though the general assembly and all the presbyteries should drop the two words "and others," as above stated. In the sixth section of Chapter XXV. we read that "The pope of Rome is antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God." This also is to be stricken out by the revisionists, I believe. But if the revision of the Confession is to be thorough on this as on the preceding point, a great deal more will have to be amended or thrown out. However, I am not dealing with revision, nor with the proving or disproving of the two charges that papists are idolaters and the Pope antichrist. I am just now engaged in making another point; it only in view of this point I have quoted from the *Homilies* and the *Confession*.

The point is this: I have said that there was in Protestant minds a prejudice about the middle ages, during which came in all the corruptions of the

Church, lasting until this day; and you see how and where and when this traditional Protestant prejudice against the Church originated. We have arrived in those authoritative documents at the source of the prejudice, the first link of the chain, the first title deed on which the inheritance rests. At this point of our progress I have an important consideration to put before you, to which I invite your serious attention.

Dishonest Use of Protestant Prejudice.

Non-Catholics have been taught what they hold concerning us in the nursery, in the school-room, in the lecture class, from the pulpit, from the religious publication, often from the secular newspaper, in society. Private judgment in matters of religion is their principle; in practice they go by tradition; they take their views of the Church on hearsay. Now, tradition has its proper use as an initial means of gaining notions about historical or other facts; it is natural and necessary to trust it when it has the proper qualifications. But we ought not, on the score of mere hearsay, to keep our eyes and ears shut against every other evidence, every other means of proof; we ought not be so furiously certain and so energetically positive that we know all about the matter in question, when our only source of information is a partial and partisan tradition.

There is not, in such an inherited tradition, sufficient reason to make us absolutely sure, much less to make us angry with those who take a different view of the matter. There was, among a section of the Jewish people, a tradition, not all of divine, but of human origin, that their Messiah was to be a great temporal ruler. On the strength of that tradition they reviled, rejected and crucified their true Messiah, who did not come to them in the guise of temporal greatness. I consider the chief merit of "Ben Hur" to be the bringing out of this contrast between a false tradition and the reality. The source of the anti-Catholic prejudice is the secession of the sixteenth century.

Now, I am not at present inquiring whether in the sixteenth century there were or were not good reasons for that secession, nor consequently whether the traditions then originated and since inherited, by which non-Catholics prejudge the Catholic

Church, is or is not well founded. I simply state the fact that we are so prejudged; and, moreover, I assert that, since Protestants recognize no teaching body authorized to instruct them in religion, no infallible voice to guide them, they have no rational right to assume their tradition to be sufficiently grounded so as to safely judge and condemn us on that evidence alone, but should make a personal examination of the value of such tradition, and test it in its first link, in its very source, or judge the Church only by their actual knowledge of it. How many have done this? Ask any Protestant out of the mass why he believes that our religion is untrue, dangerous, absurd; and he will not say, "I have had good actual proofs of it; I know Catholic teaching too well to doubt it; I am well read in history and can vouch for it."

He will most likely say, and, if he is honest, he can only say, "Why the thing is too notorious for proof; everyone knows it; everyone of our books asserts it; it has been so ruled long ago, and there's an end of it. What! am I to be told in this nineteenth century that we must begin history over again and have to reverse our elementary facts? To tell me, at my time of life, that Catholics do not rate sin at a fixed price; that they may not get absolution for a sin in prospect; that they do not make images and bread their God, that they would not burn Protestants if they could; that they are not constantly plotting to destroy schools and exterminate education; that they would not, if only they had it in their power, bring the whole country under a foreign despotism!" Why, he is perfectly sure of it; it must be true, because all the ministers say so. It is preached in all the churches every Sunday!

The Nursery of Protestant Prejudice.

Ah, yes! So it is! So it is! And it is in virtue of a practice in direct contradiction to the first principles of Protestantism that prejudiced Protestants are so very sure of their prejudice, and believe so firmly the traditional account of the Catholic Church. Their principle is private judgment; their practice is implicit faith in a ministry which, by its own confession, has no authority to teach. Many, indeed, in that ministry, have given up teaching,

and flung to the winds all clear-cut creed to practice with glittering generalities.

But one mission they have had from the beginning, and still pursue with wonderful perseverance and success—they keep up the anti-Catholic tradition and foster prejudice. All forms of teaching and no form of teaching are tolerated, and by the Protestant ministries of all denominations; no kind of opinion comes amiss or fails to find a home there; but the Church it cannot tolerate. Protestantism agrees to differ with its children on a thousand points; but on one point all ministers agree and stand in serried ranks—"Rome is false and Catholicity is corrupt Christianity."

I cannot resist the temptation of transcribing a page from an article by James Parton, "Our Roman Catholic Brethren," in the *Atlantic Monthly*, May, 1868. He got it from a work that was published in England about the year 1867, under the title, "The Comedy of Convocation." Archdeacon Jolly, one of the speakers at the imaginary convocation, explains the operation of a new society, which, he said, was called "The society for considering the best means of keeping alive the corruptions of popery in the interests of gospel truth." He had been favored with a copy of the prospectus. It appeared from this document, and it could be confirmed from other sources, that a deputation was sent to Rome in order to entreat his holiness *not* to reform a single popish corruption. A handsome present was entrusted to the deputation, and a liberal contribution to the Peter's Pence Fund.

The motives set forth in the preamble of the address presented to his holiness were, in substance, of the following nature. They urged that a very large body of most respectable clergyman, who had no personal ill will toward the present occupant of the Holy See, had maintained themselves and their families in comfort for many years exclusively by the abuse of popery; and, if popery were taken away, they could not but contemplate the probable results with uneasiness and alarm. Moreover, many eminent members of the profession had gained a reputation for evangelical wit, learning and piety, by setting forth in their sermons, with all their harrowing details, the astounding abominations of the Church of Rome.

The petitioners implored his holiness not to be indifferent to the position of these gentlemen. Many of their number had privately requested the deputation to plead their cause with the amiable and benevolent Pius IX. Thus the great and good Dr. McNickel represented respectfully that he had filled his church and let all the pews during three and twenty years by powerfully illustrating Romish superstitions. An eminent canon of an old Roman Catholic abbey owed his distinguished position, which he hoped to be able to retain, to the fact of his having proved so clearly that the Pope was anti-christ, and earnestly entreated his holiness to do nothing to forfeit that character.

Finally a young clergyman, who had not hitherto much distinguished himself, having often, but vainly, solicited a fair member of his congregation to favor his evangelical attachment, at length hit upon a new expedient, and preached so ravishing a discourse on the "Matrimonial Prohibitions of the Romish Church," and drew so appalling a picture of the domestic infelicities of the Romish priesthood, that on the following Monday morning, the lady made him an offer of her hand and fortune. Would his holiness please take all this into his kindest consideration?

"Ridentem dicere verum quid vetat?

But not to treat my subject as in jest;

Yet may not truth in laughing guise be dressed?

As masters fondly soothe their boys to read

With cakes and sweetmeats."

It is the way with human nature to start with vigor and then to flag. Years tell upon the toughest frames, time introduces changes, prejudices are worn away, asperities are softened, views opened, errors are corrected, opponents are better understood, the mind wearies of warfare. So would it have been with these religious dissensions and misunderstandings and prejudices, if there had been no active, persistent force to guard against and oppose this tendency of the mind and nature of man.

And so prejudices against us live in spite of all we can do to put them down, and will live until the honest Protestant man refuses to see through the eyes of other men, no better sighted than himself; until he decides to use his own mind in the examination of religious matters, and lay

aside his inherited prejudice and judge the Catholic Church on rational, actual evidence. She is here in our midst; let him open his eyes and look at her.

Let me not be misunderstood. I do not assert that all that is said in disfavor of Catholics is the outcome of prejudice. Some accusations there are to which we plead guilty, and are the first to confess. They are accusations against individuals within the Church, not against the Church as a teaching body. In the Church, good and bad, the wheat and the tares are mixed. Scandals must come and do come, even within our own bosom. We acknowledge it, and grieve for it. We get, however, for this acknowledgment, little credit from prejudiced Protestantism; this is not what it wants. We show that the scandals and evils that arise among us are not in virtue of, but in spite of, our teachings; prejudice wants them to be the direct and logical outcome of our teaching; the teaching must be the tree that bears such fruit, so that prejudice may get the chance to argue from the quality of the fruit to the quality of the tree.

However, the strangest inconsistency that prejudice can be guilty of is exhibited in this very matter. When the scandal and the scandalizer have been expelled from the Church, as evil humors are driven out of a healthy body, prejudiced Protestantism takes them up as choice subjects and morsels. Experience, it would seem, ought to teach them to be on their guard against such brands plucked from the burning, for how often has not the viper turned against the bosom that warmed it! However, there is such a longing for something, anything from the Pope's garden, that even a weed over the wall is as welcome as the flowers of May. I advance this point as evidence of prejudice run to imprudence and folly. I am happy to say that instances of this kind are becoming rarer year by year.

The Daughter of Prejudice.

The Church is a living body, world-wide, speaking many tongues, one and the same everywhere; she is here. Well, one would think that, if Protestants really wished to get at the truth about us, if they would know what we really teach, why we practice this or that form of worship and ritual, they

would come to us for information. When a sensible man is deeply anxious to get at the truth on any point, he simply discards reports and gossip and betakes himself to headquarters. The live newspaper that wants the correct account of an affair does not pick up and dish up the street rumors, but dispatches one of its best reporters to the scene of the event to see and interview the actors themselves or the immediate eye-witnesses.

It is an axiom that every one is to be trusted in his own art, otherwise expressed by, "Let the cobbler stick to his last." Frenchmen are the best masters of French; pilots the best steersmen on the river. Catholics ought to know Catholicism better than non-Catholics. Military men do not show any very great respect for the criticism of civilians, nor lawyers and physicians for the crude notion in their respective spheres of laymen. If you want to know and feel what pure, undiluted sarcasm is, go try instruct an old editor how to run his paper so as to make it pay him and please his readers.

But any one with information at second hand, picked up on the byways and highways, with crude notions handed down by untested tradition, with definitions unapproved and assertions unproved by respectable evidence, understands our religion better than we do, is qualified to instruct or attack Catholics as to the doctrine, the morals, the discipline of their church. Our theological libraries are vast; our friend has the whole of the ponderous tomes in a nutshell; our doctrines are couched in technical language, to understand which, as for the language of law, a special training is needed; he sees no obscurity whatever in our verbal statements; they are clear to him at first sight.

In consequence he is forever mistaking one thing for another, and thinks it does not signify. He gets hold of some dreadful text torn out of its place from some theologian, and he waves it triumphantly, "This is what they teach; this is what they are." Where did he get that garbled text? Not from the original, bless his innocent soul and yours! No, but from the Protestant tradition, a second-hand store, whose stock is mostly in the line of misfits. He gives his own definition of such terms as Worship of the Virgin, Immaculate Conception, Tran-

substantiation, Extreme Unction, Confession, Absolution, Indulgences, Celibacy, Vows, Infallibility, Temporal Power, Primacy, and then falls into fits of pious horror at the dreadful things. He forgets that it is for us to say what we mean by these technical terms. It really looks as if he were determined that he shall not know us, and that we shall not be known as we truly are.

Conceited ignorance is the natural sequel and own daughter to prejudice. There are books in abundance, written by Protestant students of the Bible, some of them admirable, some of them the very best of their kind, and used by Catholic theologians, explaining difficult passages of the Old Testament by means of the manners and customs which, at the present day, are in use among the Orientals. A very sensible proceeding this, and worthy of imitation in the case before us. Let our technical language, our seemingly strange forms of worship, our dogmas and our precepts, be interpreted by the understanding, the customs and the authorized explanations of the Catholic Church.

What are First Principles.

So much for prejudice. I now pass on to consider quite another class. The great majority of our separated brethren in this land wish to be fair to us. They are indignant at the false and distorted views taken of us. They despise the prejudices that are directed against us. They readily acknowledge the grandeur, the beneficent force of the Catholic Church. They wish to know about it; they even enter on the study of it; but on nearer view they cannot accept it; they find it to be against the principles of their reason; it runs counter to truths which to them are assumed premises. They conclude, therefore, that faith is some hidden gift which is not to be theirs. And as Christianity and Catholicity are, in their opinion, one, they give up religion altogether as some land of promise which is shut against them, and settle down into complete religious indifference as to creeds and articles of belief, satisfied with the common, ordinary dictates of reason and general morality; they aim at being honest men, as they say, and at nothing more. This is an attitude of mind that deserves our deepest respect, our truest sym-

pathy and our closest study. What is the account of it?

There are such things as first principles; that is, truths held without proof, as being self-evident. Everyone who thinks at all must have, as foundation of his thinking, such first principles. When you make a statement of any kind and are asked your reasons for it, you begin a series of "because," and come to a last "because," which is your first principle, upon which you base all your preceding propositions, and for which you have no proof and need none, because it is, to you, self-evident.

First principles are the means of proof, and are not themselves proved; they are absolute monarchs in the realm of thought and reason. But first principles may be true and may be false, and there are ways of unlearning them when they are false. If they are true they are like the best and wisest of fathers to us; but if they are false they are like the most cruel and baneful of tyrants. Moreover, because they are elementary in our thinking, they may be considered almost as part of our mind and moral being. For this reason we are not likely to be aware of them, being so close to us, unless we have been specially trained to mental introspection, the rarest and the most difficult of all sciences.

The real account of all disputes and controversies is this, that each of the two disputants starts from his own principle, which he takes for granted, which he does not observe he is assuming, and which, even if he did, he thinks too plain to mention, much less to prove. For this reason it is laid down in logic as a first lesson—which, for being the first is often neglected or only half applied in practice—to define exactly your terms and agree on the starting point, else there will be no reaching the same ultimate conclusion. Nay, the two disputants are not on the same track at all, and, therefore, will never come in together. In fact, controversy about details or subordinate propositions is waste of time. The real debate is on the original premises, and generally ends by getting back to such premises.

The Wrong Use of Principles.

Now, the Catholic Church has its first principles, and Protestantism has also first principles of its own, and I acknowledge the right of each, so far.

But Protestantism has no rational right to judge Catholic doctrines by Protestant first principles, as if they were absolutely certain; they are not absolutely certain, since they are denied by us. The Church refuses to be judged and measured by a rule she repudiates as false. To do so is to beg at the start the whole question. There is a call here for revision of those very principles which are quietly assumed as granted, and then coolly applied as tests.

Now, the men whom I have lately described are the victims of this intellectual deception; they apply to Catholic doctrines first principles which the Church does not allow, but which they hold as evident and do not dream of calling into question. This being the case, they cannot but arrive at a conclusion contrary to the Church, and are thus thrown back from a goal they desire to reach into religious indifference and mere naturalism. They should make the start further back and look well into their first principles. The true philosophic man, like the traveled man, knows many cities. He may hold principles, which he cannot accept, to be false and dangerous; but he will previously try to enter into such principles, to enter into the minds of those who hold them; he will consider in what their strength lies and what can be said for them; he will do his best to analyze and dissect them; he will apply himself to the task of exposing and disproving them.

One thing, however, he will not do; he will not ignore them; he will not coolly discard them and set to work to apply to a structure built upon them another set of principles quite contrary. Do not judge Catholic doctrines by Protestant first principles which we do not grant; and if you do not take our first principles as measure of our development of them, as measure and test of the conclusions we draw from them, then, in the name of common sense, let our particular doctrines alone, and apply yourselves to the task of destroying and disproving our first principles. That is the shortest way to end all difficulties.

Right here I point out the most obvious illustration of the preceding considerations. The Protestant rule of faith that Catholics disown is obtruded on us as a necessary basis of discussion; that is, as

an undoubted first principle which it is thought absurd not to accept in any controversy about doctrine. We consider that the Bible is not the whole of God's revelation; that the Apostles left behind them a number of doctrines not in writing, but living in the mind of the Church.

Protestants deny this. They have, let us say for argument's sake, a right to deny it. But they have no right to assume their contrary assertion to be true without proof, and to use it as self-evident, and to triumph over us as beaten and silenced, because we will not admit it. Suppose I say that I am not bound to prove some particular point of doctrine in debate simply by Scripture. The Protestant considers Scripture the only basis of discussion. Because I will not accept this basis, but want it proved, he turns from me to the crowd, as if to say, "You hear; he denies an axiom; he demands proof of a first principle that is self-evident; his doctrine cannot stand the light of Scripture."

Here is one more illustration which will bring me back to that class of non-Catholics with whom, mainly, I am concerned in this section of my lecture. A man is struck with the beauty and eloquence of the rites and liturgy of the Church; he likes to be present at them; but he says they are addressed to the imagination only, and have nothing to say to the reason; that they are, in fact, theatrical, and devoid of rational grounds. Now, why does he say so? When driven to give reasons and put through his series of "because," he comes at last to a point where he stops, not having any further advance, and asserts that the Divine Being does not need propitiating, and that prayer, as being against the constancy of nature's laws, is irrational.

Very well; that is his first principle. Useless to argue about details of ritual with one who does not agree with you in the principle that lies at the basis of ritual. But, look! What has he done? He has judged ritual not by our principle, but by his; he has begged the whole question in taking for granted the truth of his principle. For such a state of mind there is just one remedy—revise first principles. The previous question—previous to the study and understanding of revealed religion—is just this: Which set of first principles is true, true in reason, true in natural, philosophic logic? This

is a frequent cause of misunderstandings between Catholics and non-Catholics, and I label it "false assumptions."

The Work We Must Do.

How do Catholics come to be misunderstood? Through prejudice and false assumptions. Prejudice and false assumptions? Why that is as much as to say that Protestantism has set up an imagined Catholicism as a scarecrow? Yes, so it has; and at the sight its children, without giving thought, scream and hide from the ghostly thing. A scarecrow will protect a field of grain from birds for months. Would a lay figure of a policeman secure against burglars a jeweler's store? Why not? The bird is guided by instinct and sense—perception. Man acts on reason and personal examination. He knows that self-government is an essential characteristic of life. He finds on examination that this essential note of life is wanting to this lay figure of a policeman. He forms a certain judgment that it is lifeless and fears it not.

Let Protestants, discarding the inherited instinct and prejudice of their birth, childhood and youth, test, by personal examination, the Church they have been taught to despise, hate and dread, test it for themselves by the great principles of rational truth; let them honestly inquire from that church, not from its foes, what it does teach and hold; let them use in regard to Catholicism that reason and logic which are the birthright and mark of man. The charge has been made, and cannot be disproved, that Protestantism, as a system, is not logical.

No reformer's name is found in any history of rational philosophy, for no reformer based his protest and his teaching on logical proof. Their chief

reproach against theologians of the Church was the employment of human arguments and rational evidence for the fact and matter of divine revelation. Luther's appeal to the Bible alone, Calvin's appeal to predestination, Cranmer's appeal to royal supremacy, rest only on their individual assertion, and are not founded in reason, nor are they capable of rational proof.

The "Divine Simplicity of the New Gospel" has certainly this advantage, that as it was not grounded on any logical argument, neither could it be upset by logical argument. What impression can logic make on prejudice and false assumptions? To use logic as a weapon against such armor is like slashing rock with a Damascus blade. Prejudice is impervious to reason. Arguments do but glance thereon. Have we not been witnesses to the phenomenon in all past controversies? By a masterly demonstration of irresistible logic Archbishop Ireland proved that Protestantism was not a religion satisfactory to the intellect of man.

What reception was given to that argument? No direct and logical answer came back in return, but we did get, from many quarters, a louder reassertion of the traditional prejudices, misstatements and false assumptions on which the protest against the Catholic Church is founded. No! A thousand times no! The reformers did not set human reason free; they gagged it and turned it out of court. What, then, can we do but call the attention of all honest Protestants to the fact, of which they may well be unaware, owing to the environment in which they were reared, that their judgment of the Church is founded on prejudice and false assumptions, and rouse them to the duty of first laying these aside and then dealing with the Church rationally?



BEHOLD THIS HEART WHICH HAS LOVED MANKIND SO MUCH.

THE CHURCH OR THE BIBLE.

WHICH WAS APPOINTED BY CHRIST TO TEACH MANKIND
THE TRUE RELIGION?

By the REV. ARNOLD DAMEN, S. J.,

(Died January 1, 1890.)

A GREAT MISSIONARY LEADER.—THE FOUNDER AND ORGANIZER OF THE JESUIT INSTITUTIONS
OF CHICAGO.

"He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."—*Mark xvi. 16.*



BRIEF extracts from a "Tribute to His Memory," written shortly after his death, for the *Catholic Home*, of Chicago, by Hon. William J. Onahan:

"Father Damen was born in the province of North Brabant, Holland, March 20, 1815. He was admitted to the Society of Jesus, November 21, 1837, and was one of the band of devoted young novices brought over to this country by Rev. Father De Smet, the renowned Indian missionary.

"Florissant, near St. Louis, was then, as now, the headquarters or novitiate of the western Jesuit province. It was there Father Damen commenced his career in the United States fifty years ago. It was there his remains were laid at rest, according to his own wish and request, January 4, 1890, in the presence of the honored Provincial of the Society and of many of the Fathers who at different times had been associated in his labors in Chicago or St. Louis.

"I first saw and heard Father Damen in the year 1855, during a mission he conducted in old St. Mary's, the then pro-cathedral, corner Wabash avenue and Madison street. His companion in the mission was Father Glaizal.

"Young as I then was, that mission made an impression on me, and that impression was largely due to the zeal and power of Father Damen. He was then in the full vigor of manhood, of majestic presence, with a command of language and a force

of eloquence which must have carried by storm all hearts in the congregation. I know he did mine.

"Thousands in this city, tens of thousands all over the land, can testify to his zeal for souls. The 'work of his life was his missions.' With a chosen band of companions of the Society, he conducted great missions in nearly every principal city in the United States, and, as a consequence, twenty-five years ago Father Damen was more widely known in this country and may be said to have exercised a greater influence personally than any bishop or priest in the Catholic Church.

"His power as a pulpit orator was everywhere recognized, and his success as a missionary surpassed anything ever before known in this or perhaps any other country. Wherein lay this marvellous and acknowledged power?

"It was not in his polished periods or his rhetorical style. It was not in the beauty of his language nor the copiousness or felicity of his illustrations. Not a few of his associates surpassed him in the graces of oratory, as they did in learning, but Father Damen's force and power carried everything before it. He cared nothing for applause or criticism. He was working to save souls."

DEARLY BELOVED CHRISTIANS:—When our Divine Saviour sent His Apostles and His disciples throughout the whole universe to preach the Gospel to every creature, He laid down the condi-

tions of salvation thus: "He that believeth and is baptized," said the Son of the living God, "shall be saved, but he that believeth not shall be condemned." Here, then, our blessed Lord laid down the conditions of salvation: two conditions—faith and baptism. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned, or is damned; hence, then, two conditions of salvation—faith and baptism. I will speak this evening on the condition of faith.

We must have faith in order to be saved, and must have divine faith, not human faith; human faith will not save a man, but divine faith. What is divine faith? It is to believe, upon the authority of God, the truths that God has revealed; that is divine faith. To believe all that God has taught upon the authority of God, and to believe without doubting, without hesitating; for the moment you commence to doubt or hesitate, the moment you commence to mistrust the authority of God, and, therefore, insult God by doubting His word—divine faith, therefore, is to believe in what God has taught, but to believe without doubting, without hesitating. Human faith is when we believe a thing upon the authority of men—on human authority, that is human faith; but divine faith is to believe without doubting, without hesitating, whatsoever God has revealed upon the authority of God, upon the word of God.

Therefore, my dear people, it is not a matter of indifference what religion a man professes, providing he be a good man.

You hear it said nowadays in this nineteenth century of little faith—you hear it on all sides, that it matters not what religion a man professes, providing he be a good man. That is heresy, my dear people, and I will prove it to you to be such. If it be a matter of indifference what a man believes, providing he be a good man, why then it is useless for God to make any revelation whatever. If a man is at liberty to reject what God revealeth, what use for God to make revelation, what use for Christ to send out His Apostles and disciples to teach all nations, if those nations are at liberty to believe or reject the teachings of the Apostles or disciples? You see at once that this would be insulting God.

If God reveals a thing or teaches a thing, He means to be believed, He wants to be believed whenever He teaches or reveals a thing. Man is bound to believe whatsoever God has revealed; for, my dear people, we are bound to worship God, both with our reason and intellect, as well as with our heart and will. God is master of the whole man; He claims his will, his heart, his reason, and his intellect.

Where is the man in his reason, no matter what denomination, church, or religion he belongs to, that will deny we are bound to believe what God has taught? I am sure there is not a Christian who will deny we are bound to believe whatsoever God has revealed; therefore it is not a matter of indifference what religion a man professes; he must profess the true religion if he would be saved.

But what is the true religion? To believe all that God has taught. I am sure even my Protestant friends will admit this is right; for, if they do not I would say they are no Christians at all.

"But what is the true faith?"

"The true faith," say my Protestant friends, "is to believe in the Lord Jesus."

Agreed, Catholics believe in that. Tell me what you mean by believing in the Lord Jesus?

"Why," says my Protestant friend, "you must believe that he is the Son of the Living God."

Agreed again; thanks be to God, we can agree on something? We believe that Jesus Christ is the Son of the Living God, that He is God. To this we all agree, excepting the Unitarian and Socinian, but we will leave them alone to-night. If Christ be God, then we must believe all He teaches. Is not this so, my dearly beloved Protestant brethren and sisters? And that's the right faith, isn't it?

"Well, yes," says my Protestant friend, "I guess that is the right faith; to believe that Jesus is the Son of the Living God we must believe all that Christ has taught."

We Catholics say the same, and here we agree again. Christ, then, we must believe, and that is the true faith; we must believe all that Christ has taught, that God has revealed, and, without that faith there is no salvation, without that faith there is no hope of heaven, without that faith there is eternal damnation! We have the words of Christ

for it: "He that believeth not shall be condemned," says Christ.

II. But if Christ, my dearly beloved people, commands me under pain of eternal damnation to believe all that He has taught, He must give me the means to know what He has taught, for Christ could not condemn me for believing a thing I do not know. Christ is a good and just God, loves us and desires our salvation, and will not condemn us for not doing a thing we do not know to be His will—for not believing a thing we do not know to be His teaching or revelation.

If, therefore, Christ commands me upon pain of eternal damnation, He is bound to give me the means of knowing what He has taught. And the means Christ gives us of knowing this must have been at all times within the reach of all people; for, as all people have a right to salvation, so have they a right to the means of learning what God has taught, and believe it to save their souls.

Secondly, the means that God gives us to know what He has taught must be a means adapted to the capacities of all intellects—even the dullest. For even those of the dullest of understandings have a right to salvation, and consequently, they have a right to the means whereby they shall learn the truths that God has taught, that they may believe them and be saved.

The means that God gives us to know what he has taught must be an infallible means, for if it be a means that can lead us astray it can be no means at all. It must be an infallible means, so that if a man makes use of that means he will infallibly, without fear of mistake or error, be brought to a knowledge of all the truths that God has taught.

I don't think there can be any one present here—I care not what he is, a Christian or an unbeliever—can object to my premises; and these premises are the ground-work of my discourse and of all my reasoning, and, therefore, I want you to bear in mind. I will repeat it, for on these premises rest all the strength of my discourse and reasoning.

If God commands me under pain of eternal damnation to believe all that He has taught, He is bound to give me the means to know what He has taught, and the means that God gives me to know what He has taught must have been at all times

within the reach of all people—must be adapted to the capacities of all intellects, must be an infallible means to us, so that if a man makes use of it he will be brought to a knowledge of all the truths God has taught.

III. Has God given us such means? "Yes," say my Protestant friends. "He has." And so says the Catholic, God has given us such means. What is the means God has given us whereby we shall learn the truth God has revealed? "The Bible," say my Protestant friends, "the Bible, the whole of the Bible, and nothing but the Bible." But we Catholics say, "No; not the Bible and its private interpretation, but the Church of God."

I will prove the facts, and I defy all my separated brethren, and all the preachers into the bargain, to disprove what I will say to-night. I say, then, it is not the private interpretation of the Bible that has been appointed by God to be the teacher of man, but the Church of the living God.

For, my dear people, if God has intended that man should learn His religion from a book—the Bible—surely God would have given that book to man; Christ would have given that book to man. Did He do it? He did not. Christ sent His Apostles throughout the whole universe, and said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Christ did not say, "Sit down and write Bibles and scatter them over the earth, and let every man read his Bible and judge for himself." If Christ had said that, there would never have been a Christianity on the earth at all, but a Babylon and confusion instead, and never one Church, the union of one body; hence, Christ never said to His Apostles, "Go and write Bibles and distribute them, and let every one judge for himself." That injunction was reserved for the sixteenth century, and we have seen the result of it. Ever since the sixteenth century there have been springing up religion upon religion, and churches upon churches, all fighting and quarrelling with one another, and all because of the private interpretation of the Bible.

Christ sent His Apostles with authority to teach all nations, and never gave them any command of

writing the Bible, and the Apostles went forth and preached everywhere, and planted the Church of God throughout the earth, but never thought of writing.

The first word written was by St. Matthew, and he wrote for the benefit of a few individuals. He wrote the Gospel about seven years after Christ left this earth, so that the Church of God, established by Christ, existed seven years before a line was written of the New Testament.

St. Mark wrote about ten years after Christ left this earth; St. Luke about twenty-five years, and St. John about sixty-three years after Christ had established the Church of God. St. John wrote the last portion of the Bible—the Book of Revelations—about sixty-five years after Christ had left this earth, and the Church of God had been established. The Catholic religion had existed sixty-five years before the Bible was completed, before it was written.

Now, I ask you, my dearly beloved separated brethren, were these Christian people, who lived during the period between the establishment of the Church of Jesus and the finishing of the Bible, were they really Christians, good Christians, enlightened Christians? Did they know the religion of Jesus? Where is the man that will dare to say that those that lived from the time that Christ went up to heaven to the time the Bible was completed were not Christians? It is admitted on all sides, by all denominations, that they were the very best of Christians, the most perfect of Christians, the first fruit of the blood of Jesus Christ.

But how did they know what they had to do to save their souls? Was it from the Bible they learnt it? No, because the Bible was not written. And would our Divine Saviour have left His Church for sixty-five years without a teacher, if the Bible is the teacher of man. Most assuredly not.

Were the Apostles Christians, I ask you, my dear Protestant friends? You say, "Yes, sir; they were the very founders of Christianity." Now, my dear friends, none of the Apostles ever read the Bible, not one of them except, perhaps, St. John, for all of them had died martyrs for the faith of Jesus Christ, and never saw the cover of a Bible; and every one of them died martyrs and

heroes for the Church of Jesus before the Bible was completed.

How, then, did those Christians that lived in the first sixty-five years after Christ had left this earth—how did they know what they had to do to save their souls? They knew it precisely in the same way that you know it, my dear Catholic friends. You know it from the teaching of the Church of God, and so did the primitive Christians know it.

IV. Not only sixty-five years did Christ leave the Church He had established without a Bible, but over three hundred years. The Church of God was established and went on spreading itself over the whole globe without the Bible for more than three hundred years. In all that time the people did not know what constituted the Bible.

In the days of the Apostles there were many false Gospels. There was the Gospel of Simon, the Gospel of Nicodemus, of Mary, of Barnabas, and the Gospel of the Infancy of Jesus; and all of these Gospels were spread among the people, and the people did not know which of these were inspired, and which false and spurious. Even the learned themselves were disputing whether preference should be given to the Gospel of Simon or that of Matthew, to the Gospel of Nicodemus or the Gospel of Mark, the Gospel of Mary or that of Luke, the Gospel of the Infancy of Jesus or the Gospel of St. John.

And so it was in regard to the epistles: there were many spurious epistles written, and the people were at a loss for over three hundred years to know which Gospel was false or spurious, or which inspired; and, therefore, they could not take the Bible for their guide, for they did not know what constituted the books of the Bible.

It was not until the fourth century that the Pope of Rome, the Head of the Church, the successor of St. Peter, assembled together the Bishops of the world in a council, and there in that council it was decided that the Bible, as we Catholics have it now, is the Word of God, and that the Gospels of Simon, Nicodemus, Mary, the Infancy of Jesus, and Barnabas, and all these other epistles were spurious, or, at least, unauthentic; at least, that there was no evidence of their inspiration, and that the Gospels of St. Luke, Matthew, Mark and John, and the Book of Revelations, were inspired by the Holy Ghost.

Up to that time the whole world, for three hundred years, did not know what the Bible was; hence, they could not take the Bible for their guide, for they did not know what constituted the Bible. Would our Divine Saviour, if He intended man to learn his religion from a book, have left the Christian world for three hundred years without that book? Most assuredly not.

V. Not only for three hundred years the world was left without the Bible, but for one thousand four hundred years the Christian world was left without the sacred book.

Before the art of printing was invented, Bibles were rare things; Bibles were costly things. Now, you must all be aware, if you have read history at all, that the art of printing was invented only a little more than four hundred years ago, about the middle of the fifteenth century, and about one hundred years before there was a Protestant in the world.

As I have said, before printing was invented books were rare and costly things. Historians tell us that in the eleventh century—eight hundred years ago—Bibles were so rare and costly that it took a fortune, a considerable fortune, to buy one's self a copy; it took the lifetime of a man to make one's self a copy of the Bible! Before the art of printing, everything had to be done with the pen upon parchment or sheepskin. It was, therefore, a tedious and slow operation—a costly operation.

Now, in order to arrive at the probable cost of a Bible at that time, let us suppose that a man should work ten years to make a copy of the Bible and earn a dollar a day; well, then, the cost of that Bible would be \$3,650! Now, let us suppose that a man should work at the copying of the Bible for twenty years, as historians say it would have taken him at that time, not having the conveniences and improvements to aid him that we have now; then, at a dollar a day, for twenty years, the cost of a Bible would be nearly \$8,000.

Suppose I came and said to you, "My dear people, save your soul, for if you lose your soul all is lost." You would say, "Sure enough, that is true!" You would ask, "What are we to do to save our souls?" The Protestant preacher would say to you, "You must get a Bible; you can get

one at such a shop." You would ask the cost, and be told it was \$8000. You would exclaim: "The Lord save us! And cannot we go to heaven without that book?" The answer would be: "No; you must have the Bible and read it." You murmur at the price, but are asked, "Is not your soul worth \$8000?" Yes, of course it is, but you say you have not the money, and if you cannot get a Bible, and your salvation depends upon it, evidently you would have to remain outside the Kingdom of Heaven. This would be a hopeless condition, indeed.

For fourteen hundred years the world was left without a Bible; not one in ten thousand, not one in twenty thousand, before the art of printing was invented, had the Bible. And would our Divine Lord have left the world without that book if it was necessary to man's salvation? Most assuredly not.

VI. But let us suppose for a moment that all had Bibles, that Bibles were written from the beginning, and that every man, woman, and child had a copy, what good will that book be to people who do not know how to read it? It is a blind thing to such persons.

Even now one-half the inhabitants of the earth cannot read. Moreover, as the Bible was written in Greek and Hebrew, it would be necessary to know these languages to be able to read it.

But it is said we have it translated now in French, English, and other languages of the day. Yes, but are you sure you have a faithful translation? If not, you have not the Word of God. If you have a false translation, it is the work of man. How shall you ascertain that? How find out that you have a faithful translation from the Greek and Hebrew?

"I do not know Greek or Hebrew," says my separated friend; "for my translation I must depend upon the opinion of the learned—upon their decision."

Well, then, my dear friends, suppose the learned should be divided in their opinions, and some of them should say it is good, and some false, then your faith is gone; you must commence doubting and hesitating, because you do not know the translation is good.

Now with regard to the Protestant translation

of the Bible, allow me to tell you, my respected brethren, that the most learned among Protestants tell you that your translation—King James's edition—is a very faulty translation and full of errors. Your own learned divines, preachers, and bishops have written whole volumes to point out all the errors there in King James's translation, and Protestants of various denominations acknowledge it.

Some years ago, when I lived in St. Louis, there was held in that city a convention of ministers; all denominations were invited to that convention, the object being to arrange for a new translation of the Bible, and give it to the world. The proceedings of the convention were published daily in the *Missouri Republican*. A learned, a very learned, Presbyterian, I think it was, stood up, and, urging the necessity of giving a new translation of the Bible, said that in the present Protestant translation of the Bible there were no less than thirty thousand errors.

And you say, my dear Protestant friends, the Bible is your guide and teacher. What a teacher, with thirty thousand errors! The Lord save us from such a teacher! One error is bad enough, but thirty thousand is a little too much.

Another preacher stood up in the convention, I think he was a Baptist, and, urging the necessity of giving a new translation of the Bible, said for thirty years past the world was without the Word of God, for the Bible we have is not the Word of God at all.

Here are your own preachers for you. You all read the newspapers, no doubt, my friends, and must know what happened in England a few years ago. A petition was sent to Parliament for an allowance of a few thousand pounds sterling for the purpose of getting up a new translation of the Bible, and that movement was headed and carried on by Protestant bishops and clergymen.

VII. But, my dear people, how can you be sure of your faith? You say the Bible is your guide, but you do not know if you have it. Let us suppose for a moment that all should have a Bible; should all read it and have a faithful translation, even then it cannot be the guide of man, because the private interpretation of the Bible is not infallible, but, on the contrary, most fallible; the source

and fountain of all kinds of errors and heresies, and all kinds of blasphemous doctrines. Do not be shocked, my dear friends; just only keep calm and listen to my arguments.

There are now throughout the world three hundred and fifty different denominations or churches, and all of them say the Bible is their guide and teacher, and I suppose they are all sincere. Are all of them true churches? This is an impossibility. Truth is one as God is one, and there can be no contradiction. Every man in his senses see that everyone of them cannot be true, for they differ and contradict one another, and cannot, therefore, be all true. The Protestants say the man that reads the Bible right and prayerfully has truth, and they all say that they read it right.

Let us suppose: here is an Episcopal minister: he is a sincere, an honest, a well-meaning and prayerful man. He reads his Bible in a prayerful spirit, and from the word of the Bible, he says, it is clear and evident there must be Bishops, for without Bishops there can be no priests, without priests no Sacraments, and without Sacraments no Church. The Presbyterian is a sincere and well-meaning man; he reads the Bible also, and deduces from it that there should be no Bishops, but only Presbyters. "Here is the Bible," says the Episcopalian; and "here is the Bible to give you the lie," says the Presbyterian, yet both are prayerful and well-meaning men.

Then the Baptist comes in; he is a well-meaning, honest man, and prayerful also. "Well," says the Baptist, "have you ever been baptized?" "I was," says the Episcopalian, "when I was a baby."

"And so was I," says the Presbyterian, "when I was a baby." "But," says the Baptist, "it was done by sprinkling, and that is no baptism at all. Unless you go down into the river, like Christ," says the Baptist, "it is no baptism at all." And he gives the Bible for it. "Unless you are baptized over again," says the Baptist, "you are going to hell as sure as you live."

Next comes the Unitarian, well-meaning, honest and sincere. "Well," says the Unitarian, "allow me to tell you that you are a pack of idolators; you worship a man for a God who is no God at all," and he gives several texts from the Bible to prove it,

while others are stopping their ears that they may not hear the blasphemies of the Unitarian; and they all contend they have the true meaning of the Bible.

Next comes the Methodist, and he says, "My friends, have you got any religion at all?" "Of course, we have," say they. "Did you ever feel religion," says the Methodist, "the Spirit of God moving within you?" "Nonsense," says the Presbyterian, "we are guided by our reason and judgment." "Well," says the Methodist, "if you never felt religion, you never had it, and will go to hell for all eternity."

The Universalist next comes in, and hears them talking and threatening one another with eternal hell fire. "Why," says he, "you are a strange set of people; do not you understand the Word of God? there is no hell at all. That idea is good enough to scare old women and children," and he proves it from the Bible.

Now comes in the Quaker; he recommends them not to be quarreling, and advises that they do not baptize at all. He is the sincerest of men, and gives the Bible for his faith.

Another comes in and says: "Baptize the men and let the women alone; for the Bible says, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven. So," says he, "the women are all right, but baptize the men."

Next comes in the Shaker, and says he: "You are a presumptuous people, a presumptuous set of people. Do you not know," he says, "that the Bible tells you, you must work out your salvation in fear and trembling, and you do not tremble at all. My brethren, if you want to go to heaven, *shake*, my brethren, *shake*."

VIII. I have here brought together seven or eight denominations, differing from one another, or understanding the Bible in different ways, illustrative of the fruits of private interpretation; what, then, if I brought together the three hundred and fifty different denominations, all taking the Bible for their guide and teaching, and all differing from one another. Are they all right? One says there is a hell, and another says there is no hell. Are both right? One says Christ is God, another says

He is not. One says bishops are necessary, another says they are unessential. One says baptism is a requisite, and another says it is not: are both true? This is an impossibility, my friends; all cannot be true.

Who, then, is true? He that has the true meaning of the Bible, you say; but the Bible does not tell us who that is—the Bible never settles the quarrel. The Bible is not the teacher.

The Bible, my dear people, is a good book; we Catholics allow that the Bible is the Word of God, the language of inspiration, and every Catholic is exhorted to read the Bible. But good as it is, the Bible, my dear friends, does not explain itself; it is a good book, the Word of God, the language of inspiration, but your explanation of the Bible is not the language of inspiration, but your explanation of the Bible is not the language of inspiration; your understanding of the Bible is not inspired—for surely you do not pretend to be inspired!

Now, then, what is the teaching of the Church upon the subject? The Catholic Church says the Bible is the Word of God, and that God has appointed an authority to give us the true meaning.

It is with the Bible as it is with the Constitution of the United States. When George Washington and his associates wrote the Constitution and the Supreme Law of the United States, they did not say to the people of the States:

"Let every man read the Constitution and make a government to himself, let every man make his own explanation of the Constitution." If Washington had done that, there never would have been a United States. The people would all have been divided among themselves, and the country would have been cut up into a thousand different divisions or governments.

What did Washington do? He gave them the Constitution and the Supreme Law, and appointed his Supreme Court and Supreme Judge of the Constitution; and that Supreme Court and Supreme Judge are to give the true explanation of the Constitution to all the citizens of the United States—all without exception, from the President to the beggar. All are bound to go by the decisions of the Supreme Court, and it is this and this alone that can keep the people together and preserve the

Union of the United States. The moment the people take the interpretation of the Constitution into their own minds, that moment there is an end of union.

And so it is in every government, so it is here and everywhere; there is a Constitution, a Supreme Court or Law, a Supreme Judge of that Constitution, and that Supreme Court or Church is to give us the meaning of the Constitution and the Law.

In every well-ruled country there must be such a thing as this—a Supreme Law, Supreme Court, Supreme Judge, that all the people are bound to abide by. There is in every country a Supreme Law, Supreme Court, Supreme Judge, and all are bound by decisions, and without that no government could stand. Even among the Indian tribes such a condition of affairs exists. How are they kept together? By their chief, who is their dictator.

So our Divine Saviour also has established His Supreme Court, His Supreme Judge, that is to give us the true meaning of the Scriptures, and that is to give us the true revelation and doctrines of the Word of Jesus. The Son of the Living God has pledged His Word that that Supreme Court is infallible, and, therefore, the true Catholic never doubts.

"I believe," says the Catholic, "because the Church teaches me so; I believe the Church because God has commanded me to believe the Church; He said: 'Hear the Church, and he that does not hear the Church let him be to thee as a heathen and a publican.' 'He that believeth you believeth Me,' said Christ, 'and he that despiseth you despiseth Me.'" Therefore, the Catholic believes because God has spoken, and upon the authority of God.

But our Protestant friends say, "We believe in the Bible." Very well; how do you understand the Bible? "Well," says the Protestant, "to the best of my opinion and judgment that is the meaning of the text." He is not sure of it, but to the best of his opinion and judgment. This, my friends, is only the testimony of a man—it is only human faith, not Divine Faith.

It is Divine Faith alone by which we give honor and glory to God, by which we adore His infinite wisdom and veracity, and that adoration and worship is necessary for salvation.

I have now proved to you that the private interpretation of the Scripture cannot be the guide or teacher of man. In another lecture I shall prove that the Catholic Church is the only true Church of God, and that there is no other.



THE CRUCIFIXION

THE ONE TRUE CHURCH.

THE ONLY CHURCH THAT CHRIST ESTABLISHED
IS THE CATHOLIC CHURCH.

By the REV. ARNOLD DAMEN, S. J.

"He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."—*Mark xvi. 16.*

I. MY DEARLY BELOVED CHRISTIANS:—From these words of our Divine Saviour, it has already been proved to you, that faith is necessary for salvation, and without faith there is no salvation; without faith here is eternal damnation. Read your own Protestant Bible, 16th verse of St. Mark, and you will find it stronger there than in the Catholic Bible.

Now, then, what kind of faith must a man have to be saved? Will any faith do? Why, if any faith will do, the devil himself will be saved, for the Bible says the devils believe and tremble.

It is, therefore, not a matter of indifference what religion a man professes; he must profess the right and true religion, and without that there is no hope of salvation, for it stands to reason, my dear people, that if God reveals a thing or teaches a thing, He wants to be believed. Not to believe is to insult God. Doubting His word, or to believe even with doubt and hesitating, is an insult to God, because it is doubting His Sacred Word. We must, therefore, believe without doubting, without hesitating.

I have said, out of the Catholic Church there is no divine faith—can be no divine faith out of that Church. Some of the Protestant friends will be shocked at this, to hear me say that out of the Catholic Church there is no divine faith, and that without faith there is no salvation, but damnation. I will prove all I have said.

I have said that out of the Catholic Church there can be no divine faith. What is divine faith? When we believe a thing upon the authority of God, and believe it without doubt, without hesitating. Now, all our separated brethren outside of the Catholic Church take the private interpretation of the Bible

for their guide; but the private interpretation of the Bible can never give them divine faith.

Let me, for instance, suppose for a moment, here is a Presbyterian; he reads his Bible; from the reading of his Bible he comes to the conclusion that Jesus Christ is God. Now, you know this is the most essential of all Christian doctrines—the foundation of all Christianity. From the reading of his Bible he comes to the conclusion that Jesus Christ is God; and he is a sensible man, an intelligent man, and not a presumptuous man. And he says: "Here is my Unitarian neighbor, who is just as reasonable and intelligent as I am, as honest, as learned, and as prayerful as I am, and, from the reading of the Bible, he comes to the conclusion that Christ is not God at all. "Now," says he, "to the best of my opinion and judgment, I am right, and my Unitarian neighbor is wrong; but, after all," says he, "I may be mistaken! Perhaps I have not the right meaning of the text, and if I am wrong, perhaps he is right, after all; but, to the best of my opinion and judgment, I am right and he is wrong."

On what does he believe? On what authority? On his own opinion and judgment. And what is that? A human opinion—human testimony, and, therefore, a human faith. He cannot say positively, "I am sure, positively sure, as sure as there is a God in heaven, that this is the meaning of the text." Therefore, he has no other authority but his own opinion and judgment, and what his preacher tells him. But the preacher is a smart man. There are many smart Unitarian preachers also, but that proves nothing; it is only

human authority, and nothing else, and, therefore, only human faith. What is human faith? Believing a thing upon the testimony of man. Divine faith is believing a thing on the testimony of God.

II. The Catholic has divine faith, and why? Because the Catholic says: "I believe in such and such a thing." Why? "Because the Church teaches me so." And why do you believe the Church? "Because God has commanded me to believe the teaching of the Church; and God has threatened me with damnation if I do not believe the Church, and we are taught by St. Peter, in his epistle, that there is no private prophecy or interpretation of the Scriptures, for the unlearned and unstable wrest the very Scriptures, the Bible, to their own damnation."

That is strong language, my dear people, but that is the language of St. Peter, the head of the Apostles. The unlearned and unstable wrest the Bible to their own damnation! And yet, after all, the Bible is the book of God, the language of inspiration; at least, when we have a true Bible, as we Catholics have, and you Protestants have not.

But, my dearly beloved Protestant friends, do not be offended at me for saying that. Your own most learned preachers and bishops tell you that, and some have written whole volumes in order to prove that the English translation, which you have, is a very faulty and false translation.

Now, therefore, I say that the true Bible is as the Catholics have it, the Latin Vulgate; and the most learned among the Protestants themselves have agreed that the Latin Vulgate Bible, which the Catholic Church always makes use of, is the best in existence; and, therefore, it is, as you may have perceived, that when I preach I give the text in Latin, because the Latin text of the Vulgate is the best extant.

III. Now, they may say that Catholics acknowledge the Word of God; that it is the language of inspiration; and that, therefore, we are sure that we have the Word of God; but, my dear people, the very best thing may be abused, the very best thing; and, therefore, our Divine Saviour has given us a living teacher, that is to give us the true meaning of the Bible.

And He has provided a teacher with infallibility;

and this was absolutely necessary, for without this—without infallibility we could never be sure of our faith. There must be an infallibility; and we see that in every well-ordered government, in every government—in England, in the United States, and in every country, empire and republic, there is a Constitution and a supreme law.

But you are not at liberty to explain that Constitution and supreme law as you think proper, for then there would be no more law if every man were allowed to explain the law and Constitution as he should think proper.

Therefore, in all governments there is a supreme judge and supreme court, and to the supreme judge is referred all different understandings of the law and the Constitution. By the decisions of the supreme judge all have to abide, and if they did not abide by that decision why, my dear people, there would be no law any more, but anarchy, disorder and confusion.

Again, suppose for a moment that the Blessed Saviour has been less wise than human governments, and that He had not provided for the understanding of His Constitution, and of His Law of the Church of God. If He had not, my dear people, it would never have stood as it has stood for the last eighteen hundred and fifty-four years. He has then established a Supreme Court, a Supreme Judge in the Church of the Living God.

IV. It is admitted on all sides, by Protestants and Catholics alike acknowledged, that Christ has established a Church; and, strange to say, all our Protestant friends acknowledge, too, that he has established but one Church—but one Church—for, whenever Christ speaks of His Church, it is always in the singular. Bible readers, remember that; my Protestant friends, pay attention. He says: "Hear the Church,"—not hear the churches—"I have built My Church upon a rock"—not My churches.

Whenever He speaks, whether in figures or parables of His Church, He always conveys to the mind a oneness, a union, a unity.

He speaks of His Church as a sheepfold, in which there is but one shepherd—that is the head of all, and the sheep are made to follow his voice; "other sheep I have who are not of this fold." One fold, you see. He speaks of His Church as

of a kingdom, in which there is but one king to rule all; speaks of His Church as a family in which there is but one father at the head; speaks of His Church as a tree, and all the branches of that tree are connected with the trunk, and the trunk with the roots; and Christ is the root, and the trunk is Peter and the Popes, and the large branches are the bishops, and the smaller branches the priests, and the fruit upon that tree are the faithful throughout the world; and the branch, says He, that is cut off from that tree shall wither away, produce no fruit, and is only fit to be cast into the fire—that is, damnation.

This is plain speaking, my dear people; but there is no use in covering the truth. I want to speak the truth to you, as the Apostles preached it in their time—no salvation out of the Church of our Lord and Saviour Jesus Christ.

V. Now, which is that Church? There are now three hundred and fifty different Protestant churches in existence, and almost every year one or two more are added; and besides this number there is the Catholic Church.

Now, which of all these varied churches is the one Church of our Lord and Saviour Jesus Christ? All claim to be the Church of Jesus.

But, my dear beloved people, it is evident no church can be the Church of Jesus except the one that was established by Jesus. And when did Jesus establish His Church? When? When He was here upon earth. And how long ago is it that Christ was upon earth? You know our Christian era dates from Him. He was born many centuries ago. That is an historical fact admitted by all. He lived on earth thirty-three years. That was about nineteen centuries before our time. That is the time Christ established His Church on earth. Any Church, then, that has not existed thus long, is not the Church of Jesus Christ, but is the institution or invention of some man or other; not of God, not of Christ, but of man.

Now, where is the Church, and which is the Church that has existed thus long? All history informs you that is the Catholic Church; she, and she only among all Christian denominations on the face of the earth, has existed so long. All his-

tory, I say, bears testimony to this; not only Catholic history, but Pagan history, Jewish history and Protestant history, indirectly.

The history, then, of all nations, of all people, bear testimony that the Catholic Church is the oldest, the first; is the one established by our Lord and Saviour Jesus Christ.

If there be any Protestant preacher who can prove that the Catholic Church has come into existence since that time, let him come to see me, and I will give him a thousand dollars. My dear preachers, here is a chance of making money—a thousand dollars for you.

Not only all history, but all the monuments of antiquity bear testimony to this, and all the nations of the earth proclaim it. Call on one of your preachers and ask him which was the first church—the first Christian Church. Was it the Presbyterian, the Episcopalian, the Church of England, the Methodist, the Universalist or the Unitarian? And they will answer you it was the Catholic Church.

But, my dear friend, if you admit that the Catholic Church is the first and oldest—the Church established by Christ—why are you not a Catholic? To this they answer that the Catholic Church has become corrupted; has fallen into error, and that, therefore, it was necessary to establish a new church. A new church, a new religion.

And to this we answer: that if the Catholic Church had been once the true church, then she is true yet, and shall be the true Church of God to the end of time, or Jesus Christ has deceived us.

Hear me, Jesus, hear what I say! I say that if the Catholic Church now, in the nineteenth century, is not the true Church of God as she was 1854 years ago, then I say, Jesus, Thou hast deceived us, and Thou art an imposter! And if I do not speak the truth, Jesus, strike me dead in this pulpit—let me fall dead in this pulpit, for I do not want to be a preacher of a false religion!

VI. I will prove what I have said. If the Catholic Church has been once the true Church of God, as is admitted by all, then she is the true Church yet, and shall be the true Church of God until the end of time, for Christ has promised that the gates of hell shall not prevail against the Church. He

says that He has built it upon a rock, and that the gates of hell shall never prevail against it.

Now, my dear people, if the Catholic Church has fallen into error, then the gates of hell have prevailed against her; and, if the gates of hell have prevailed against her, then Christ has not kept His promise, then He has deceived us, and if He has deceived us, then He is an imposter! If He be an imposter, then He is not God, and if He be not God, then all Christianity is a cheat and an imposition.

Again, in St. Matthew, 28th chapter and verses XIX. and XX., our Divine Saviour says to His Apostles: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have commanded you." "Lo," says He, "I, Jesus, the Son of the Living God, I, the Infinite Wisdom, the Eternal Truth, am with you all days, even until the end of the world."

Christ, then, solemnly swears that He shall be with His Church all days to the end of time, to the consummation of the world. But Christ cannot remain with the Church that teaches error, or falsehood, or corruption. If, therefore, the Catholic Church has fallen into error and corruption, as our Protestant friends say she has, then Christ must have abandoned her; if so, He has broken His oath; if He has broken His oath He is a perjurer, and there is no Christianity at all. Again, our Divine Saviour (St. John, 14th chapter) has promised that He would send to His Church the Spirit of Truth, to abide with her forever. If, then, the Holy Ghost, the Spirit of Truth, teaches the Church all truth, and teaches her all truth forever, then there never has been, and never can be, one single error in the Church of God, for where there is all truth there is no error whatsoever.

Christ has solemnly promised that He will send to the Church the Spirit of Truth, who shall teach all truth forever; therefore, there has never been a single error in the Church of God, or Christ has failed in His promises if there has.

Again, Christ commands us to hear and believe the teachings of the Church in all things; at all times and in all places. He does not say hear the

Church for a thousand years or for fifteen hundred years, but hear the Church, without any limitation, without any reservation, or any restriction of time whatever. That is, at all times; in all things until the end of time, and he that does not hear the Church let him be unto thee, says Christ, as a heathen and as a publican. Therefore, Christ says that those who refuse to hear the Church must be looked upon as heathens; and what is a heathen? One that does not worship the true God; and a publican is a public sinner. This is strong language. Could Christ command me to believe the Church if the Church could have led me astray—could lead me into error? If the teaching of the Church be corrupt, could He, the God of truth, command me without any restriction or limitation to hear and believe the teachings of the Church which He has established?

Again: Our Divine Saviour commands me to hear and believe the teaching of the Church in the same manner as if He Himself were to speak to us. "He that heareth you," says He, in His charge to the Apostles, "heareth Me, and he that despiseth you despiseth Me." So then, when I believe what the Church teaches I believe what God teaches. If I refuse what the Church teaches I refuse what God teaches.

So that Christ has made the Church the organ by which He speaks to man, and tells us positively that we must believe the teaching of the Church as if He Himself were to speak to us.

Therefore, says St. Paul, in his Epistle to Timothy, "the Church is the ground"—that is, the strong foundation—"and the pillar of the truth." Take the ground or foundation of this edifice away, and it crumbles down; so with regard to these pillars upon which the roof rests; take them away and the roof will fall in; so St. Paul says, "the Church is the ground and the pillar of truth," and the moment you take away the authority of the Church of God you induce all kinds of errors and blasphemous doctrines. Do we not see it?

VII. In the sixteenth century Protestantism did away with the authority of the Church and constituted every man his own judge of the Bible, and what was the consequence? Religion upon religion,

church upon church, sprang into existence, and has never stopped springing up new churches to this day. When I gave my Mission in Flint, Michigan, I invited, as I have done here, my Protestant friends to come and see me. A good and intelligent man came to me and said :

"I will avail myself of this opportunity to converse with you."

"What Church do you belong to, my friend," said I.

"To the Church of the Twelve Apostles," said he.

"Ha! ha!" said I, "I belong to that Church too. But, tell me, my friend, where was your Church started?"

"In Terre Haute, Indiana," says he.

"Who started the Church, and who were the Twelve Apostles, my friend?" said I.

"They were twelve farmers," says he; "we all belonged to the same Church—the Presbyterian—but we quarreled with our preacher, separated from him, and started a Church of our own."

"And that," says I, "is the Twelve Apostles you belonged to—twelve farmers of Indiana! The Church came into existence about thirty years ago."

A few years ago, when I was in Terre Haute, I asked to be shown the Church of the Twelve Apostles. I was taken to a window and it was pointed out to me, "but it is not in existence any more," said my informant, "it is used as a wagon-maker's shop now."

Again, St. Paul, in his Epistles to the Galatians, says: "Though we Apostles, or even an angel from heaven were to come and preach to you a different Gospel from what we have preached, let him be anathema." That is the language of St. Paul, because, my dearly beloved people, religion must come from God, not from man. No man has a right to establish a religion; no man has a right to dictate to his fellow-man what he shall believe and what he shall do to save his soul. Religion must come from God, and any religion that is not established by God is a false religion, a human institution, and not an institution of God; and therefore did St. Paul say in his Epistles to the Galatians, "Though we Apostles or even an angel from heaven were to come and preach to you a new Gospel, a new religion, let them be anathema."

VIII. You see, then, my dearly beloved people, from the text of the Scripture I have quoted that, if the Catholic Church has been once the true Church, then she is yet the true Church.

You have also seen from what I have said that the Catholic Church is the institution of God, and not of man, and this is a fact—a fact of history, and no fact of history so well supported, so well proved, as that the Catholic Church is the first, the Church established by Jesus Christ.

So, in like manner, it is an historical fact that all the Protestant churches are the institutions of man—everyone of them. And I will give you their date, and the name of their founders or institutors.

In the year 1520—368 years ago—the first Protestant came into the world. Before that one there was not a Protestant in the world, not one on the face of the whole earth; and that one, as all history tells us, was Martin Luther, who was a Catholic priest, who fell away from the Church through pride, and married a nun. He was excommunicated from the Church, cut off, banished, and made a new religion of his own.

Before Martin Luther there was not a Protestant in the world; he was the first to raise the standard of rebellion and revolt against the Church of God. He said to his disciples that they should take the Bible for their guide, and they did so. But they soon quarreled with him, Zuinglius, and a number of others, and everyone of them started a new religion of his own.

After the disciples of Martin Luther came John Calvin, who in Geneva established the Presbyterian religion, and, hence, almost all of those religions go by the name of their founder.

I ask the Protestant, "Why are you a Lutheran, my friend?"

"Well," says he, "because I believe in the doctrine of good Martin Luther."

Hence, not of Christ, but of man—Martin Luther. And what kind of a man was he? A man who had broken the solemn oath he had made at the altar of God, at his ordination, ever to lead a pure, single, and virginal life. He broke that solemn oath, and married a Sister Catharine, who had also taken the same oath of chastity and virtue. And this is the first founder of Protestantism in the world. The

very name by which they are known tells you they came from Martin Luther.

So the Presbyterians are sometimes called Calvinists because they come from, or profess to believe in, John Calvin.

IX. After them came Henry VIII. He was a Catholic, and defended the Catholic religion; he wrote a book against Martin Luther in defence of the Catholic doctrine. That book I have myself seen in the library of the Vatican at Rome a few years ago. Henry VIII. defended the religion, and for doing so was titled by the Pope "Defender of the Faith." It came down with his successors, and Queen Victoria inherits it to-day. He was married to Catharine of Arragon; but there was at his court a maid of honor to the Queen, named Ann Boleyn, who was a beautiful woman, and captivating in appearance. Henry was determined to have her. But he was a married man. He put in a petition to the Pope to be allowed to marry her—and a foolish petition it was, for the Pope had no power to grant the prayer of it. The Pope and all the bishops in the world cannot go against the will of God. Christ says: "If a man putteth away his wife and marrieth another, he committeth adultery, and he that marrieth her who is put away committeth adultery also."

As the Pope would not grant the prayer of Henry's petition he took Ann Boleyn anyhow, and was excommunicated from the Church.

After a while there was another maid of honor, prettier than the first, more beautiful and charming in the eyes of Henry, and he said he must have her, too. He took the third wife, and a fourth, fifth and sixth followed. Now this is the founder of the Anglican Church, the Church of England; and, therefore, it is that it goes by the name of the Church of England.

Our Episcopalian friends are making great efforts nowadays to call themselves Catholic, but they shall never come to it. They own that the name Catholic is a glorious one, and they would like to possess it. The Apostles said: "I believe in the Holy Ghost, the Holy Catholic Church"—they never said, in the Anglican Church. The Anglicans deny their religion, for they say they believe in the Holy Ghost, the Holy Catholic Church.

Ask them are they Catholics, and they say, "Yes, but not Roman Catholics; we are English Catholics." What is the meaning of the word Catholic? It comes from the Greek word *Catholicus*—universal—spread all over the earth, and everywhere the same. Now, first of all, the Anglican Church is not spread all over the earth; it only exists in a few countries, and chiefly only where the English language is spoken. Secondly, they are not the same all over the earth, for there are now four different Anglican churches: The Low Church, the High Church, the Ritualist Church and the Puseyite Church. *Catholicus* means more than this, not only spread all over the earth and everywhere the same, but it means, moreover, at all times the same, from Christ up to the present day. Now, then, they have not been in existence from the time of Christ. There never was an Episcopalian Church or an Anglican Church before Henry VIII. The Catholic Church had already existed fifteen hundred years before the Episcopal came into the world.

After Episcopalianism different other churches sprang up. Next came the Methodist, about one hundred and fifty years ago. It was started by John Wesley, who was at first a member of the Episcopalian Church; subsequently he joined the Moravian Brethren, but not liking them, he made a religion of his own—the Methodist Church.

After John Wesley several others sprang up; and finally came the Campbellites, about sixty years ago. This Church was established by Alexander Campbell, a Scotchman.

X. Well, now, my dear beloved people, you may think that the act of the twelve apostles of Indiana was a ridiculous one, but they had as much right to establish a church as had Henry VIII., or Martin Luther, or John Calvin. They had no right at all, and neither had Henry VIII., or the rest of them any right whatsoever.

Christ had established His Church and given His solemn oath that His Church should stand to the end of time; promised that He had built it upon rock, and that the gates of hell should never prevail against it—hence, my dear people, all those different denominations of religion are the invention of man; and I ask you can man save the soul

of his fellow-man by any institution he can make? Must not religion come from God?

And, therefore, my dearly beloved separated brethren, think over it seriously. You have a soul to be saved, and that soul must be saved or damned; either one or the other, it will dwell with God in heaven or with the devil in hell; therefore, seriously meditate upon it.

When I gave my Mission in Brooklyn several Protestants became Catholics. Among them there was a very highly educated and intelligent Virginian. He was a Presbyterian. After he had listened to my lecture he went to see his minister, and he asked him to be kind enough to explain a text of the Bible. The minister gave him the meaning. "Well, now," said the gentleman, "are you positive and sure that is the meaning of the text, for several other Protestants explain it differently?" "Why, my dear young man," says the preacher, "we never can be certain of our faith." "Well, then," says the young man, "good-bye to you: If I cannot be sure of my faith in the Protestant Church, I will go where I can," and he became a Catholic.

We are sure of our faith in the Catholic Church, and if our faith is not true, Christ has deceived us. I would, therefore, beg you, my separated brethren, to procure yourselves Catholic books. You have read a great deal against the Catholic Church, now read something in favor of it. You can never pass an impartial sentence if you do not hear both sides of the question.

What would you think of a judge before whom a policeman would bring a poor offender, and who on the charge of the policeman, without hearing the prisoner, would order him to be hung? "Give me a hearing," says the poor man, "and I will prove my innocence. I am not guilty," says he. The policeman says he is guilty. "Well, hang him anyhow," says the judge. What would you say of that judge? Criminal judge! unfair man; you are guilty of the blood of the innocent! Would not you say that? Of course you would.

Well now, my dearly beloved Protestant friends, that is what you have been doing all along; you have been hearing one side of the question and condemning us Catholics as a superstitious lot of

people, poor ignorant people, idolatrous people, nonsensical people, going and telling their sins to the priest; and what, after all, is the priest more than any other man? My dear friends, have you examined the other side of the question?

No, you do not think it worth your while; but this is the way the Jews dealt with our Lord and Saviour Jesus Christ; and this is the way the Pagans and Jews dealt with the Apostles, the ministers of the Church, and with the primitive Christians.

Allow me to tell you, my friends, that you have been treating us precisely in the same way the Jews and Pagans treated Jesus Christ and His Apostles. I have said this evening hard things, but if St. Paul were here to-night, in this pulpit, he would have said harder things still. I have said them, however, not through a spirit of unkindness, but through a spirit of love, and a spirit of charity, in the hope of opening your eyes that your souls may be saved. It is love for your salvation, my dearly beloved Protestant brethren—for which I would gladly give my heart's blood—my love for your salvation that has made me preach to you as I have done.

XI. "Well," say my Protestant friends, "if a man thinks he is right would not he be right?" Let us suppose now a man in Ottawa, who wants to go to Chicago, but takes a car for New York; the conductor asks for his ticket; and he at once says: "You are in the wrong car; your ticket is for Chicago, but you are going to New York." "Well, what of that?" says the passenger. "I mean well." "Your meaning will not go well with you in the end," says the conductor, "for you will come out at New York instead of Chicago."

You say you mean well, my dear friends; your meaning will not take you to heaven; you must do well also. "He that doeth the will of My Father," says Jesus, "he alone shall be saved." There are millions in hell who meant well.

You must do well, and be sure you are doing well, to be saved. I thank my separated brethren for their kindness in coming to these controversial lectures. I hope I have said nothing to offend them. Of course, it would be nonsense for me not to preach Catholic doctrines.

THE GREAT TRUTHS

SHORT MEDITATIONS FOR THE SEASON OF ADVENT.

BY RICHARD F. CLARKE, S.J.

1st Day.—God our Lord.

God hath made all things for Himself. (Prov. xvi. 4.)

1. We are all of us jealous of what belongs to ourselves. We resent it if any one interferes with it, or deprives us of any portion of it. Yet no one owns anything by a title so absolute as that by which God is the Lord and owner of all creatures in the universe. My body and my soul are His; everything I possess is His; every action, every thought belongs to Him. He has given all these in charge to me to use for Him. Do I do so?

2. God is moreover a God infinite in knowledge and in power. His all-seeing eye overlooks nothing, forgets nothing, passes nothing by. No one shall escape who takes anything from Him, and does not give Him His due. God will not forget the ill use that men make of His gifts, though they themselves soon forget it. Have I not therefore cause to tremble when I think how often I have behaved as if I were my own master, independent of God?

3. Yet in the end I must recognize God's ownership; if I do not do so willingly and with joyful loyalty, I shall have to do so unwillingly and in misery and pain. Everything I have taken from God and appropriated to myself will have to be given back to Him. I shall have to pay the penalty for each misuse of what was entrusted to me. How much wiser and happier to recognize Him now in all things as my Lord and Master.

Offer yourself to God with loyal submission as your God and Lord.

2d Day.—God our Creator.

Thou art worthy, O Lord, to receive honor and glory and power, because Thou hast created all things. (Apoc. iv. 11.)

1. Why is it that God has such an absolute and all-embracing claim to ourselves and to all that is

ours? It is because we are made by Him, and not only made, but created. We are His, not only as the statue is the sculptor's and the picture the painter's, but He made out of nothing the very materials of which we consist. There is therefore nothing in us which is not God's. Every sort of excellence, strength, virtue, talent, beauty, skill, energy, affection—all are God's, not our own.

2. God created every one with certain gifts of his own that He did not give to another, and He gave him those gifts to do a special work that God had for him to do. He created *me* with a certain object; from all eternity He had been planning my soul and body, and providing me with all that I needed, that both one and the other might serve Him. Have I on the whole carried out God's plan? Shall I be able to say, when I come to die: "I have finished the work Thou gavest me to do?"

3. What a serious thought this is, that God had a plan for my life! He meant me to occupy a certain position in society and to have certain employments; to influence certain persons for good; to overcome certain temptations; to practise certain virtues beyond the rest; to attain a certain place in Heaven. Has my life been ordered by God's holy inspirations? has not my own self-will too often had part in it?

Pray that you may not fail of fulfilling God's intentions concerning you.

3d Day.—God our Preserver.

In Him we live and move and are. (Acts xvii. 28.)

1. If God had merely created us and then left us to ourselves, there would have been some excuse for our forgetting how completely we belong to Him. But we are not like a picture that the artist finishes off and then leaves to itself. God continues throughout our whole life the act of

creation in the shape of preservation. Without this we should at once lapse into our previous nothingness. We depend upon Him for our being as the rivulet depends on the spring, or the smoke on the fire.

2. But we not only live in Him, but we also move in Him. He co-operates with our every action. We cannot lift a hand or move a finger, unless He not only sanctions the act but actually helps us to perform it. Every breath we breathe, every pulsation of our heart, depends on God's co-operation. How completely dependent we are on Him! How careful should we be that our every action is one suitable to the Divine co-operation!

3. God does more than this. He not only preserves us, but tends us with watchful care, delivers us from dangers, warns us when we are going wrong, shows a never-failing interest in us, and an unceasing desire for our happiness. For all this we are dependent on Him! What folly then to neglect one to whom we owe everything.

Pray for a sense of continual dependence on God.

4th Day.—God our best Friend.

All are Thine, O Lord, who lovest souls. (Wisdom, xi. 29.)

1. Friendship is one of the consolations of man upon earth. One faithful friend is worth a hundred acquaintances. A friend who values our friendship for its own sake, is a treasure without price. Such a friend we have in God. He has nothing to gain from my friendship, His infinite happiness is not increased by it. Yet His infinite goodness includes an intense desire to make me happy.

2. When we have a faithful friend who is possessed of unlimited influence and power, we consult him in all our difficulties. God is of all friends the most faithful and the most powerful; He desires to be consulted by us in things small as well as great, never tiring of our requests, more ready to hear than we to pray. Yet how little have I had recourse to Him hitherto! How little I have trusted Him!

3. The best proof of a friend's love is a desire for our company. In this what friend like God? He asks us, begs us, commands us, to be always in His Presence: "Walk with God and be thou

perfect." All those who have served God the best have done so because He was continually in their thoughts. He desires that we should be always with Him, both here and hereafter. His one object in all His commands to us is to secure our company for ever in Heaven. Why am I so indifferent about His presence, so soon weary of God?

Pray that you may appreciate and relish the Divine friendship of God.

5th Day.—God the End of our Life.

Seek ye therefore first the Kingdom of God. (St. Matt. vi. 33.)

1. Our life is a circle: whence it first came, thither it must return. As we proceeded from God, so we must go back to Him if our life is to be a success. We can never find repose or lasting satisfaction in anything except God. As long as we do not tend to Him, we shall be fluctuating, inconstant, uncertain. Until we make Him the end of our life, we shall feel that we are wandering about in the dark.

2. What do we mean by making God the *end* of our life? We mean that to do His pleasure shall be the motive which shall be first and foremost, and that when there is a choice between God's pleasure and our own, when the two seem to be opposed, our general disposition shall be to do God's will and not our own. In spite of the pain involved in giving up his own will, the man who makes God the end of his life will abandon it without hesitation, and so will draw nearer to God, his last end.

3. Every time we do this we break down a barrier between God and ourselves; we come nearer to the enjoyment of Him, we get a bit closer to Heaven. The self-willed man is never satisfied; the man whose will is perfectly subject to God is always happy. The Angels are always happy because they have no will but God's. If I want to find happiness in this world or the next, the first thing is to learn to submit my will to God.

Pray God to break down your self-will at any cost.

6th Day.—How to attain our End.

One thing I do; forgetting all things that are behind and stretching forth myself to all those that are before, I press towards the mark. (Philipp. iii. 13, 14.)

1. Every one desires to succeed in life. A man

who desired ultimate failure would justly be regarded as a lunatic. If I am to carry out my desire, I must look round me and see what sort of men succeed.

2. When I look at successful men, I find in all three characteristics :

(1) A spirit of cheerfulness and confidence. They know how to look at everything from its best side. They are always hopeful about the future and confident of success. This it is that brings success. Hence I must pray for confidence.

(2) A spirit of perseverance. They are not discouraged by failures. They recover themselves without delay. What a lesson for me not to lose heart, but to say, When I fall I will rise again, and that promptly.

(3) A spirit of single-mindedness. They keep the end in view steadily before them. If I am to attain to the end of my life, to succeed in coming to God at last, I must keep Him always before me.

3. What can make my life so happy as this, to know that I am drawing nearer to God. Yet there will be dark times and days of despondency. Still down at the bottom, beneath the surface, there will be hope and peace, even amid the darkness.

Pray for cheerfulness and an earnest purpose to live for God.

7th Day.—The Models to be Imitated.

They are before the throne of God, and they serve Him day and night in His temple. (Apoc. vii. 15.)

Example is better than precept; and we shall often learn more from watching those who do perfectly what we are trying to acquire, than by any set of rules. Let us watch the Saints in Heaven, that we may learn from them.

1. Their continual occupation is the praise of God, the tranquil delight of basking in the light of God. This satisfies every longing of their heart, this fills them with perfect and unfading joy. This is the highest praise they can render to God. How can I imitate them? By a continual remembrance of God, by visiting the Blessed Sacrament, by a frequent raising of my heart to Heaven.

2. The Saints also find a constant joy in showing reverence to God, in falling down in prostrate homage before the throne, in recognizing their dependence upon Him, and their indebtedness to Him for

all their joy. This, too, I can copy by great reverence both of body and soul; reverence before the Altar, reverence in my prayers, reverence and resignation to the will of God in my thoughts.

3. The Saints and Angels also serve God by doing His bidding, whether by their homage in Heaven or by carrying His graces and messages to men. Their joy is to do the will of God and finish His work. I, too, in my feeble way can serve God, I can really be of service to Him by every act of love, and especially by every act of kindness to others.

Pray that your life may prepare you for the company of the Saints in Heaven.

8th Day.—The Means Provided.

Thou hast subjected all things under His feet. (Psalm viii. 8.)

We are all inclined to overlook our own importance in God's sight. So dearly does He love us, so anxious is He that we should attain our end, that we should succeed in life, that He has heaped around us all kinds of means and helps thereto.

1. All that is lovely and beautiful in the world is intended by Almighty God to help me on my road to Heaven, to remind me of Him and of His infinite beauty. God cares more for me than all the material universe together, all irrational creatures. I can give Him more glory by one act of love than by all their natural perfections.

2. God has also given me my parents, companions, superiors, all as means to assist me in serving God. They were all created for me; even those who cause me pain are in God's design to be sources of merit and even of happiness to me. They may be my best friends. If, for instance, I am patient towards those who are trying to my patience, kind towards those who treat me unkindly, I derive from them a solid gain: they help me on the way to Heaven.

3. All the various circumstances of my life are, moreover, ordained by Almighty God to aid me in serving and praising Him as He wishes. If they are pleasant, they must teach me gratitude; if painful, resignation. Even if they are a source of temptation to me, by fighting bravely against the temptation I can gain great merit before God.

Pray for grace to carry out God's intentions by using aright all the circumstances around you.

9th Day.—The Dispositions Necessary.

If thine eye be single, thy whole body shall be lightsome. (St. Matt. vi. 22.)

In order to make a good use of the various means afforded us of making progress towards true happiness, we must consider what should be our state of mind respecting them.

1. We must be on the watch to see that our inclinations do not run away with us. Most of the foolish things we do are the result of acting on impulse, of being led by our inclinations, of being influenced by wounded self-love. How many a golden opportunity of merit we have missed because we would not accept patiently what wounded us or hurt our self-esteem.

2. We must try and make ourselves ready to accept whatever God sends, whether painful or pleasant. We must take willingly and cheerfully sickness, pain, unkindness, neglect, failure, poverty; and though nature may cry out against it, yet we must keep our will united to God's, so as to be always able to say: "Not my will be done, O my God, but Thine."

3. We must try and look on the bright side of everything. There is nothing in the world that has not a bright side. This will make us always patient, and what is more, always happy. We shall acquire a facility for ignoring or passing over the painful side of things, to look at the joyful and hopeful. Do I try and do this, or do I often grumble and repine?

Offer to God your willingness to endure whatever He sees to be good for the soul.

10th Day.—The Cause of our Failure.

He that shall sin, shall hate his own soul. (Prov. viii. 36.)

Hitherto we have been speaking of the means of reaching the end for which we were created, and in which alone we shall find true and lasting satisfaction. We now come to the cause of our failure and the obstacles in our way.

1. There is only one obstacle in our way, only one real hindrance to our progress towards happiness and peace, only one barrier between us and God. This obstacle is sin. As long as it remains it is an insuperable obstacle. A single mortal sin unrepented of will shut me out for ever from the presence of God. A single venial sin unatoned for

will prevent me from attaining to happiness until the debt has been paid.

2. What do we mean by sin? We mean any conscious violation of the law of God. Whenever we do that which God has declared to be a serious offence against Him, we become the enemies of God, we forfeit all hope of Heaven, except as far as God of His free compassion may afterwards give us the grace to repent and be forgiven. Have I ever thus lost sight of God and of Heaven? And if so, am I sure that I have regained His love?

3. Why is sin so terrible? Because it is an outrage on a God of infinite holiness, of infinite majesty. Because it is an act of ingratitude to One who has laden us with benefits, who loves us with a love that surpasses all bound or measure; because it is a deliberate rejection of the Divine friendship, and, as far as we are concerned, for ever.

Pray for a hatred and detestation of sin.

11th Day.—The First Sin.

God spared not the Angels that sinned. (2 St. Peter, ii. 4.)

1. There was a time when sin was unknown in God's universe. All creatures obeyed Him and were happy and at peace. Thousands and tens of thousands of holy Angels showed forth the glory of God by their joyful obedience. Created in a state of supernatural grace, they were each in his own degree full of wisdom, of perfect beauty.

2. Their trial during their time of probation consisted in having to acknowledge their dependence on, and their subjection to, God. The larger number of them did so in a spirit of loyal and unwavering obedience. But a third portion of them, led by Lucifer, refused to obey. They conceived an inordinate love of themselves, and from this arose a desire to be independent with God. They would not humble themselves; they considered it unworthy of them that they should submit to the will of God in all things. Thus pride grew up within them; and they deliberately placed themselves in opposition to God.

3. This open rebellion to God lasted but a moment. In an instant all their supernatural beauty was gone, the malice of their souls corrupted their whole being. All their beauty was turned to loathsome foulness. Cast out of God's Heaven, they

were hurled down to the lowest hell; outcasts to all eternity, filled with eternal misery and despair. And all this the effect of one sin, and that a sin of thought!

Beg of God an appreciation of the unspeakable evil of sin.

12th Day.—Man's First Sin.

Pride was the beginning of all sin. (Eccles. x. 15.)

1. In Paradise before the Fall, Adam and Eve enjoyed a happiness beyond compare. They knew no pain, sickness, sorrow. They were created immaculate, and adorned with a high degree of supernatural grace; they were exempt from all concupiscence; their lives passed in a continual round of unfailing delight; each evening God Himself came to hold sweet converse with them.

2. What was it ruined their happiness? The tempter came and suggested to Eve a distrust of God, whispered into her ear motives of disobedience. Eve listened and consented, and in her heart deliberately revolted against God. Pride brought with it concupiscence; she looked at the fruit that God had forbidden, took it, ate it, gave it to Adam. He also ate it, and thus lost for himself and all his posterity the gift of original justice and all the graces and blessings that accompanied it. One single sin ruined the world. How ought I to dread and hate sin!

3. What was the history of this first sin? The same as of every sin. First the listening to the tempter's voice; then a jealousy of God as of one who interferes with our happiness; then a positive revolt and undisguised pride; and after this every other sin, especially the indulgence of bodily appetite and depraved desires. If I examine myself I shall find that each sin I commit follows the same course.

Pray to avoid the first beginnings of sin.

13th Day.—The Temporal Consequences of Adam's Sin.

In Adam all die. (1 Cor. xv. 22.)

No sooner had this first sin been consummated than a blight fell upon the world. It had become the devil's empire, for he had made Adam its king, his slave. What are the consequences to the inhabitants of the world?

1. Adam and Eve were cast out of Paradise never

again to enter. Their peace was gone, there was confusion within them, concupiscence fought against reason. Pain and sorrow came upon them; and disease and death. For nine hundred years they toiled painfully in weariness upon the earth, and after their death had to wait three thousand years more before they were admitted to the Heavenly Paradise. And all for one sin!

2. The effects of their sin were not limited to themselves alone. All their descendants inherited from them an inheritance of woe. All the wars, famines, pestilences, all the broken hearts, all the wretched lives of millions had their source in this one sin. How almost infinite the consequences of sin are! Yet I think so little of my sins, and of the punishment that I shall have to pay for them.

3. If we would behold the full malice of Adam's sin, we must stand beneath the Cross, and watch our God dying in unutterable anguish. It was sin that nailed Him to the Cross. It was sin that forced from Him His agonizing cry: "My God, why hast Thou forsaken Me?"

Pray for a horror of sin corresponding to its intensity of evil.

14th Day.—The Sins of individual Men.

I will recount to Thee all my years in the bitterness of my soul. (Psalm xxxviii. 15.)

1. When we look at the sin of Adam and see the consequences it entailed, what shall we say of the consequences that the sins of each one of us are likely to bring upon our heads? Adam's was a single sin, as opposed to our countless offences. He did not appreciate the results of sin as we do, he had not witnessed the misery that comes from it as we do, he had not seen the flames of hell kindled by sin as we do. How much more grievous then are the offences of each one of us!

2. We must remember, too, that Adam's sin was forgiven the very day it was committed, and God in His mercy sealed His forgiveness by the promise of the Redeemer. Yet see the consequences of forgiven sin! The long penance, the spread of moral corruption, the disease and death, the misery and sorrow, the banishment from the face of God, all these still remained although the guilt of sin was gone. What reason then for me to tremble at the thought of all my past sins!

3. I will glance over my past life and try and recall a few of my many offences. What a career mine has been! What ingratitude to God! What selfishness, what uncharitableness to others, what meanness, what unfaithfulness to grace, what impurity, what low motives of action, what forgetfulness of God, what idle words, what waste of time, what continual following of my own inclinations! How can I hope to escape the just judgments of God?

Pray for shame and contrition at the sight of your sins.

15th Day.—The Eternal Consequences of Sin.

Whoever was not found written in the Book of Life was cast into the pool of fire. (Apoc. xx. 15.)

Try and represent to your imagination the eternal prison-house. Listen to the shrieks and cries of despair that issue thence; see the agony written on the faces of the inmates; approach if you can to the devouring flame.

1. What is it that the lost are suffering here? The pain of fire. Touch a piece of red-hot iron and see how long you can bear it. Yet the lost souls in hell endure an agony far worse than this. The fire surrounds them like water; nay, it is within and without them, it dries up their tongue, it consumes their entrails, it penetrates to the very marrow of their bones. My God, may I never incur this agony!

2. This fire is no ordinary fire. It is a supernatural fire; the breath of God kindles it. The torment of burning as known to us is a suffering far less than the torment of hell. If the lost could be transferred to a bath of seething, molten lead, it would be a far less suffering than that of the fire in which they are steeped in hell.

3. About this fire there is none of the light of ordinary fire. It carries with it the blackness of darkness. No ray of light will ever pierce its hideous gloom, no word of comfort, no sort of relief, no hope of change. Nothing to alleviate the eternal misery that comes of sin.

Pray that if the love of God or hope of Heaven does not keep you from sinning, at least the fear of hell-fire may stop you in time.

16th Day.—The Aggravations of Hell.

Here will I dwell for I have chosen it. (Psalm, cxxxix. 14.)

Every thought of the lost will aggravate, not alleviate, their sufferings. Let us review one or

two of the thoughts that will be ever present to their minds.

1. They might so easily have been saved! One act of contrition at the last, one grace accepted out of the countless graces that were deliberately set at naught, and they might have been with the Angels in Heaven instead of with the devils in hell. To know that we have just missed some advantage that we might with a little trouble have secured for ourselves is always a tormenting thought. How much more when it is Heaven that is lost!

2. If the advantage is lost purely through our own fault, this greatly increases our misery. We fools! We had so many chances, we knew so well that we were forfeiting our eternal inheritance! It is this that changes sorrow into remorse, and adds to suffering the horror and blackness of despair. All through our own fault! What a thought to dwell with me through all eternity!

3. What is it that we have lost? That will be the bitterest thought of all. We have lost the sweet music of Heaven, we have lost the company of the Saints and Angels, we have lost the enchanting happiness of gazing on the Sacred Humanity of Jesus in all its glory, and above all, we have lost the unspeakable joy of the Beatific Vision. We fools!

Pray God that the dread of this thought hereafter may keep you from sin.

17th Day.—The Eternity of Hell.

This is my rest for ever and ever. (Psalm cxxxix. 14.)

1. The worst aggravation of the sufferings of hell is that they will never end. If only they would cease or be alleviated after a thousand or a million years, the ray of hope would shine on the inmates of that prison-house, even though far away in the dim distance. It is the knowledge that at the end of countless millions of years they will still be suffering as now, that makes the agony of the lost so intolerable. For ever, never! For ever, never!

2. Add to this the frightful monotony of their torments. How wearily the time drags on through a night sleepless on account of acute pain! But what will be the monotony of anguish that will make these endless ages drag along in unchanging

misery? Nothing to vary the blackness of darkness around them; nothing to vary the worm of remorse ever gnawing at their heart; nothing to vary the excruciating agony of the fire that will never be quenched.

3. All this is the necessary result of their being fixed in an unchanging enmity to God. If only they could receive in their souls one spark of the love of God, hell would at once cease to be hell. One thought of love would turn their agony of despair into joyful hope. But no such thought will ever come to them. They have deliberately chosen separation from God, and must endure that choice and all its consequences for ever.

Make acts of love of God, and ask Him that you may never be separated from Him by sin.

18th Day.—Venial Sin.

With these wounds I was wounded in the house of them that loved me.
(Zach. xiii. 6.)

1. Venial sin does not, like mortal sin, kill the soul and make us the enemies of God, but it is a disease which disfigures the soul and renders it unfit for union with Him until it has been purged away. It is the path that leads to hell by paving the way little by little for the entrance of mortal sin. It is an unkindness which destroys the warmth of our love and creates a coldness towards God.

2. Venial sin is small as compared with mortal sin, but it is small only as ten thousand years are small compared with eternity. It is the greatest evil in the whole world with the exception of mortal sin. It is committed against an Infinite God. It can only be expiated by the infinite merits of Jesus Christ. It will add to the sufferings of the lost to all eternity.

3. Venial sin is of two kinds: (1) deliberate, when, knowing that what I am about to do will give pain to the Sacred Heart of Jesus, I nevertheless do it to gratify myself. This is the worst kind, and the guilt of it is sometimes very great. (2) In-deliberate, or semi-deliberate, when on impulse or without thinking I do what is faulty. Here there is not the same guilt, but there is always some negligence and neglect of grace. I might have foreseen the danger and been more vigilant.

Ask God to help you to appreciate the evil of one venial sin.

19th Day.—The Punishment of Venial Sin.

Thou shalt not go out from thence till thou repay the last farthing.
(St. Matt. v. 26.)

Venial sin is the great evil in the world next to mortal sin, and therefore it deserves a punishment greater than all the miseries of earth. God has taught us what sort of an evil it is by one or two instances of the way in which He visits it in this life.

1. Moses, the friend of God, the chosen ruler of His people, the meekest of men, to whom God conversed as friend with friend, once committed a venial sin. He gave way to momentary impatience. For this God sent him up to die on Mount Nebo before the Jordan was crossed. All the forty years of weary travel did not avail him; the venial sin cut him off before the goal was reached.

2. David, the man after God's own heart, in a moment of vanity determined to number the people, boastfully priding himself on the strength of his fighting men. In punishment of this God sent a pestilence, which in less than three days destroyed seventy thousand of the Israelites. Jerusalem itself would have been decimated had not David entreated God to avert his destroying hand. How God must hate venial sin!

3. After death there will remain for most a debt to be still paid for venial sin. It is in Purgatory that we shall see its true character. No earthly agony even approaches the agony of the purgatorial fire. The souls that God loves must be tormented there till they have paid the last farthing. Alas! what do I still owe? Am I doing my best to pay the debt and avoid adding to it?

Beg for an intense dread of venial sin.

20th Day.—Death.

It is appointed unto man once to die. (Heb. ix. 27.)

1. Why is death a terror to men? Because it is the punishment of sin, the penalty that was attached by God Himself to the first transgression of His law—"In the day that thou eatest of it thou shalt die the death." For this reason we shrink from it as the mark and sign of our fallen and degraded condition. Disease, corruption, old age, decay, are its forerunners, and are invested with the same reproach as testimonies to our being born in sin.

2. Death is the end of our time of trial. After it our destiny will be irrevocably fixed. No more chance of doing penance, no more opportunities of contrition, no more merit, no more grace, no more calls to repentance, no more hope for those who reject God in this life. No wonder then that men dread it if they are not at peace with God, or if they still retain any affection even to venial sin. Yet death is standing at our very doors: at any moment the King of Terrors may summon us away. Am I prepared for the summons?

3. Yet to those who love God death loses all its terrors. For them it is the beginning of their true life. All their hopes have been directed to the unseen world; why should they fear? Their heart is in Heaven and their treasure is in Heaven, their King and Lord is there, and all their dearest and best friends, and the Angels and the Saints. How happy are those who are thus detached from this world and ever look to the world to come!

Pray for a happy death.

21st Day.—The Particular Judgment.

We must all be manifested before the judgment-seat of Christ.

(2 Cor. v. 10.)

1. At the Particular Judgment we shall see our lives as they never appeared to us before. In an instant we shall live them over again. Each thought, word, act, will be clear and distinct, with its true character no longer hidden by our own wilful blindness, but in all its foulness, baseness, ingratitude, revealed to us in the bright light of God.

2. We shall then stand face to face with Jesus Christ, no longer as our Advocate, but as our Judge; no longer pleading for us, but dealing out strict justice, according to our deserts. He will be clothed with a Divine glory that will attract us and at the same time fill us with dismay at the thought of having offended him. St. Teresa said that what struck her most forcibly in the vision she had of Him was, how awful would be the anger of One so full of Divine sweetness!

3. Yet we need not fear the Judgment if we make Christ our friend now. If we earn His gratitude by doing all we can to please Him, He will not remember our former sins. He will look to what we are, not what we have been. He will not remember the sins of those who love Him with all their hearts.

The same St. Teresa said: "Why should I fear the Judgment when my Judge will be my best friend?"

Pray that you may forestall the Judgment by a careful examination of your conscience now, and an earnest desire to please your Judge.

22d Day.—The General Judgment.

Behold He cometh with the clouds, and every eye shall see Him, and they also that pierced Him. (Apoc. i. 7.)

1. At the General Judgment, Christ *as man* will be the Judge of men, because He is at once God and man. He will, therefore, have not only the most intimate knowledge of all our lives, but a sympathy with us, an understanding of our nature from experience, that will give Him in the natural order the highest qualifications for being our Judge.

2. On that day what a complete reverse there will be of all the world's unjust verdicts! How many, now ridiculed, despised, condemned, will then be glorious and honored before men and Angels! How many that were highly esteemed on earth will then be covered with shame and contempt? What will be my lot? What will my sentiments be on that day when the thoughts of all hearts will be revealed?

3. On the right of the Judge will be the sheep, on the left the goats; the one overflowing with celestial delights, the other already filled with the despair of hell. What will distinguish between them? Simply this, whether they have shown charity to others for Christ's sake. This and nothing else will be the test—"Inasmuch as you have done it to one of My least brethren you have done it to Me." Has my kindness to others been done purely for Christ's sake? How shall I stand this test?

Ask God to teach you how to secure a place on the right hand of the Judge.

23d Day.—The Final Sentence.

The wicked shall go into everlasting punishment, but the just unto life everlasting. (St. Matt. xxv. 46.)

1. The sentence pronounced at the Last Judgment will be one of perfect justice. Every little circumstance will be taken into account; inherited character, natural disposition, fierce passions, favorable or unfavorable circumstances, early training, opportunities of grace, sacraments, temptations,

everything. All who are lost will confess that they have been treated with perfect justice, that it was their own fault, that it was they who condemned themselves to eternal separation from God.

2. The sentence will be not only just but merciful. All the lost will acknowledge that their punishment is less than they deserved. They will recognize an element of mercy and will be forced amid their despair and hatred of God, amid their curses and blasphemies, to confess that they have been leniently dealt with in comparison with their sins.

3. The sentence will be irrevocable. Even at the Particular Judgment the soul will know its final destiny. But at the General Judgment the sentence will be confirmed and ratified in the presence of the holy Angels and the assembled crowd. How strange is it then that in view of this we take so little trouble to secure a favorable sentence!

Pray that to you may be addressed the words: "Well done, good and faithful servant, enter into the joy of thy Lord."

24th Day.—The End Attained.

Then shall the King say to them that are on the right hand, Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world. (St. Matt. xxv. 34.)

1. What will be the sentiments of those who at the General Judgment will find themselves on the right hand of the Judge, and listen to His words of love? First of all they will overflow with a delicious sense of happiness and peace; they will scarcely be able to contain themselves with delight; unmixed and unalloyed will be their cup of joy, unlike any of the joys of earth, intoxicating them with its ineffable sweetness.

2. They will also be amazed and astonished at the reward given to them. What have I done, O Lord, to deserve all this? When did I minister to Thee as Thou sayest? When did I do anything to earn Thy words of gratitude. Who am I that Thou shouldst thus exalt me? All the little that I did came from Thee, and now Thou rewardest me as if it was my own. We bless Thee, we praise Thee, for Thy great goodness, Thine unspeakable generosity.

3. They will also look back with wonder on their earthly life. While it lasted it seemed so long, so tedious, perhaps so miserable, and now it is like a moment in the past, like a shadow that flitted by.

How infinitesimal all its sorrows and pains will then seem, all compensated by that first moment of ineffable delight!

Seek to bear that day in mind when earthly sorrows
press heavily.

25th Day.—Heaven.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him. (1 Cor. ii. 9.)

1. These words convey the best idea that the Apostle who had been carried up into the third Heaven could give of the happiness of the redeemed. All the loveliest things we have ever seen are as nothing in comparison to the sight of Heaven; all the sweetest sounds are discord compared with the music of Heaven; all the joys that have made the longest hours only too short do not deserve the name of joy compared with the joys of Heaven. One moment of Heaven is worth them all!

2. Whatever God does He does on a scale worthy of Himself. The happiness of Heaven will be immeasurable from the fact of its being in union with the God of infinite love and beauty? It will be a joy like the joy of our Lord Himself, since He will say to each of the redeemed: "Enter thou into the joy of thy Lord." Am I doing what I can to ensure those words being addressed to me?

3. In Heaven all will be perfectly happy. Even those who have the lowest places will have all that their hearts desire. There will be no unsatisfied wish in Heaven, no craving after what we do not possess. Every one will have an overflowing cup of pleasure. O what fools we are not to do more to ensure the joy of Heaven!

Pray that you may often think of Heaven and its joys.

26th Day.—The Essential Happiness of Heaven.

We shall see Him as He is. (1 St. John, iii. 2.)

1. The one central source of Heaven's happiness will be the Vision of God. We shall see Him face to face in all His Divine beauty; everything will be swallowed up in the absorbing delight of gazing on the majesty of the Most High. From this fount of joy all other joys will spring. This will in itself be Heaven. If the lost in hell could see God for a single instant, hell would at once become Heaven to them.

2. Why is this? Because in God are united every perfection and every beauty and every joy and every delight that exists or can exist, and all in an infinite degree. Every other joy is but a shadow as compared with the substance, a grain of dust compared with the loftiest mountains, a drop of water compared with the ocean. O my God, help me to despise the passing joys of earth when I think of the joy of seeing Thee!

3. The Beatific Vision will not convey the same degree of happiness to all who gaze upon it. It will depend upon our union with God on earth, on our faithfulness to grace, on our personal sanctity. One star differs from another star in glory. All will be happy in Heaven, but the happiness of some will be incomparably greater than that of others. What folly then if we let slip any of the eternal reward for the sake of some perishable trifle or miss any opportunity of adding to our treasure of heavenly delight!

Pray that you may appreciate your heavenly treasure and strive continually to add to it.

27th Day.—The Employments of Heaven.

His servants shall serve Him. (Apoc. xxii. 3.)

1. While faith and hope will be at an end in Heaven the virtue of charity will remain. There is nothing on earth so sweet as love; nothing that fills the heart with such continual joy; nothing that so occupies the soul and causes men to forget all else. This is the case when the object of our love is a perishable imperfect creature like ourselves. How much more when the object of our love is the God of infinite beauty, containing in Himself every possible earthly perfection, not only multiplied to an infinite degree, but altogether higher in kind, and therefore a source of greater joy than all possible created beauty.

2. A strong love makes the long hours pass away in a stream of unceasing delight; no weariness, no monotony, no desire for anything else. One thing only checks the perfection of the happiness of love, and that is the thought that it cannot last forever. In Heaven there will be a stream of delight immeasurably richer, and the joyful consciousness that there is no fear of its ever coming to an end.

3. As God is infinite in His perfections, they will necessarily be inexhaustible. The various phases

(if we may use the term) of His Divine loveliness will never come to an end. After a million years there will still be the same inexhaustible treasure of multiform delights to be enjoyed, and after a million years it will not be diminished. No fear then of sameness in Heaven, no fear of monotony, it will ever be the same and yet ever new.

Pray for a greater love of God here on earth.

28th Day.—The Music of Heaven.

They sang as it were a new canticle. (Apoc. xiv. 3.)

1. Every one has read the story of the monk who once sat down in a wood near a monastery and wondered whether Heaven would not after a time lose its charm. A little bird began to sing a song so sweet that he sat entranced. After a few minutes, as it seemed to him, the song ceased and he returned to his monastery to find that he had sat there and listened for twenty years. If this could be the case when it was but one little bird singing, what must be the absorbing delight of the music of the Angels and Saints in Heaven!

2. This music will combine the beauty of every earthly instrument and of the sweetest of earthly singers. No notes were ever heard on earth like the notes of the virgins, boys and girls, men and women, who will sing a heavenly melody that will never cease; and each note will be such, that if we heard it on earth, we should despise all pain and suffering, nay, death itself, for the joy of listening to it.

3. There will be a still sweeter music for the blessed in Heaven, a music which makes the music of the Saints and Angels seem almost discord. The voice of Jesus Christ will be Heaven's sweetest melody. If on earth men hung on His lips, if never man spake like that Man, what will be the Divine attraction of every word, every sound that will proceed from His lips in Heaven. How each word will ravish the souls of all Saints in Heaven! O my God, grant that I may hear that Voice in Heaven.

Pray that you may listen to and obey Christ's Voice speaking to your heart on earth.

29th Day.—The Companions of Heaven.

Their lot is among the Saints. (Wisdom, v. 5.)

1. How much of our happiness depends upon

those among whom we dwell! There are some whose very presence is enough and more than enough to satisfy us; the mere fact of being in their company is a source of continual pleasure. If this is the case with those who are still full of imperfections and faults, how much more in Heaven, where every one will be purged of all that offends us in them on earth. Every one of the Saints and Angels will be not only a congenial but a most delightful companion.

2. But there will be some who will feast our souls with their company and conversation beyond the rest. Our friends on earth will be our friends in Heaven; we shall recognize each and all. All to whom we have done any kindness for Christ's sake will come to thank us then; above all, any whom we have had the happiness of saving from sin, by precept or example, will never tire of pouring out upon us the abundance of their gratitude. What more delicious pleasure than this!

3. Yet there will be dearer companions still. The Saints of God, our Patron Saint, our Guardian Angel, how shall we linger in their sweet society? The Saints to whom we have had a special devotion, before all St. Joseph and our Lady, how surpassing sweet to be with them! Yet all this is only a reflection of the joy we shall derive from beholding the Lamb who had been slain, our dear Lord and Saviour Jesus Christ.

Pray to dwell now in heart in the company of the Saints
and Angels.

30th Day.—The Memories of Heaven.

What shall I render to the Lord for all the things that He hath rendered to me? (Psalm cxv. 12.)

One of the chief sources of our gratitude to God and of our ceaseless joy in Heaven will be derived from looking back upon our lives.

1. Even in this world we can catch a glimpse of God's wonderful goodness to us, of all that He has done to save us from sin, to help us on our way to Heaven. In Heaven we shall see clearly what we now see very darkly, and we shall never cease to admire the unceasing care that God has exercised towards us, making all things work together for our good.

2. What joy, too, we shall feel at the thought of all we have done for God on earth! Each act of

self-denial, each raising of the heart to God, each little deed of charity will be remembered then. Christ our Lord will thank us for each, and our hearts will leap with gladness and eternal joy.

3. Even our sins will be indirectly a source of happiness to the saved. There will be the overflowing gratitude to Him who has washed us from our sins in His own Blood, there will be the joyful contrast between what we might have been and what we are! How eagerly we shall cry: "We are bought with a great price." "Worthy is the Lamb that was slain to receive honor and glory and benediction and power!"

Make acts of gratitude for all God has done and will do for you.

31st Day.—How to Begin Heaven on Earth.

Thy will be done on earth, as it is in Heaven.
(St. Matt. vi. 10.)

1. In this vale of tears, even the happiest life is misery compared with the life of Heaven. Even the perfect tranquility and peace enjoyed by the Saints of God on earth is confusion and trouble compared with the peace of Heaven. Yet we can begin even here a life which contains the germ of Paradise. The essential element of Heaven is union with God, and those who are united to God by supernatural charity have in them the seed of Heaven's happiness.

2. This supernatural charity does not consist in feeling, or in the absence of suffering, or in brilliant success, or in freedom from temptation. Our life may be one continual cross, one long series of failures as men count failure; we may live in poverty and want, and die unheeded and uncared for; yet such a life may be the beginning of Heaven upon earth.

3. In what then does supernatural charity consist? Simply in doing what we know to be God's will in the details of our daily life; in having the thought of Him before us as the guiding principle of our actions, of doing all for Him and not for self. One who consistently leads such a life as this cannot fail to be happy in spite of all external miseries, for He carries in himself the principle which constitutes Heaven's happiness. "Thy will be done on earth as it is in Heaven!"

Pray for this unfailing compliance with the will of God
in all that you do.

PEARLS

FROM THE

HIDDEN TREASURE OF HOLY MASS.

BY SAINT LEONARD OF PORT MAURICE.



IT REQUIRES great patience to endure the language of some worldlings whom we hear every day saying: "It is only a Mass more or less."—"It is so hard to be obliged to hear Mass on holidays."—"The Mass of that priest is as long as one in Holy Week; when I see him go to the altar, I always hurry out of church." He who speaks thus shows he has little or no esteem for the Most Holy Sacrifice. Do you know what the Holy Sacrifice is? It is the sum of Christianity, the soul of faith, the centre of the Catholic religion, the grand object of all her rights, her ceremonies, and her sacraments: it is, in a word, the summary of all that is good and beautiful in the Church of God. Now, let me beseech you, who read these pages, to ponder seriously on what I say in the following instructions.

It is an absolute certainty that all religions that ever existed from the beginning of the world had a sacrifice as an essential part of the worship they offered to God. But as their religions were either vain or imperfect, so were their sacrifices vain and imperfect. *Vainest of all vain things* were the sacrifices of the idolaters, nor need we prove this truth of Holy Writ. Those of the Hebrews, although they professed the true religion, are justly called by St. Paul *weak and poor elements* (Gal. iv. 9), because they could not forgive sin nor confer grace. The one great Sacrifice of our Holy Religion, the Holy Mass alone, is holy, perfect and in every respect complete: for by it the faithful render the highest honor to God, and, at the same time, acknowledge their own nothingness and the supreme dominion He has over all His creatures.

The Royal Prophet called this sacrifice the *sacrifice of justice* (Ps. iv. 5) as it contains the Just One Himself, or rather the Saint of Saints; and because it sanctifies souls by the infusion of divine grace, and replenishes them with the richest gifts

of heaven. As it is, then, a sacrifice so holy and so excellent, we will consider briefly some of the great treasures contained in this divine gift. I say *some* of these treasures, as it would be impossible for us to enumerate or explain them all.

The first question that suggests itself to us regarding the Most Holy Sacrifice of the Mass is: In what does its principal excellence consist? It consists in this—namely, that it is essentially the same, yea, the very same, Sacrifice that was offered on the Cross of Calvary, the only difference being that the Sacrifice of the Cross was bloody and made once for all, and did then satisfy fully for all the sins of the world. The Sacrifice of the Altar, however, is an unbloody Sacrifice which can be repeated throughout all ages, and was instituted in order to apply to each of us the universal atonement which Christ made for us on Calvary.

In a word: the bloody Sacrifice was the instrument of redemption, and the unbloody Sacrifice puts us in possession of it: the one opened to us the treasury of the merits of Christ our Lord, and the other gives us the practical use of that never failing treasury. Hence, we must ever bear in mind that in the Mass there is made not a mere representation nor a simple commemoration of the Passion and Death of the Redeemer, but in a certain true sense there is offered the very same Most Holy Sacrifice that was offered on Calvary.

It may be then said, with all truth, our Redeemer returns to die mystically for us, although *He can die no more* really; at one and the same time, He is alive and as it were slain again, according to that passage of the Apocalypse, *I saw a Lamb standing as it were slain*. On Christmas Day the Church represents the birth of our Lord, but our Lord is not then born. At Ascension and Whitsuntide the Church again recalls to mind the ascent of our Lord to heaven, and the coming of the Holy Ghost on the Apostles and Disciples; still, it is not true

that as each of these festivals return, the Lord ascends to heaven, or that the Holy Ghost visibly descends to earth.

But the same cannot be said of the mystery of the Holy Sacrifice of the Mass, for here there is made no simple representation of a past event, but the very same Sacrifice which was offered on the Cross is here offered, though in an unbloody manner. That same Body, that same Blood, that same Jesus who then offered Himself on Calvary now offers Himself in the most Holy Sacrifice of the Mass. "The work of our redemption," says the Church, "is here effected or continued." Yes, indeed, in the Mass is continuously offered the same Sacrifice which was offered on the Cross. O awful, solemn, and wonderful work of God!

Now tell me sincerely, when you go to the church to hear Mass, do you clearly realize that you are approaching Calvary, to be present at the death of your Redeemer? If this truth sank deeply into your heart, would you dare to enter the holy place with such a distracting air, or with such unbecoming apparel? If Magdalen had gone to Calvary, to the foot of the Cross, dressed out, perfumed and adorned, as in the time of her sinful life, what would have been said of her? But what ought to be said, if you profane these holy rites of the dread Sacrifice with careless behavior or sacrilegious thoughts, words or deeds?

Iniquity is detested by God at all times and in all places; but the sins committed under the shadow of the Altar bring down the signal chastisement of God, who says in Holy Writ, "Cursed be he who doth the work of the Lord deceitfully." Think seriously on this, while I continue to show you other marvels and glories of this most precious treasure.

It seems to me impossible for any religious rite to have a more excellent prerogative than this we have now considered; but its eminence is still more enhanced by having for its priest none other than God Himself, Jesus Christ, the God-Man. In this great Sacrifice three things should never be forgotten: the Priest who offers, the Victim offered, and the Majesty of Him to whom the offering is made. Now reflect on the wonderful glory of the Holy Sacrifice, and let each of these three con-

siderations be deeply impressed on your soul. The priest who offers the victim is the same Man-God Christ Jesus; nor is the sacrifice offered to any other than to God.

Revive then your faith, and recognize as the celebrant not so much the visible priest whom we see at the altar, as our Lord Jesus Christ Himself. He is the primary offerer not only because He has instituted this Holy Sacrifice, and has given to it all its efficacy, through His merits, but also because in each Mass He Himself, for love of us, deigns to change the bread and wine into His Most Holy Body and Most Precious Blood. Behold, then, the grandest privilege of the Most Holy Sacrifice, to have for priest, the God-Man; and when you see the celebrant at the altar, remember that his greatest dignity consists in being the minister of this invisible and eternal Priest, our Divine Redeemer.

Hence it follows that the Sacrifice itself cannot cease to be agreeable to God, no matter what may be the unworthiness of the priest who celebrates, since the principal offerer is Christ our Lord, and the priest is merely His minister. In the same way a person who gives alms by the hands of a servant is called in all truth the giver, and even though his servant may be sinful or wicked, when the master is good, the alms do not fail to have their reward. Blessed then be God, who hath bestowed on us a most holy Priest, who offers to the Eternal Father this Divine Sacrifice not only in every place—as the Catholic religion is now propagated in most countries of the world—but every day, and even every hour, since the sun rises for others when it sets for us.

At every hour, then, of the day and night this most holy Priest offers to His Father, His Blood, His Soul, and His entire self for us. All this He does as often as the Holy Sacrifice is celebrated in the whole world. O happy should we be if we could assist at all these Masses! O immense treasure! O mine of inexhaustible wealth, thus possessed by us in the Church of God! What an ocean of graces in this life, what a fund of glory in the next, would not the devout attendance at this Most Holy Sacrifice procure for us!

But why do I use the word attendance? For

those who hear Mass not only fulfil the office of attendants at it, but they are likewise offerers, and have a right to the title of priests according to the Apocalypse. *Thou hast made us to our God a kingdom and priests.* The celebrant is, as it were, the public minister of the Church in general, and at the same time a meditator for all the faithful, and particularly for those who assist at Mass, with the invisible Priest who is Christ; together with Christ he offers to the Eternal Father, both in behalf of all mankind and of himself, the great price of human redemption.

But the celebrant is not alone in this august function, since all those who assist at Mass unite with him in offering the Holy Sacrifice; and therefore he turns to the people and says, *Pray, brethren, that your Sacrifice and mine may be acceptable to God,* in order that we may understand that, although he acts the part of principal minister, all those who are present make the great offering with him.

Hence, when you assist at Mass, you perform in a certain manner the office of priest. Will you, then, ever again dare to hear Mass, sitting, whispering, looking here and there, perhaps even sleeping, or will you content yourself with reciting some vocal prayers, and entirely ignoring the tremendous office of priest which you are exercising? Alas! I cannot refrain from crying out, "O dull and senseless world, that will not understand such sublime mysteries!"

How is it possible anyone can remain with a mind distracted and a heart dissipated, at a time when the holy angels fall down in lowly adoration, trembling and astonished at the contemplation of such a stupendous work of Divine Goodness?

You are astonished, perhaps, to hear me call the Mass a stupendous work. But what tongue, human or angelic, can ever describe a power so immeasurable as that exercised by the priest at Mass? And who could have ever imagined that the voice of man, which of itself is not able to raise a straw from the ground, should be endowed with a power so stupendous as to bring the Son of God from heaven to earth.

This power far exceeds that which would be required to move mountains, to dry up seas, or to govern the movements of the heavenly bodies—nay

more, it rivals in a certain way that first *fiat* by which God created all things out of nothing; and in some manner it would seem to surpass that other *fiat* with which the Blessed Virgin drew down to her bosom the Eternal Word.

The Blessed John Buono, of Mantua, gave a very beautiful illustration of this to his companion, a hermit, who was unable to imagine how the words of a priest could be endowed with such a tremendous power, as to be able to change the substance of bread into the Body of Jesus Christ, and the substance of wine into His Blood. This unfortunate hermit had moreover, unhappily, consented to these doubts which the devil suggested. The holy servant of God, perceiving the poor sinful man's error, led him to a fountain from which he drew a vessel of water and gave it to him to drink. After he had drunk he protested that he never before, during his whole life, had tasted such delicious wine.

Then Blessed John Buono said to him, "Dear brother, does not this convince you of the marvelous truth of which you doubt? If through me, a miserable creature, water is changed into wine by Divine Power, how much more ought you to believe, that by virtue of the words pronounced by the priest, which are the words of God, the bread and wine are converted into the substance of the Body and Blood of Christ. And who shall dare to limit the power of God Almighty?" This so effectually enlightened the mind of the hermit, that, banishing every doubt from his mind, he did great penance for his sins.

Let us have but a lively faith, and it will convince us that the unspeakable excellences contained in this adorable Sacrifice are without number; nor shall we then be surprised to see the miracle repeated thousands and thousands of times, at every hour, and in every place. For the Sacred Humanity of Jesus Christ enjoys a sort of ubiquity, not granted to other bodies, but bestowed on Him through the merits of His life sacrificed to the will of His Father.

This multiplied existence of our Lord in the Most Holy Sacrament was explained to an unbelieving Jew by an ignorant poor woman. The Jew was standing in the public street where there was a great crowd and among them this poor

woman, and at the moment a priest approached carrying the Blessed Sacrament to a sick person; all the people knelt and adored the Most Blessed Sacrament, as It passed; but the Jew alone moved not, nor showed any sign of reverence.

This being seen by the poor woman, she cried out to the Jew, "O miserable wretch, why do you not show reverence to the true God present in the most holy Sacrament?" "What true God?" answered the Jew; "if the true God were there it would follow that there are many Gods, as you say there is one on each of your altars during Mass." The woman immediately took a sieve and placing it between the Jew's eyes and the sun, told him to look at the rays which shone through the apertures.

When he had done so, she said to him, "Tell me now, Jew, are there many suns or only one passing through the openings in this sieve?" The Jew answering that there was but one sun, "Then," replied the woman, "why do you wonder if the God-Man, veiled in the Sacrament, though one, individual and unchanged, should, through excess of love for us, give Himself really and truly present on different altars at the same time?"

This simple illustration convinced the unbelieving Jew, and forced him to acknowledge this great truth of our holy Faith. O holy Faith! a single ray of thy divine light is sufficient to make the most illiterate to answer the captious questions of the enemies of religion. Who shall ever dare to assign limits to the almighty power of God? St. Teresa had such a conception of the omnipotence of God that she used to say, "The more incomprehensible, deep and abstruse the mysteries of our holy faith are to our understanding, the firmer and more devoutly ought we to believe them."

She was, indeed, justified in expressing herself thus, knowing that God Almighty can perform works infinitely greater than our limited intelligences can comprehend. Revive, then, your faith, and acknowledge that this Divine Sacrifice is the miracle of miracles, the marvel of marvels, and that its greatest excellence consists in being incomprehensible to our limited understandings. Amazed at such wonderful goodness of God, never cease repeating, "O inestimable treasure! treasure of love, beyond all human comprehension!"

This treasure of the Holy Mass revives our hopes, and encourages us to look for everlasting glory in that Paradise which cannot be lost except through our own folly and sinfulness. If, therefore, it is the duty of a Christian to centre his heart's affections on our altars, and to perfume them with incense and flowers of the sweetest odor, it is still more necessary to honor them with purity and modesty, since they are the mercy seats from which we derive all good.

And you, O priests, join your hands, and, with hearts thrilling with holy love, gratefully thank the Eternal Father for having placed you in the sweet necessity of often offering to Him this heavenly Victim; and, still more, let us thank Him for the countless blessings we can draw from it, if we be but faithful, not only in offering it, but in offering it for the sublime ends for which He bestowed a treasure so precious.

If, then, you set little value on the most holy Sacrifice, it is a certain sign that you fail to appreciate the vast gain it bestows on the living and the dead, on the just and sinners, during life and at the hour of death; nay, even after death itself. Imagine, then, you are the debtor of the Gospel, who overwhelmed by the heavy debt of ten thousand talents, and being commanded to pay, excused himself and piteously pleaded for time to satisfy his obligations. "Have patience with me and I will pay thee all."

This you should also do, who owe not only one but many debts to the bank of Divine Justice. You ought to humble yourself, and beg as much time as is needed for hearing Holy Mass, and be sure you will thus fully satisfy all your obligations and pay all your debts to Divine Justice. The Angelic Doctor teaches us what these debts are which each one owes to God; they are specially four, and each of them is infinite.

The *first* is to praise and honor the infinite majesty of God, which is infinitely worthy of all the praise and honor the creature can give Him.

The *second* is to satisfy for the many sins committed against His Infinite Majesty.

The *third* is to thank Him for the many favors received from Him.

The *fourth* is to supplicate Him as the giver of all good gifts.

Now, how can we miserable creatures, who depend on God for the very air we breathe, be able to repay Him for debts so numerous and so weighty? Let me at once, therefore, show you the easiest way of doing so; and let me add that this way of satisfying Divine Justice is one that must console me and you and the world. Let us take care to attend with all possible devotion as many Masses as we can; and let us strive to have them celebrated frequently for our intention; and thus were our debts as countless as the sands on the seashore, and as weighty as they can be, there is not the least doubt but that we shall be able to discharge them all fully and adequately, by the treasury we can draw from the Most Holy Sacrifice of the Mass.

But in order that you may have a fuller knowledge of each of these your debts, we shall explain them one by one; and you will then find a subject of great consolation in considering the inexhaustible wealth you possess for their payment in such a rich mine, from which you can draw on all occasions when you assist at Holy Mass.

The *first* debt which we owe to God is the duty of rendering Him supreme honor. It is a precept of the natural law that every inferior ought to show homage to his superior, and the greater his dignity the greater also ought to be the homage due to him. Hence it follows that, as God is infinitely great, we ought to return Him an homage worthy of His infinite goodness. But where can we miserable creatures find any offering worthy of His infinite grandeur.

Seek as you may among all the creatures of the universe, you will not find one worthy of God. Ah, no, an offering worthy of God must be God Himself. And He, who is seated on the throne of His own infinite greatness, He it is who must descend and lay Himself as a victim on our altars, in order that our homage may perfectly correspond with the eminence of His infinite majesty.

This is what takes place in Holy Mass. Almighty God is here honored as He deserves, because He is honored by God Himself. Jesus Christ, the Man-God, places Himself as our Victim on the altar, and adores the Most Holy Trinity with an

act of incomprehensible submission, such as no one else can offer; for all the offerings of all creatures compared to this self-humiliation of our Divine Redeemer are as the feeble glimmering of the stars before the meridian splendors of the sun. You wonder, perhaps, at this, but you are wrong; for our good Jesus is not only Man, but true and omnipotent God, and by humbling Himself on the altar, He offers to the Most Holy Trinity an infinite homage: so that we who unite with Him in offering this great sacrifice are thus enabled to present to God an homage and honor which is also infinite.

O stupendous truth! Let us repeat it over and over again, since it can never be too deeply engraven on our memories even we, by hearing Holy Mass with devotion can render God an honor and homage that is infinite. Be now confounded for very wonder, reflecting on this great truth, that a soul assisting devoutly at Holy Mass can give God more honor than that which all the Angels and Saints together can render Him with all their adorations. For after all, they, like ourselves, are mere creatures, and their homage is therefore limited and finite, whereas in the Mass, Jesus humbles Himself, a humiliation which is infinite in value and merit, and consequently the homage and honor which we render through Him in the Mass is an homage and honor which is infinite.

And since this grand truth cannot be doubted, ought we not to congratulate ourselves to be able to satisfy this first debt by assisting worthily at the Most Holy Sacrifice of the Mass. O blind world! when will you open your eyes to understand a truth so grand and so important, and which so concerns your welfare. And yet, alas, you have the folly to say, "A Mass more or less matters little." O dreadful blindness!

Our *second* debt or obligation, by which we are bound towards God, is to satisfy His justice for our numberless and enormous sins. O what a measureless debt is this! One single mortal sin outweighs in the scale of Divine Justice all the good works of all the Martyrs, and of all the Saints who have ever existed, who live now, or who will live to the end of time. And yet, by means of the Most Holy Sacrifice of the Mass, on account of its intrinsic value and holiness, we are enabled to make a com-

plete and adequate satisfaction for all the sins we have ever committed.

But in order that you may clearly understand how much you are indebted to Jesus Christ, consider seriously what I now say to you. Although He is the very person who has been offended and outraged by our sins, yet, not content with having satisfied Divine Justice for us on Calvary, He has given and continuously gives us the same means of satisfying for our sins, in the Most Holy Sacrifice of the Mass.

For there is renewed in the Mass that offering which Jesus Christ had already made on the Cross to the Eternal Father for the sins of the whole world; that same Divine Blood which He poured out for the ransom of the entire human race, and the Mass is thus specially applied to each and every one of us, as it is offered for the sins of him who celebrates and for those who assist at so tremendous a sacrifice.

But here I must not be understood to say that the Mass by any means cancels our sins *immediately* by itself, as the Sacrament of Penance does; but it cancels them *mediately* by obtaining for us various aids, such as interior impulses, holy inspirations, and actual grace, all of which conduce to a true repentance for our sins, either during Mass, or at some other fitting time. For this reason, no one but God Himself, can know how many souls rise out of the slough of sin through the extraordinary aid they receive from the Most Holy Sacrifice.

Here I must add that although the Mass cannot aid a person in mortal sin by way of *propitiation*, it however helps him by way of *supplication*; hence all sinners ought to hear as many Masses as possible, in order that they may obtain the grace of conversion. To souls, however, who live in grace, it gives a wonderful strength, enabling them to remain in their happy state.

But you will now, perhaps, say to me: "It is then sufficient to hear one single Mass, or cause one Mass to be celebrated to get rid of all those weighty debts due to God on account of the many sins we have committed; because the Mass, being of infinite value, we can thereby render to God an infinite satisfaction." Do not, I beseech you, make such a hasty conclusion. The Mass, it is true, is of infinite

value in itself, but Almighty God accepts it only in a finite and limited manner, and in accordance with the greater or less perfection in the dispositions of him who celebrates, for whom it is offered, or who assists at the Sacrifice.

"Whose faith and devotion are known to thee," says Holy Church, in the Canon of the Mass. The Church thus teaches us by these words of the Canon what great divines hold. "That the greater or less satisfaction applied in behalf by the Sacrifice is determined by the greater or less dispositions of the celebrant or the assistants," as already mentioned. Consider, then, the folly of those who wish and seek for quickly celebrated Masses; and, what is worse, assist at them with little or no devotion. Consider with shame the culpable indifference of those who never have Masses celebrated for their spiritual and temporal welfare.

It is certain, according to St. Thomas, that all sacrifices *as sacrifices* are equal in dignity; but they are not equal as regards the effects that flow from them; hence the greater the actual or habitual piety of the celebrant the greater also will be the fruit of the application of the Mass; so that to make no distinction in this matter is to be indifferent whether the net you fish with be small or large. The same can be said of those who assist at Mass.

Although I most earnestly exhort you to hear as many Masses as you can, I yet feel bound to say, that you must have more regard for the devotion in hearing than for the number heard. If you have more devotion in one single Mass than another man in fifty, you will give more honor to God in that single Mass, and you will derive more benefit from it, in the way called *ex opere operato*, than the other will from his fifty. "In satisfaction," says St. Thomas, "the disposition of the person offering is more regarded than the quantity of the oblation."

It is, indeed, true that (as a grave author asserts) in certain cases one single Mass heard with extraordinary fervor and devotion may satisfy the justice of God for all the transgressions of a great sinner. And this is quite in harmony with what the Council of Trent teaches, namely: "That in the offering of this Holy Sacrifice, God grants the gift of repentance and then by means of this true repentance He pardons sins the most grave and enormous." Yet,

notwithstanding all this, since neither the interior dispositions with which you assist at Mass are manifest to yourself, nor the satisfaction which corresponds thereto, you ought to strive to hear as many Masses as you can, and with all the devotion possible, that you may more surely gain these great fruits of the Most Holy Sacrifice.

Blessed shall you be if you cherish a great confidence in the loving mercy of God, which shines forth so wonderfully in this most Holy Sacrifice. Thrice happy, above all, shall you be if you assist as often as possible with a lively faith and devout recollection at the Holy Sacrifice; for I am certain if you do this with perseverance you may have secure hope of escaping Purgatory and going straight to the bosom of God for ever in heaven. Go then to Mass, go regularly to Mass, and never let such scandalous words escape you as, "A Mass more or less is of little consequence."

Our *third* debt is one of gratitude for the countless benefits which our most loving God has bestowed on us. Place together all the gifts and all the graces you have received from God; so many gifts of nature and grace, body, soul, senses, faculties and health, and life itself; add to all these the very life of His Son Jesus Christ, and the death that He suffered for love of us, and does not all this increase a thousand fold the debt you owe to God? But how shall we ever be sufficiently able to thank Him?

If the law of gratitude is observed by the wild beasts, whose fierce nature is often changed into gentleness towards their benefactors, how much more ought it not to be observed by man, gifted as he is with reason and so nobly endowed by the Divine liberality? But, unhappily, our poverty is so great that we have no means of making an adequate return for the least of these countless favors; as the very least of them, coming from the hand of a Majesty so grand, and accompanied as it is by an infinite love, acquires an infinite value and obliges us to an infinite correspondence in the way of reverence and love.

O poor and wretched creatures that we are! If we cannot repay one single benefit, how can we ever be able to pay so many and so countless? Then we are thus placed in the cruel necessity of

living and dying, ungrateful to our Supreme Benefactor.

But, thank God, this shall not be, for the manner of showing our gratitude to that good Benefactor and of fully requiting Him for all His favors is taught us by the Royal Prophet, who, led by Divine inspiration, clearly indicates that nothing save the Holy Mass can render due thanks to God.

"What shall I render unto the Lord for all His benefits to me?" says this holy King; and then, answering himself, he continues: "I will take the cup of salvation" (or, according to another version, "I will raise on high the chalice of the Lord,") that is, I will offer a sacrifice most acceptable to Him, and with this alone I shall satisfy the debt of so many and such favors.

Remember also that the Sacrifice was instituted by our Redeemer principally for this end, that is, to acknowledge the Divine bounty and as a *thank-offering* to His goodness. Hence it is called the *Eucharistic* Sacrifice, and the *Eucharist* or *Thank-offering*. He Himself gave us the example, when at the Last Supper before consecration, in that first Mass, He raised His eyes to heaven, and gave thanks to His heavenly Father.

O divine thanksgiving, which discovers to us the sublime end for which this tremendous Sacrifice was instituted, and which invites us to conform ourselves to our Head; so that at every Mass at which we assist we may know how to make good use of so great a treasure, by offering it in gratitude to our Supreme Benefactor. And that we may perform this great act with greater zeal and devotion, let us always remember that all Paradise, the Blessed Virgin and the Angels and Saints rejoice when we offer this our tribute of thanks to so great a King.

We read in the life of the Venerable Sister Francesca Farnese, that her whole life was troubled with a thousand anxieties how she could return love for love to God. She often lamented to see herself covered over from head to foot with Divine blessings, without knowing how to return adequate thanks to her Lord for the least of these benefits bestowed on her. On one of these occasions, the Blessed Virgin appeared to Francesca, and placed the heavenly Babe, her Divine Son, in Francesca's arms. "Take Him," she said, "for He is yours, and with Him

alone you will easily discharge all your obligations to His Father."

O, thrice blessed Mass, which places the Son of God not only in our arms, but also in our heart! *A little child has been given to us*, that we may be able to do with Him, Him alone, what would be otherwise impossible to our human weakness, as most assuredly with Him we can fully and adequately discharge the debt of gratitude we owe to Almighty God. Yea, in the Holy Mass, in a certain way, we give to God something more than what He has bestowed on us, not in reality of course, but in appearance; since once only the Eternal Father has given us His Divine Son in the Incarnation, while we give Him back to Him times without number, in the Most Holy Sacrifice.

Thus it seems we have the advantage, not indeed in the quality of the gift, since nothing greater than the Son of God could have been given us, but in appearance, in returning to Him so often and so continuously the self-same Gift. O great God! O most loving God! Would that we had tongues infinite in number and power to return Thee infinite thanks for so great a treasure! If hitherto it has lain a treasure hidden from you, now that you have begun to know its surpassing value, can you fail to exclaim over and over again, "O treasure of treasures! O treasure beyond all price?"

But the infinite benefit of Holy Mass does not end here, for it enables us also to pay the *fourth* debt due to God. I have already said that this debt obliges us to supplicate Him and to ask new graces of Him. You know full well that your necessities of soul and body are grievous and manifold; and you feel every moment of your existence how necessary it is to have recourse to Him, as He alone is the chief source, the beginning and the end of all your good, whether temporal or eternal. On the other hand, what heart can you have to ask for His favors, seeing the utter ingratitude which you have shown Him for the many graces already bestowed on you?

Have you not even turned the very graces He gave you into offences against Him? But still, let not your heart lose courage for if you have not deserved these graces our good Jesus has deserved them for you. In fact, for this end He has become

a pacifying Victim—a supplicatory sacrifice to obtain from the Eternal Father all things you may require.

In the Holy Mass our dear and beloved Jesus, who is our great High Priest, recommends our cause to His Father, prays for us, and becomes Himself our Advocate. If we knew that the Blessed Virgin was uniting with us in prayer to the Eternal Father, to obtain the graces we desired, what confidence we should have of being heard! What hope, then, what confidence should we not have, when we know that in the Mass, Jesus Himself prays for us, offers His most Precious Blood to the Eternal Father for us, and makes Himself our advocate. O thrice blessed Mass, thou art the mine of all our good!

But we must dig deeper into this mine in order to discover more of the vast treasures it contains. O what priceless gems of grace and virtue be there! O what precious gifts the Holy Mass draws down from Heaven! In the first place it calls down all spiritual graces, all the goods of the soul, such as true sorrow and repentance for sin, victory over temptations, no matter of what kind, whether from external trials, bad companions, and the infernal spirits, or those arising from the internal rebellion of our fallen nature. Yes, the Holy Mass obtains for us all those aids of grace which we need to rise from the mire of sin, to stand erect, and to walk forward in the ways of God.

It likewise brings us innumerable holy inspirations and internal impulses, which dispose us to shake off tepidity, and excite us to work out our salvation with greater fervor, with a more prompt will, and with a purer and more meritorious intention. These again contain an inestimable treasure, as they are the most efficacious means to obtain from God the grace of final perseverance—on which depends our eternal salvation—and a moral certainty of eternal bliss, as much as that certainty is vouchsafed to man during his mortal pilgrimage.

Furthermore, it calls down temporal blessings, inasmuch as they are conducive to the salvation of the soul; such as health of body, abundance, peace, and the exclusion of the contrary evils, such as pestilences, earthquakes, wars, famines, persecutions, hatreds, calumnies, and injuries of every sort.

In a word, the Holy Mass delivers us from all evil and enriches us with every good.

Truly, then, the Mass is the golden key of Paradise, and since the Eternal Father has given us this key, which of all His boundless treasures can He refuse us? *He that spared not even His own Son, but delivered Him up for us all, how hath He not also with Him given us all things?*

We can now easily understand why a holy priest used to say: "No matter how great the graces I ask of God for myself or others, as often as I celebrate Mass, they are nothing compared to the offering I make Him." He, indeed, reasoned justly when he added: "All the favors that I ask of God, when celebrating Holy Mass, are created and finite things, whereas the gifts I offer to Him are uncreated and infinite, and so to balance the account I become the creditor and He the debtor." This good priest by no means wished to deny that the power of offering the gift as well as the gift itself came first from God; but putting it thus, he asked great graces in the Holy Sacrifice, and received still greater.

And you, why do you not realize all this? Why is it you do not ask great graces at this favorable time? I earnestly advise and exhort you to ask God in every Mass, the grace to become a saint. Do you think I advise you to ask too much? Well, I tell you it is not too much. Has not our good and loving Master promised us in the Gospel that for a cup of cold water, given in His Name, He will bestow the Kingdom of Heaven? How, then, could He refuse us a hundred heavens, were there so many, in return for the Blood of His beloved Son, offered to Him on the altar?

How can you, therefore, doubt that He will give you every virtue, and all the perfections required to make you a saint, and a great saint in heaven? O blessed Mass! Let your heart's desires be then multiplied a thousand fold, and ask as much as you will; remembering always that you are asking of God, who cannot grow poor by giving, and, therefore, the more you ask, the more will He give you.

St. Bernard is emphatic on this truth: "More is gained," he says, "by one single Mass, than by distributing all your goods to the poor, or going on pilgrimages to all the most holy shrines in the

world." O boundless riches of Holy Mass! Let this truth sink deeply into your heart. By hearing or celebrating Holy Mass, considered in itself, and in its intrinsic worth, you can gain more merit before God, than by giving all your goods to the poor, or by going as a pilgrim through the entire world, or visiting with the utmost devotion the famous sanctuaries of Rome, of Compostella, or Loreto, Jerusalem, and all others throughout the universe.

This grand truth clearly follows from the doctrine laid down by St. Thomas, the Angelic Doctor, who says: "In each Mass are contained all the fruits, all the graces, yea, all those immense treasures which the Son of God poured out so abundantly upon the Church, His Spouse, in the bloody Sacrifice of the Cross." Now, pause a while; close this book; read no further at present, but sum up in your mind all the wonderful blessings of Holy Mass; weigh them well in silence; and then can you find any difficulty in believing that one Mass—viewed in its own intrinsic worth and value—is of such efficacy that, according to the Doctors of the Church, it might have sufficed to obtain the salvation of the whole human race?

Let us suppose that our Lord Jesus Christ had not suffered at all on Calvary, and that, instead of the bloody Sacrifice of the Cross, he had solely instituted the Mass for our Redemption, and with an express precept that it should be celebrated only *once* in the entire world. Well, now, had God been pleased to act thus, that a single Mass, celebrated by the poorest priest on earth, would suffice—considered in its intrinsic value—to obtain the conversion of all men. Yes, one single Mass—taking the case we have supposed—would be sufficient to convert all the Mahometans, infidels, schismatics, heretics and bad Christians throughout the world.

At the same time it would close the gates of hell and empty purgatory of all the souls suffering therein. But, alas, we unhappy creatures, thoughtless children of Adam, by our tepidity, want of devotion, and perhaps by our sins and iniquities committed during Mass, we narrow its unbounded extent, and we render its infinite treasures of no value.

Would that I could ascend to the summits of the

highest mountains and there cry aloud, so that the whole world might hear me: O foolish people, wretched inhabitants of the earth, what are you doing? Why do you not run to the churches to assist at every Mass celebrated therein? Why not imitate the holy angels, who, according to St. Chrysostom, descend in legions during Holy Mass and stand before the altar, covered with wings of reverence and holy awe, waiting there during the time of the august Sacrifice, in order to intercede more efficaciously for us, well knowing that this is the most fitting time, the very moment we require to obtain every blessing from Heaven.

Are you not now filled with shame and confusion when you remember how little value you have hitherto set on Holy Mass? But what shall I say of you if you are one of those who have said: a Mass more, or a Mass less, is of little importance!

And before concluding this instruction, let us remind you that it was not by mere accident I told you that one single Mass, as far as its intrinsic value is concerned, is sufficient to empty purgatory of all the souls who are being purified therein, and to lead them to the bosom of God in Paradise. For this Divine Sacrifice not only aids the souls of the dead in a propitiatory and satisfactory manner for the temporal punishment due to their sins, but it also avails them in a supplicatory manner—that is, it obtains for them their entire deliverance from purgatory.

Hence the custom of Holy Church, which not only offers the Mass for the souls in purgatory but prays for their entire deliverance. In order, then, that you may be excited to compassion for these Holy Souls shut out for a time from the Beatific Vision, let me remind you of the words of St. Gregory the Great, who in his *Dialogues* (I. 4. 6. 131.) says: "The flames of purgatory are, as it were, the instrument of Divine Justice, operating with such terrible power as to render the agony of the souls therein detained insufferable. These pains," continues the Saint, "far exceed all the tribulations or martyrdoms that can be witnessed, felt or even imagined in this life."

But still more excruciating than all this is the *pain of loss*; because being deprived of the beautiful vision of God, as the Angelic Doctor says, "They

experience an indescribable agony and a fierce and burning thirst to behold the Supreme Good, all which is denied to their unceasing yearnings." Here, now, enter into your own heart and realize the following truth—If you should at any time see your father and mother on the point of being drowned, and if you could save them by merely stretching out your hand, would you not feel yourself bound by the law of charity and of justice to stretch forth that hand to rescue them?

How, then, can you behold with the eyes of faith so many poor souls, perhaps your nearest and dearest friends, in a sea of fire, and yet remain so heartless as not to endure the trifling inconvenience of assisting with devotion at one Mass for their release, or the alleviation of their agonies? What an unfeeling heart is yours! Surely you cannot doubt that even a single Mass can bring exceeding great comfort to these poor souls.

Examples without end prove that charity or holy compassion for the poor souls will redound to your own welfare; but I will confine myself to one well authenticated in the life of St. Peter Damien. This holy servant of God, left an orphan at a tender age, was taken into the house of one of his brothers who treated him cruelly, making him go barefoot and in rags, and causing him to endure the privations and sufferings of a mendicant. It happened that one day he found a small sum of money on the road. He seemed to himself to have found a treasure.

But how was he to spend it? His miserable state—so poor and so friendless—suggested many ways; but after thinking the matter over and over again, he finally resolved to give it to a priest to celebrate Mass for the Holy Souls in purgatory. From that time forward his fortune was changed. He was adopted by another brother of an amiable disposition who took him into his house, treated him as his own child, clothed him, and sent him to school, whence he came forth a great man and a great saint, an ornament to the College of Cardinals and one of the most illustrious pillars of the Church.

Now you see how one single Mass, obtained at a slight personal inconvenience, all the happiness of this great Saint and Doctor of the Church had its origin. O Most Holy Mass! which at the same

time assists the living and the dead! O Most Holy Sacrifice, replete with blessings for time and for eternity! you must bear in mind that the souls in purgatory are so grateful to their benefactors that when once in heaven, they become their advocates. They never cease to intercede for their benefactors until they see them in eternal glory.

I earnestly implore you who read this little work not to close it until you have made a firm resolution of henceforth employing all possible diligence in assisting at Mass, and of causing as many Masses to be celebrated as your means permit, not only for the souls in purgatory, but also for your own soul, and the souls of your friends and benefactors. Two motives should induce you to do this: first, that you may obtain the blessing of a holy death, for it is the opinion of holy and learned divines that there is no more powerful or efficacious means than Holy Mass to obtain this greatest of all graces.

St. Mechtilde is said to have heard from our beloved Lord Himself, that whoever during life has been accustomed to hear Mass devoutly, shall in death be consoled by the presence of the Angels and Saints and his advocates, who shall safely defend him from all the assaults of the infernal fiends. O what a happy and holy death shall you have, if during life you shall have endeavored to hear Mass as often as possible!

The second motive is, that you yourself may obtain a speedy release from purgatory, and wing your way to eternal glory, since there is no surer means of receiving from God a grace so precious as that of going direct to heaven, or at least with a short purgatory, than Indulgences and the Most Holy Sacrifice of the Mass. The Popes have drawn largely on the treasures of the Church to aid the Holy souls by the many Indulgences they have granted for them.

And as to the efficacy of the Holy Mass in hastening their deliverance from purgatory, this is

already sufficiently proved in what I have already said. But, if you need anything more on this subject, the example and the authority of the great servant of God, John of Avila, the oracle of Spain, ought to suffice. Being asked in his last hours, on his death-bed, what he most earnestly wished to be done for him after death, he answered, "Masses, Masses."

And now before dismissing this matter, allow me to give you a counsel of great moment. Try to get all the Masses which you would wish to have celebrated for you after your death offered now whilst you have life and strength. Do not trust to those who may survive you for the fulfilment of this duty. I am the more anxious to impress this on you, as St. Anselm holds that one Mass heard or celebrated for you during life may, perhaps, be more meritorious than a thousand celebrated after your death.

This truth was understood well by a wealthy Genoese merchant, who at his death left nothing for his own soul. Every one was astonished that a man so rich, so pious and so generous to all could have been so cruel to himself at the hour of death. But after his burial there was found a record in one of his diaries of what he had done for his soul during life. I here copy some of the entries: "Masses caused to be celebrated for my soul, two thousand lire; for the marriage of poor girls, ten thousand; for such and such a holy sanctuary, two hundred;" and so on.

At the end of this book he wrote: "He who wishes to do good, let him do it during life; nor trust to those who may survive him." A very trite old proverb teaches us "That a taper before gives more light than a torch behind." Weigh seriously the excellence of Holy Mass, and you will henceforth be astonished at the blindness in which you lived till now, having disregarded a treasure so great, so immense, and which was, indeed, for you a "Hidden Treasure."

THE REUNION OF CHRISTENDOM.

POPE LEO XIII.

TO THE RULERS AND NATIONS OF THE WORLD:

Health and Peace in the Lord.



THE splendid tokens of public rejoicing which have come to us from all sides in the whole course of last year, to commemorate our Episcopal Jubilee, and which were lately crowned by the remarkable devotion of the Spanish nation, have afforded us special joy, inasmuch as the unity of the Church and the admirable adhesion of her members to the Sovereign Pontiff have shone forth in this perfect agreement of concurring sentiments. During those days it seemed as if the Catholic world, forgetful of everything else, had centred its gaze and all its thoughts upon the Vatican.

The Pope's Jubilee, and Unity Amongst Catholics.

The special missions sent by kings and princes, the many pilgrimages, the letters we received so full of affectionate feeling, the sacred services—everything clearly brought out the fact that all Catholics are of one mind and of one heart in their veneration for the Apostolic See. And this was all the more pleasing and agreeable to us, that it is entirely in conformity with our intent and with our endeavors. For, indeed, well acquainted with our times, and mindful of the duties of our ministry, we have constantly sought during the whole course of our Pontificate, and striven, as far as it was possible, by teaching and action, to bind every nation and people more closely to us, and make manifest everywhere the salutary influence of the See of Rome.

Therefore, do we most earnestly offer thanks in the first place to the goodness of God, by Whose help and bounty we have been preserved to attain our great age; and then, next, to all the princes and rulers, to the Bishops and clergy, and to as

many as have co-operated by such repeated tokens of piety and reverence, to honor our character and office, while affording us personally such seasonable consolation.

A Great Multitude Outside Catholic Unity.

A great deal, however, has been wanting to the entire fulness of that consolation. Amidst these very manifestations of public joy and reverence our thoughts went out towards the immense multitude of those who were strangers to the gladness that filled all Catholic hearts: some because they lie in absolute ignorance of the Gospel; others because they dissent from the Catholic belief, though they bear the name of Christians.

This thought has been, and is, a source of deep concern to us; for it is impossible to think of such a large portion of mankind, deviating, as it were, from the right path, as they move away from us, and not experience a sentiment of innermost grief.

The Holy Father's Concern for Those Outside Catholic Unity.

But since we hold upon this earth the place of God Almighty, Who will have all men to be saved and to come to the knowledge of the truth, and now that our advanced age and the bitterness of anxious cares urge us on towards the end common to every mortal, we feel drawn to follow the example of our Redeemer and Master Jesus Christ, Who, when about to return to Heaven, implored of God, His Father, in earnest prayer, that His disciples and followers should be of one mind and of one heart: "I pray . . . that they all may be one, as Thou Father in Me, and I in Thee: that they also may be one in us."

And as this Divine prayer and supplication does not include only the souls who then believed in

Jesus Christ, but also every one of those who were henceforth to believe in Him, this prayer holds out to us no indifferent reason for confidently expressing our hopes, and for making all possible endeavors, in order that the men of every race and clime should be called and moved to embrace the unity of Divine faith.

The Most Unfortunate of all Nations.

Pressed on to our intent by charity, that hastens fastest there where the need is greatest, we direct our first thoughts to those most unfortunate of all nations who have never received the light of the Gospel, or who, after having possessed it, have lost it through neglect or the vicissitudes of time; hence do they ignore God, and live in the depths of error. Now, as all salvation comes from Jesus Christ—"for there is no other name under Heaven given to men whereby we must be saved"—our ardent desire is that the most holy name of Jesus should rapidly pervade and fill every land.

And here, indeed, is a duty which the Church, faithful to the Divine mission entrusted to her, has never neglected. What has been the object of her labors for more than nineteen centuries? Is there any other work she has undertaken with greater zeal and constancy, than that of bringing the nations of the earth to the truth and principles of Christianity? To-day, as ever, by our authority, the heralds of the Gospel constantly cross the seas to reach the farthest corners of the earth; and we pray God daily that in His goodness He may deign to increase the number of His ministers who are really worthy of this Apostolate, and who are ready to sacrifice their convenience, their health, and their very life, if need be, in order to extend the frontiers of the kingdom of Christ.

Ah, but Thou, above all, Saviour and Father of mankind, Christ Jesus, hasten and do not delay to bring about what Thou didst once promise to do—that when lifted up from the earth Thou wouldst draw all things to Thyself. Come, then, at last, and manifest Thyself to the immense multitude of souls who have not felt, as yet, the ineffable blessings which Thou hast earned for men with Thy blood; rouse those who are sitting in darkness, and in the shadow of death, that, enlightened by the

rays of Thy wisdom and virtue, in Thee and by Thee, "they may be made perfect in one."

Former Unity Amongst Civilized Nations.

As we consider the mystery of this unity we see before us all the countries which have long since passed, by the mercy of God, from timeworn error to the wisdom of the Gospel. Nor could we, indeed, recall anything more pleasing or better calculated to extol the work of Divine Providence, than the memory of the days of yore, when the Faith that had come down from Heaven was looked upon as the common inheritance of one and all; when civilized nations, separated by distance, character, and habits, in spite of frequent disagreements and warfare on other points, were united by Christian faith in all that concerned religion.

The recollection of that time causes us to regret all the more deeply that, as the ages rolled by, the waves of suspicion and hatred arose, and great and flourishing nations were dragged away, in an evil hour, from the bosom of the Roman Church. In spite of that, however, we trust in the mercy of God's Almighty power, in Him who alone can fix the hour of His benefits and Who has power to incline man's will as He pleases; and we turn to those same nations, exhorting and beseeching them with fatherly love to put an end to their dissensions and return again to unity.

The Eastern Churches.

First of all, then, we cast an affectionate look upon the East, from whence in the beginning came forth the salvation of the world. Yes, and the yearning desire of our heart bids us conceive the hope that the day is not far distant, when the Eastern Churches, so illustrious in their ancient faith and glorious past will return to the fold they have abandoned. We hope it, all the more, that the distance separating them from us is not so great: nay, with some few exceptions, we agree so entirely on other heads that in defence of the Catholic faith, we often have recourse to reasons and testimony borrowed from the teaching, the rites, and customs of the East.

The principal subject of contention is the primacy of the Roman Pontiff. But let them look back to

the early years of their existence, let them consider the sentiments entertained by their forefathers, and examine what the oldest traditions testify, and it will, indeed, become evident to them that Christ's Divine utterance, "Thou art Peter, and upon this rock I will build My Church," has undoubtedly been realized in the Roman Pontiffs. Many of these latter, in the first ages of the Church were chosen from the East, and foremost among them, Anacletus, Evaristus, Anicetus, Eleutherius, Zosimus, and Agatho; and of these a great number, after governing the Church in wisdom and sanctity, consecrated their ministry with the shedding of their blood.

The time, the reasons, the promoters of the unfortunate division, are well known. Before the day when man separated what God had joined together, the name of the Apostolic See was held in reverence by all the nations of the Christian world; and the East, like the West, agreed without hesitation in its obedience to the Pontiff of Rome, as the legitimate successor of St. Peter, and, therefore, the Vicar of Christ here on earth.

And, accordingly, if we refer to the beginning of the dissension, we shall see that Photius himself was careful to send his advocates to Rome on the matters that concerned him; and Pope Nicholas I. sent his legates to Constantinople from the Eternal City, without the slightest opposition, "in order to examine the case of Ignatius the Patriarch with all diligence, and to bring back to the Apostolic See a full and accurate report;" so that the history of the whole negotiation is a manifest confirmation of the primacy of the Roman See with which the dissension then began. Finally, in two great Councils, the second of Lyons and that of Florence, Latins and Greeks, as is notorious, easily agreed, and all unanimously proclaimed as dogma the supreme power of the Roman Pontiffs.

Appeal to the Easterns.

We have recalled these things intentionally, for they constitute an invitation to peace and reconciliation; and with all the more reason that in our own days it would seem as if there were a more conciliatory spirit towards Catholics on the part of the Eastern Churches, and even some degree of kindly feeling. To mention an instance, those sentiments

were lately made manifest when some of our Faithful travelled to the East on a holy enterprise, and received so many proofs of courtesy and goodwill.

Therefore, "Our mouth is open to you," to you all of Greek or other Oriental Rites who are separated from the Catholic Church. We earnestly desire that each and every one of you should meditate upon the words, so full of gravity and love, addressed by Bessarion to your forefathers: "What answer shall we give to God when He comes to ask why we have separated from our brethren: to Him Who, to unite us and bring us into one fold, came down from Heaven, was incarnate, and was crucified? What will our defence be in the eyes of posterity? Oh, my venerable Fathers, we must not suffer this to be, we must not entertain this thought, we must not thus so ill provide for ourselves and for our brethren."

Weigh carefully in your minds and before God the nature of our request. It is not for any human motive, but impelled by Divine charity and a desire for the salvation of all, that we advise the reconciliation and union with the Church of Rome; and we mean a perfect and complete union, such as could not subsist in any way if nothing else were brought about but a certain kind of agreement in the tenets of belief and an intercourse of fraternal love. The true union between Christians is that which Jesus Christ, the Author of the Church, instituted and desired, and which consists in a unity of faith and a unity of government.

Nor is there any reason for you to fear on that account, that we or any of our successors will ever diminish your rights, the privileges of your patriarchs, or the established ritual of any one of your churches. It has been, and always will be, the intent and tradition of the Apostolic See to make a large allowance, in all that is right and good, for the primitive traditions and special customs of every nation. On the contrary, if you re-establish union with us, you will see how, by God's bounty, the glory and dignity of your Churches will be remarkably increased.

May God, then, in his goodness, hear the prayer that you yourselves address to Him: "Make the schisms of the Churches cease," and "Assemble those who are dispersed, bring back those who err,

and unite them to Thy Holy Catholic and Apostolic Church." May you thus return to that one Holy Faith which has been handed down both to us and to you from time immemorial; which your forefathers preserved untainted, and which was enhanced by the rival splendor of the virtues, the great genius and the sublime learning of St. Athanasius and St. Basil, St. Gregory of Nazianzum and St. John Chrysostom, the two Saints who bore the name of Cyril, and so many other great men whose glory belongs as a common inheritance to the East and to the West.

Appeal to the Slavs.

Suffer that we should address you more particularly, nations of the Slavonic race, you whose glorious name and deeds are attested by many an ancient record. You know full well how much the Slavs are indebted to the merits of St. Cyril and St. Methodius, to whose memory we ourselves rendered due honor only a few years ago. Their virtues and their labors were to great numbers of your race the source of civilization and salvation.

And hence the admirable interchange which existed for so long between the Slavonic nations and the Pontiffs of Rome, of favors on the one side and of filial devotion on the other. If in unhappy times many of your forefathers were separated from the Faith of Rome, consider now what priceless benefits a return of unity would bring to you. The Church is anxious to welcome you also to her arms, that she may give you manifold aids to salvation, prosperity and grandeur.

Nations More Recently Separated.

With no less affection do we now look upon the nations who, at a more recent date, were separated from the Roman Church by an extraordinary revolution of things and circumstances. Let them forget the various events of times gone by, let them raise their thoughts far above all that is human, and seeking only truth and salvation, reflect within their hearts upon the Church as it was constituted by Christ.

If they will but compare that Church with their own communions, and consider what the actual state

of religion is in these, they will easily acknowledge that, forgetful of their early history, they have drifted away, on many and important points, into the novelty of various errors; nor will they deny that of what may be called the patrimony of truth, which the authors of those innovations carried away with them in their desertion, there now scarcely remains to them any article of belief that is really certain and supported by authority.

Driftings into Various Errors.

Nay, more, things have already come to such a pass that many do not even hesitate to root up the very foundation upon which alone rests all religion, and the hope of men, to wit, the Divine nature of Jesus Christ, our Saviour. And again, whereas formerly they used to assert that the books of the Old and New Testament were written under the inspiration of God, they now deny them that authority; this, indeed, was an inevitable consequence when they granted to all the right of private interpretation. Hence, too, the acceptance of individual conscience as the sole guide and rule of conduct to the exclusion of any other; hence those conflicting opinions and numerous sects that fall away so often into the doctrines of Naturalism and Rationalism.

Therefore is it, that having lost all hope of an agreement in their persuasions, they now proclaim and recommend a union of brotherly love. And rightly too, no doubt, for we should all be united by the bond of mutual charity. Our Lord Jesus Christ enjoined it most emphatically, and wished that this love of one another should be the mark of His disciples. But how can hearts be united in perfect charity where minds do not agree in faith?

Catholic Unity the Sure Way of Salvation.

It is on this account that many of those we allude to, men of sound judgment and seekers after truth, have looked to the Catholic Church for the sure way of salvation; for they clearly understood that they could never be united to Jesus Christ as their head if they were not members of His body, which is the Church; nor really acquire the true Christian faith if they rejected the legitimate teaching confided to Peter and his successors.

Such men as these have recognized in the Church of Rome the form and image of the true Church, which is clearly made manifest by the marks that God, her Author, placed upon her; and not a few who were possessed with penetrating judgment and a special talent for historical research, have shown forth in their remarkable writings the uninterrupted successions of the Church of Rome from the Apostles, the integrity of her doctrine, and the consistency of her rule and discipline.

With the example of such men before you, our heart appeals to you even more than our words: to you, our brethren, who for three centuries and more differ from us on Christian faith; and to you all likewise who in later times, for any reason whatsoever, have turned away from us: "Let us all meet into the unity of faith and of the knowledge of the Son of God." Suffer that we should invite you to the unity which has ever existed in the Catholic Church and can never fail; suffer that we should lovingly hold out our hand to you. The Church, as the common mother of all, has long been calling you back to her; the Catholics of the world await you with brotherly love, that you may render holy worship to God together with us, united in perfect charity by the profession of one Gospel, one faith, and one hope.

Exhortations to Catholics.

To complete the harmony of this most desired unity, it remains for us to address all those throughout the world whose salvation has long been the object of our thoughts and watchful cares: we mean Catholics, whom the profession of the Roman faith, while it renders them obedient to the Apostolic See, preserves in union with Jesus Christ. There is no need to exhort them to true and holy unity, since through the Divine goodness they already possess it; nevertheless, they must be admonished, lest under pressure of the growing perils on all sides around them, through negligence or indolence they should lose this great blessing of God.

For this purpose, let them take their rule of thought and action, as the occasion may require, from those instructions which at other times we have addressed to Catholic peoples either collectively or individually; and above all, let them lay down for

themselves as a supreme law, to yield obedience in all things to the teaching and authority of the Church, in no narrow or mistrustful spirit, but with their whole soul and all promptitude of will.

On this account let them consider how injurious to Christian unity is that error, which in various forms of opinion has oftentimes obscured, nay, even destroyed, the true character and idea of the Church. For by the will and ordinance of God, its Founder, it is a society perfect in its kind, whose office and mission it is to school mankind in the precepts and teachings of the Gospel, and by safeguarding the integrity of moral and the exercise of Christian virtue, to lead men to that happiness which is held out to everyone in Heaven.

And since it is, as we have said, a perfect society, therefore is it endowed with a living power and efficacy which is not derived from any external source, but in virtue of the ordinance of God and its own constitution, inherent in its very nature; for the same reason it has an inborn power of making laws, and justice requires that in its exercise it should be dependent on no one; it must likewise have freedom in other matters appertaining to its rights.

But this freedom is not of a kind to occasion rivalry or envy, for the Church does not covet power, nor is she urged on by any selfish desire; but this one thing she does wish, this only does she seek, to preserve amongst men the duties which virtue imposes, and by this means and in this way to provide for their everlasting welfare. Therefore is she wont to be yielding and indulgent as a mother; yea, it not unfrequently happens that, in making large concessions to the exigencies of States, she refrains from the exercise of her own rights, as the compacts often concluded with civil governments abundantly testify.

The Church and the Civil Power are Distinct.

Nothing is more foreign to her disposition than to encroach on the rights of civil power; but the civil power, in its turn, must respect the rights of the Church, and beware of arrogating them in any degree to itself. Now, what is the ruling spirit of the times when actual events and circumstances are taken into account? No other than this: it has been the fashion to regard the Church with suspi-

cion, to despise and hate, and spitefully calumniate her; and, more intolerable still, men strive with might and main to bring her under the sway of civil governments.

Hence it is that her property has been plundered and her liberty curtailed; hence, again, that the training of her priesthood has been beset with difficulties; that laws of exceptional rigor have been passed against her clergy; that Religious Orders, those excellent safeguards of Christianity, have been suppressed and placed under a ban; in a word, the principles and practice of the regalists have been revived with increased virulence.

Such a policy is a violation of the most sacred rights of the Church, and it breeds enormous evils to States, for the very reason that it is in open conflict with the purposes of God. When God, in His most wise providence, placed over human society both temporal and spiritual authority, He intended them to remain distinct indeed, but by no means disconnected and at war with each other. On the contrary, both the will of God and the common weal of human society imperatively require that the civil power should be in accord with the ecclesiastical in its rule and administration.

Hence the State has its own peculiar rights and duties, the Church likewise has hers; but it is necessary that each should be united with the other in the bonds of concord. Thus will it come about that the close mutual relations of Church and State will be freed from the present turmoil, which for manifold reasons is ill-advised and most distressing to all well-disposed persons; furthermore, it will be brought to pass, that without confusion or separation of the peculiar interests of each, the people will "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

The Evils of Freemasonry.

There is likewise a great danger threatening unity on the part of that association which goes by the name of the Society of Freemasons, whose fatal influence for a long time past oppresses Catholic nations in particular. Favored by the agitations of the times, and waxing insolent in its power, and resources, and success, it strains every nerve to con-

solidate its sway and enlarge its sphere. It has already sallied forth from its hiding places, where it hatched its plots, into the throng of cities, and as if to defy the Almighty, has set up its throne in this very city of Rome, the capital of the Catholic world.

But what is most disastrous is, that wherever it has set its foot it penetrates into all ranks and departments of the Commonwealth, in the hope of obtaining at last supreme control. This is, indeed, a great calamity: for its depraved principles and iniquitous designs are well known. Under the pretence of vindicating the rights of man and of reconstituting society, it attacks Christianity; it rejects revealed doctrine, denounces practices of piety, the Divine Sacraments, and every sacred thing as superstition; it strives to eliminate the Christian character from marriage, and the family, and the education of youth, and from every form of instruction whether public or private, and to root out from the minds of men all respect for authority, whether human or Divine.

On its own part, it preaches the worship of nature, and maintains that by the principles of nature are truth, and probity, and justice to be measured and regulated. In this way, as is quite evident, man is being driven to adopt customs and habits of life akin to those of the heathen, only more corrupt in proportion as the incentives to sin are more numerous.

Although we have spoken on this subject in the strongest terms before, yet we are led by our Apostolic watchfulness to urge it once more, and we repeat our warning again and again, that in face of such an eminent peril, no precaution, howsoever great, can be looked upon as sufficient. May God in His mercy bring to naught their impious designs; nevertheless, let all Christians know and understand that the shameful yoke of Freemasonry must be shaken off once and for all; and let them be the first to shake it off who are most galled by its oppression—the men of Italy and of France. With what weapons and by what method this may best be done we ourselves have already pointed out: the victory cannot be doubtful to those who trust in that leader, whose Divine words still remain in all their force: "I have overcome the world."

Benefits of Unity.

Were this twofold danger averted and governments and states restored to the unity of faith, it is wonderful what efficacious remedies for evils and abundant store of benefits would ensue. We will touch upon the principal ones.

The first regards the dignity and office of the Church. She would receive that honor which is her due, and she would go on her way, free from envy and strong in her liberty, as the minister of Gospel truth and grace to the notable welfare of states. For as she has been given by God as a teacher and guide to the human race, she can contribute assistance which is peculiarly adapted to direct even the most radical transformations of time, to the common good, to happily solve the most complicated questions, and to promote uprightness and justice, which are the most solid foundations of the Commonwealth.

Unity of Faith Brings Peace Amongst Nations.

Moreover, there would be a marked increase of union among the nations, a thing most desirable at this time to ward off the horrors of war.

We behold the condition of Europe. For many years past peace has been rather an appearance than a reality. Possessed with mutual suspicions, almost all the nations are vying with one another in equipping themselves with military armaments. Inexperienced youths are removed from parental direction and control, to be thrown amid the dangers of the soldier's life; robust young men are taken from agriculture or ennobling studies, or trade, or the arts, to be put under arms.

Hence, the treasuries of States are exhausted by the enormous expenditure, the national resources are frittered away, and private fortunes impaired; and this, as it were, armed peace, which now prevails, cannot last much longer. Can this be the normal condition of human society? Yet we cannot escape from this situation and obtain true peace except by the aid of Jesus Christ. For to repress ambition and covetousness and envy—the chief instigators of war—nothing is more fitted than the Christian virtues, and, in particular, the virtue of justice; for, by its exercise, both the law of nations and the faith of treaties may be maintained invio-

late, and the bonds of brotherhood continue unbroken, if men are but convinced that "Justice exalteth a nation."

Christian Virtues a Guarantee of the Common Weal.

As in its external relations, so in the internal life of the state itself, the Christian virtues will provide a guarantee of the common weal much more sure and stronger far than any which laws or armies can afford. For there is no one who does not see that the dangers to public security and order are daily on the increase, since seditious societies continue to conspire for the overthrow and ruin of states, as the frequency of their atrocious outrages testifies.

There are two questions, forsooth—the one called the *social*, the other the *political* question—which are discussed with the greatest vehemence. Both of them, without doubt, are of the last importance, and though praiseworthy efforts have been put forth, in studies and measures and experiments, for their wise and just solution, yet nothing could contribute more to this purpose than that the minds of men in general should be imbued with right sentiments of duty from the internal principle of Christian faith. We treated expressly of the social question in this sense, a short time ago, from the standpoint of principles drawn from the Gospel and natural reason.

The Political Question.

As regards the political question, which aims at reconciling liberty with authority—two things which many confound in theory and separate too widely in practice—most efficient aid may be derived from Christian philosophy. For, when this point has been settled and recognized by common agreement, that whatsoever the form of government the authority is from God, reason at once perceives that in some there is a legitimate right to command, in others the corresponding duty to obey, and that without prejudice to their dignity, since obedience is rendered to God rather than to man; and God has denounced the most rigorous judgment against those in authority if they fail to represent Him with uprightness and justice.

Then the liberty of the individual can afford ground of suspicion or envy to no one, since, without injury to any, his conduct will be guided by truth and rectitude and whatever is allied to public order. Lastly, if it be considered what influence is possessed by the Church, the mother of and peacemaker between rulers and peoples, whose mission it is to help them both with her authority and counsel, then it will be most manifest how much it concerns the common weal, that all nations should resolve to unite in the same belief and the same profession of the Christian faith.

A New Order of Things Would Arise from Unity.

With these thoughts in our mind and ardent yearnings in our heart, we see from afar what would be the new order of things that would arise upon the earth, and nothing could be sweeter to us than the contemplation of the benefits that would flow from it. It can hardly be imagined what immediate and rapid progress would be made all over the earth, in all manner of greatness and prosperity, with the establishment of tranquillity and peace, the promotion of studies, the founding and the multiplying on Christian lines according to our directions, of associations for the cultivators of the soil, for workmen and tradesmen, through whose agency rapacious usury would be put down, and a large field opened up for useful labors.

Unity Would Bring Blessings to Uncivilized Nations.

And these abundant benefits would not be confined within the limits of civilized nations, but like an overcharged river, would flow far and wide. It must be remembered, as we observed at the outset, that an immense number of races have been waiting, all through the long ages, to receive the light of truth and civilization.

Most certainly, the councils of God with regard to the eternal salvation of peoples are far removed above the understanding of man; yet if miserable superstition still prevails in so many parts of the world, the blame must be attributed in no small measure to religious dissensions. For as far as it is given to human reason to judge from the nature of events, this seems without doubt to be the mis-

sion assigned by God to Europe, to go on by degrees carrying Christian civilization to every portion of the earth.

The beginnings and first growth of this great work, which sprang from the labors of former centuries, were rapidly receiving large development, when all of a sudden the discord of the sixteenth century broke out. Christendom was torn with quarrels and dissensions, Europe exhausted with contests and wars, and the sacred missions felt the baneful influence of the times. While the causes of dissension still remain, what wonder is it that so large a portion of mankind is held enthralled with barbarous customs and insane rites?

All Should Labor for Unity.

Let us one and all, then, for the sake of the common welfare, labor with equal assiduity to restore the ancient concord. In order to bring about this concord, and spread abroad the benefits of the Christian revelation, the present is the most seasonable time; for never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellow-men more eagerly, in order to know them better and to help them. Immense tracts of land and sea are traversed with incredible rapidity, and thus extraordinary advantages are afforded, not only for commerce and scientific investigations, but also for the propagation of the Word of God from the rising of the sun to the going down of the same.

We are well aware of the long labors involved in the restoration of that order of things which we desire; and it may be that there are those who consider that we are far too sanguine and look for things that are rather to be wished for than expected. But we unhesitatingly place all our hope and confidence in the Saviour of mankind, Jesus Christ, well remembering what great things have been achieved in times past by the folly of the Cross and its preaching, to the astonishment and confusion of the "wisdom of this world."

We beg of princes and rulers of states, appealing to their statesmanship and earnest solicitude for the people, to weigh our counsels in the balance of truth and second them with their authority and

favor. If only a portion of the looked for results should come about, it will prove no inconsiderable boon in the general decadence, when the intolerable evils of the present day bring with them the dread of further evils in days to come.

The last years of the past century left Europe worn out with disasters, and panic-stricken with the turmoils of revolution. And why should not our present century, which is now hastening to its close, by a reversion of circumstances bequeath to mankind the pledges of concord, with the prospect of the

great benefits which are bound up in the unity of the Christian faith?

May God, Who "is rich in mercy, and in Whose power are the times and moments," grant our wishes and desires, and in His great goodness hasten the fulfilment of that Divine promise of Jesus Christ: "There will be one Fold and one Shepherd."

Given at Rome, at St. Peter's, on the 20th day of June, 1894, in the seventeenth year of our Pontificate.

POPE LEO XIII.



MARY AND HER DIVINE SON, IN CHRISTIAN ART.

THE SACRED HEART.

SHORT MEDITATIONS FOR JUNE.

BY RICHARD F. CLARKE, S.J.

1st Day.—The Claims of the Sacred Heart of Jesus.

1. The Sacred Heart of Jesus calls for our devotion more than all other symbols of His love. It is not only the symbol of His love, it is the very source of that love. It is itself an unfathomable ocean of love which can never be exhausted. When the spear had drawn forth from it the mingled blood and water, there still remained the love with which it loved us and will love us to the end. From the first moment of the Incarnation to all eternity it has loved us and will love us with an unceasing love.

2. The Sacred Heart of Jesus, though a true human heart, is, nevertheless, at the same time, the Heart of God. As such it calls for that supreme homage that is due to God alone. This is true of every part of our Lord's Body, and of His Heart, if it were possible, even more than of the rest, inasmuch as it is the organ of that love which is the central attribute of God. To the Sacred Heart of Jesus I will cry: "My God and my Lord! Behold how He loved me!"

3. It has been sometimes said that our Lord died of a broken heart, and in one sense it is true. Such a love as His burst through all the bonds of flesh. It was the yearning love of His Heart over sinners, and the anguish at the thought of how many would reject that love, which caused Him to shed His Heart's Blood for those whom He thus loved. St. Francis used to say: "My Love was crucified!" and in imitation of him we will say: "My Love had His Heart pierced with love of me."

2d Day.—The Love of the Sacred Heart for Man.

1. The world has never witnessed such love as the love of the Sacred Heart for fallen man. The tenderest, fondest earthly love fades away and be-

comes as nothing in comparison with the love of Jesus. It combines in itself the love of the most devoted friend, of the most affectionate brother, of the lover for his beloved, of the mother for her darling son. Every form of love is united in the yearning love of the Sacred Heart of Jesus.

2. There never was a love so patient, so much enduring, as the love of the Sacred Heart of Jesus. It waits uncomplainingly until we choose to return our feeble love for all its love to us. It puts up with neglect, coldness, nay, even outrage and insult. Any earthly friend or lover, nay, even the fond mother, would long ago have been repelled by such treatment as He receives from ungrateful man. But not so Jesus. "Can a woman forget her infant," He asks, "so as not to have pity on the son of her womb? Even if she should forget, yet will I not forget thee."

3. The love of Jesus is a love which shows itself in deeds. He delights to pour out the treasures of His mercy on men, even on the ungrateful and on His enemies, and how much more on those who return Him love for love? For them there is no end to His gifts of love. Every day, every hour, some fresh favor and benefit, and all these only preliminary to the eternal reward He has prepared for them in Heaven. How generous He has been to me, and what have I been in return?

3d Day.—The Characteristics of the Love of the Sacred Heart.

How does the love of the Sacred Heart differ from the love God bears us? Does it add anything to the Divine Love entertained for us by our Father in Heaven? Yes, it has certain characteristics impossible to the uncreated nature of the Infinite God.

1. It is a *human* love. It is the Heart of One who is really and truly man. Hence the love of His Heart is that of a heart that beats with pulsa-

tions like ours. It has all that belongs to human love raised to an almost impossible intensity by reason of the Divinity to which it is joined. What confidence ought we to have in Christ, our Brother, whose love for us is human as well as Divine!

2. It is a *sensible* love. Just as we see through our eyes, and hear through our ears, so we love through our hearts. The heart is the organ of love. It *feels* affection and is physically influenced by it. It has strong emotions, and now rejoices, now sorrows. He is *touched* with the feelings of our poor infirmities. Human joy and sorrow thrilled through His Sacred Heart while He was on earth. His Heart still rejoices over His children, and still mystically sorrows for their sins.

3. It is a love of *sympathy*. The Sacred Heart has itself experienced all that we suffer. Each misery has its echo there. Jesus not only understands all our troubles, but each has been felt by Him in His own person. What a relief to have One who always has for us unlimited sympathy!

4th Day.—The Sacred Heart formed in Mary's Womb.

1. Time was when there was no Heart of Jesus burning with love for men. God loved men, pitied them, perfectly understood human treachery and human misery, but not from personal experience of it. Before Jesus came, mankind were hurrying down to hell. Reflect on the hopeless condition of the heathen world, and thank God from your heart that you did not live then. Would you not have been among the worst?

2. But God had long looked down with pity on the earth's darkness. The Word was made flesh, and in taking to Himself flesh He necessarily took a human heart, glowing with love for every child of Adam, sorrowing with their sorrows, moved by their distress, rejoicing in their happiness, craving for their love, wounded by their unkindness. It was from the first moment of the Incarnation, when Mary conceived of the Holy Ghost, that the Sacred Heart of Jesus first began to throb with unspeakable love for fallen man.

3. In that first instant of its existence the Sacred Heart of Jesus, in virtue of the Divine personality to which it was inseparably united, embraced in its

Divine compassion all the sorrows of men as long as the world should last. My troubles and sorrows were not overlooked. From that time until the end, the Sacred Heart has been sympathizing, and will continue to sympathize, with all that gives me joy or sorrow. O wondrous love of God made man!

5th Day.—The First Adorers of the Sacred Heart.

1. When the Angel's message came to Mary, and she had accepted the Divine decree, she became conscious of the presence in her womb of the Incarnate God, in whose Sacred Heart was centred His love for fallen man. What was her prevailing sentiment in contemplating this mystery of Divine compassion? We know it from her own words. She desired that her heart should humbly co-operate with the Sacred Heart of Jesus, that she, in the lowly capacity of His handmaid, should be allowed to take her share in the work He had come to do.

2. There was another present who joined with Mary in her submission, in her gladness, in the union of her will with God's. Gabriel, before he departed from her, humbly adored his Incarnate God, doing reverence to that Sacred Heart of Jesus, and rejoicing in the Divine decree that was to be the means of filling up the places in Heaven of those who had fallen from their high estate.

3. A few days passed, and the Sacred Heart of Jesus received from another the testimony of his recognition and his joy. St. John Baptist manifested his love for the Sacred Heart of Jesus. The unborn infant in Elizabeth's womb leaped with delight within his mother's womb, and received from the Sacred Heart the gift of being freed from the stain of sin and clad in the robe of justice. To me, too, the Sacred Heart offers the same happiness, it only I choose to avail myself of it!

6th Day.—The Earliest Pulsations of the Sacred Heart.

1. What was the first thought that flashed through the Sacred Heart of Jesus? Naught else than an act of complete and absolute submission to the holy will of God: "Lo, I come to do Thy will, O my God," and a joy in the prospect of living for

no other end than this: "I am content to do it; yea, Thy law is within my heart." Here is the foundation of all holiness—perfect conformity to the Divine will. Yet how rare it is! How sadly wanting in my sinful heart!

2. What was the second thought following close on this, and, in a manner, one with it? It was an acceptance of the special work God had sent Him to do. God sent His Son into the world that the world through Him might be saved. He received with joy the task of the world's redemption, though He knew full well all it would cost Him. I shall never tread in the footsteps of Jesus until I learn by the sacrifice of myself to imitate His Sacred Heart.

3. The will of God thus recognized, the Sacred Heart conceived at once an intense love for each and all of those whom He had come to redeem. They were entrusted to Him by His Eternal Father; they were His brethren, flesh of His flesh, and bone of His bone, and His Heart went out towards them with the yearning of an intense affection. He yearned for the happiness and salvation of each with a Divine longing. He yearned then, and yearns now, for my happiness. Courage, then, faint heart, and think of the love of the Heart of Jesus for thee!

7th Day.—The Sacred Heart at Bethlehem.

1. Mary, when about to bring forth her first born Son, could find no shelter at Bethlehem, and had to take refuge in the cave which served as a stable for the oxen. Meanwhile, the Sacred Heart of Jesus was experiencing, even before His birth, the sort of treatment that He was to receive all His life long. "He came to His own, and His own received Him not." It is the same now: He begs for admittance now as then. Mary and Joseph are still His faithful companions; but Jesus, Mary, and Joseph still ask in vain for admittance. O my Jesus! have I ever refused to open when Thou hast called by the secret whisper of Thy grace?

2. While the Sacred Heart of Jesus is grieved by the discourtesy of the inhabitants of Bethlehem, He is grieved, too, by the thought of the misery which is to come upon them when Herod murders all the children in Bethlehem and the country

around, and He destines for them a rich reward. So now He grieves with every bereaved mother, with every suffering child, and delights to carry the little ones in His arms to Heaven.

3. In the stable Christ is born, and the Sacred Heart of Jesus becomes the centre of worship for the faithful souls who gather round the manger. The shepherds come to adore the new born Infant: His Heart rejoices in their simplicity. The Magi come from afar with their triple offerings, and He blesses them and raises them to a higher than earthly royalty. Above all, Joseph and Mary kneel before their Son and their God. His Heart basks in their burning love. I will fancy myself kneeling there and offering myself to Jesus.

8th Day.—The Sacred Heart at Nazareth.

1. Look into the little cottage at Nazareth, and behold the fairest of all the children of men nestling on His Holy Mother's breast. How those two Hearts beat in perfect unison! Mary's Immaculate Heart receiving from the Heart of Jesus a stream of grace that flowed on continually without let or obstacle. Jesus, in turn, rejoicing with unspeakable joy at the only heart that satisfied His longings and fulfilled His hopes. O that my heart were, in this, more like Mary's!

2. Look at the humble workshop attached to the cottage at Nazareth, and see Jesus in His early youth working under Joseph's direction. He is just at the age when boys begin to assert their liberty and independence; and who had more right to liberty and independence than the King of Heaven and earth? Yet Jesus is subject to Joseph with blind obedience. His Heart is in love with subjection; it is a joy to the Creator to obey one of His creatures. Shall He not love subjection after such an example?

3. Look once again at Jesus amid the children of His own age. Sometimes He is talking to them, and they listen, spell-bound, to the words of the carpenter's Son. Sometimes He is taking the lead in their innocent games. But most often He is consoling them in trouble, encouraging the downhearted. He is always thinking of others, ministering to others, making others happy. How unselfish even in childhood! how kind, thoughtful! O that I were more like Him in this!

9th Day.—Sacred Heart During the Public Life.

1. In the Public Ministry of our Lord the wonderful attractiveness of the Sacred Heart cannot fail to strike even the surface reader of the Gospels. He drew all men to Him and made them forget all else. A crowd of seven thousand followed Him into the desert, and preferred to faint with hunger rather than leave Him. A woman, who was a sinner, braved the taunts and jeers of the guests at a banquet to throw herself at His Feet. For those who have good will Jesus has the same attractiveness now. I may test my good will by seeing whether I am drawn to Him.

2. What was the secret of this attractiveness? It was not His Divine beauty, or His eloquence, or His majesty of mien. It was His overflowing, unbounded love, manifesting itself in every word. All men of good will who listened to Him could not help saying, "He loves me fondly, tenderly, and the one desire of His Heart is to lead me to better things, to save me from my miseries." It is just the same now. His Sacred Heart still yearns over me, and desires to raise me to better things.

3. Yet He was not attractive to all. Some He repelled, they were ill at ease in His presence and longed to get rid of Him. They had a positive aversion for Him and were afraid of Him. Who were these? They were the men of bad will. The self-sufficient, the self-willed, the lovers of sin. There is nothing that so destroys the attractiveness of Jesus as any sin loved and indulged. Is there any such in me?

10th Day.—The Sacred Heart Among the Apostles.

1. If our Blessed Lord poured forth the treasures of His Sacred Heart upon all among whom He dwelt, His twelve Apostles received a share corresponding to the place of privilege that they occupied. In the prayer He offered to His Eternal Father before His Passion they occupy a special place: "Holy Father, keep them in Thy name, for Thou hast given them Me; that they may be one even as We are one." The Sacred Heart yearned over them. I, too, am bound to Christ by the wonderful graces He has given me. He means me, too, in my sphere to be an Apostle of His Sacred Heart.

What a happiness for me, and what a claim on His love!

2. We observe, too, our Lord's exceeding patience with the Apostles. They were selfish, narrow, perverse, incredulous. Yet how He forbore with them! With what unspeakable gentleness He put up with all their faults! Never a harsh word or angry look. I must try and copy the Sacred Heart in this, when others try my temper by their perverseness or their dullness. I must be gentle with them for Jesus' sake.

3. The Apostles enjoyed the inestimable privilege of being for three years the constant companions of Jesus. Yet at the Last Supper He speaks as if He were indebted to them for their society: "Ye are they that have continued with Me in My temptations, and I dispose to you, as My Father disposed to Me, a kingdom." So Christ, our Lord, will one day thank us for our poor services, and treat us as if He were indebted to us. Christ my debtor for His love to me! Yet it is a fact of the Divine love.

11th Day.—The Dignity of the Sacred Heart.

1. The Sacred Heart of Jesus, though a true human heart, is not yet the heart of any human person. His human nature subsists in His Divine personality. Hence, His Sacred Heart has the dignity which belongs, in virtue of His Divine nature, to the Second Person of the Holy Trinity. It is, so to speak, absorbed in the glory of the Divinity, though without losing its character of the true human heart; just as a piece of iron does not cease to be iron because it glows with the heat of the fire into which it is plunged. Rejoice in the glory of the Sacred Heart, and adore the Divinity which dwells there.

2. The Sacred Heart is also bound up in the closest union with the Divine nature of Jesus Christ. It is endowed with Divine qualities which flow into it from the Godhead. It has authority without limit over the hearts of men. They are all its subjects whom it has the right to command. It loves men as God only can love them. It loves God as only those can love Him who see Him face to face.

3. In the Sacred Heart of Jesus are centred all the supernatural powers which the nature of man

is capable of possessing. What is there that it cannot effect? It has in itself the power of working miracles. It shares the Divine prerogative of unbounded mercy. As from the sun flow light and heat, so from the Heart of Jesus flow all possible supernatural graces. What, then, may not I expect from its Divine generosity?

12th Day.—The Sanctity of the Sacred Heart.

1. The sanctity of the Sacred Heart is the sanctity of One who is God as well as man. The Sacred Heart of Jesus hates sin as God hates it, loathes it with inexpressible loathing. How, then, can I, who am so full of sin, venture to appeal to the Heart to which sin is thus foul with a foulness that knows no bound or limit? At least I can pray that I may share in a greater degree this hatred of sin, and so learn to avoid it.

2. Happily for us, the Sacred Heart of Jesus, by reason of the Divine nature of our Lord, has also unbounded love for sinners. His infinite sanctity makes Him long after them with an inexhaustible love, and an unceasing desire to see them rid of the sin that defiles them. If sins still cling to me it is not His fault, but my own. It is owing to my want of correspondence to His constant invitations to come to Him to be healed of all sin.

3. There is also communicated to the Sacred Heart a boundless store of created graces of the same kind as those bestowed on us, but immeasurably higher in degree. In this store is contained the grace necessary for every need, and among them the special graces which I need, and which are there ready to flow into my soul if I put no hindrance in the way. They pour into His Heart like a mighty river, from whence there flow to us such rivulets of grace as we are capable of receiving.

13th Day.—The Compassion of the Sacred Heart.

Jesus Christ came into the world to suffer with us as well as for us. Every sort of suffering has a claim on His Divine compassion.

1. He has the most intense compassion for those who are suffering any earthly sorrow. None appreciates as He the utter loneliness of the mother who has lost her son; of the friend who is separated

from one who was dear as life itself. At the tomb of Lazarus and at the gates of Naim He manifested His tender sympathy with sorrow. To Him, then we will have recourse when earthly shadows press hard upon us.

2. He has a still greater compassion for those who have separated themselves from God by sin, and who are desirous to be freed from the chain that has bound them down, and to return to their Father in Heaven. What countless, boundless graces flow from His Sacred Heart to help them in their difficulties! What sweetness thence proceeds to fill the heart of the sinner who does penance!

3. He has the greatest compassion of all for His servants and Saints who are suffering for Him. How it grieves Him to witness their pains! What consolations He pours into their souls! How He compensates them for their afflictions with spiritual delights! What a reward He promises Himself to give them for what they have endured for love of Him! It is, indeed, of all privileges the greatest to earn the sympathy of the Sacred Heart by suffering for the cause of Christ.

14th Day.—Chief Desires of the Sacred Heart.

1. While our Lord was upon earth, He several times expressed to His Apostles what He had most at heart, and what was the work He had chiefly come to perform. He told them that He had come to send fire on the earth, and asked them what else they could expect Him to desire except that that fire should speedily be enkindled. (St. Luke, xii. 49.) Yes, Jesus came to kindle on earth the fire of Divine love. Does this fire burn brightly in my heart, and do I fulfil His longing that it should be kindled more and more in me?

2. This fire was not merely the fire of love to God, it was also the fire of mutual charity amongst men. When Christ came, hatred, jealousy, selfishness, strife, was the order of the day. He came to spread charity, self-sacrifice, peace, mutual good will. Yet how faintly this flame burns in my cold heart! How much of selfishness and ill-feeling and petty jealousy still remains there!

3. This fire of love to God and man gives birth to another fire, which also consumes the Sacred Heart of Jesus, and burns in the hearts of all who

love Him ; the fire of zeal for souls and a desire to labor and suffer for them. How this fire burned in the hearts of the saints—of St. Paul, St. Francis Xavier, St. Vincent de Paul, St. Alphonsus Liguori ! How eager they were to bring others to God ! how unselfish in their exertions in their behalf ! I must pray for more of that true zeal that animated the saints of God.

15th Day.—Excellence of the Sacred Heart.

1. The Sacred Heart of Jesus was the instrument of a human soul, which contained in it all the perfections, natural and supernatural, of which the human soul is capable. It was the ideal of which the soul, even of the greatest of the saints, was but an utterly inadequate realization. Its sweetness, its gentleness, its power to attract, its Divine beauty was unbounded and almost infinite. Let us contemplate that Sacred Heart radiant with glory and splendor, and adore it with grateful love.

2. The Sacred Heart received all these perfections in order to dispense them to others. It overflows with graces ; they proceed from it in copious streams to all who are willing to receive them. What beauty they impart to the soul that drinks in the stream of grace from that Heart ! Every perfection of the Heart of Jesus is communicated to it in some degree, and renders it so beautiful that it is an object of admiration to God Himself.

3. Through the heart of man continually flows the blood that circulates throughout his body. Hence the precious Blood of Jesus flowed continually through His Sacred Heart. We cannot wonder, then, that in that Blood unbounded virtue is contained. It derives its efficacy from the Heart of Jesus. One drop is enough to cleanse the greatest sin, nay, the sin of the whole world. In that Heart there is the same virtue, and I, a sinner, can take refuge there, knowing that I shall be healed.

16th Day.—Sacred Heart Among Sinners

1. One of the things at which the Pharisees took scandal during our Lord's Sacred Ministry was His association with publicans and sinners. They taunted Him with His friendship for sinners. They

asked His disciples why He ate and drank with them, talked to them words of gentleness and sympathy, seem attracted by their company. Yes, it was all true. He was, above all, the Friend of sinners. He came to search them out and bring them back to the fold. He had a tender love for the miserable outcast because she was an outcast, and the compassion of His Sacred Heart went out towards her and longed to bring her back to purity and peace. Am I at all like to Jesus in His pity and love for sinners ?

2. Once upon a time an unhappy woman was brought to Him who had been taken in adultery. She was a great sinner and deserved to die. But how did Jesus treat her ? By silence He rebuked her accusers and then turned with Divine compassion to the poor adulteress, and spoke to her words of peace. Where should I have been ? On the side of the accusers or on the side of Jesus ?

3. Jesus is just the same now, the Friend of sinners and therefore my friend. He is the Friend of sinners, and, therefore, woe to me if I am hard on sinners as the Pharisees were. He is the Friend of sinners ; I can, therefore, win His love by showing great kindness and tenderness and love to these, His friends. How many there are whom I might help to love Him, and so take part in the work of Divine charity that He wrought among sinners !

17th Day.—The Sacred Heart Among Little Children.

1. All good men love little children. There is something in them that recalls the presence of God, a freshness and innocence which is the mark of His creative hand before sin has marred and almost obliterated it. Our Lord more than once showed the love of His Sacred Heart for children. When a crowd of women came with their little ones begging Him to bless them, and the disciples tried to push them aside, Jesus interposed : "Suffer the little children to come to Me." And then He called them one by one and blessed each one, and laid upon each His sacred Hands. What graces must have flowed into the hearts of those favored children ! We should pray for all the little ones whom we love, that our Lord may in like manner bless them.

2. On another occasion, when the children shouted to Him in childish glee: "Blessed is He that comes in the name of the Lord!" the Pharisees begged Him to silence them. But Jesus rebuked the objection almost sternly: "Have you never read, Out of the mouths of infants and sucklings Thou hast perfected praise?" Perfected praise! As if there was something in their innocent voices sweeter to Him than in any others of the mingled crowd.

3. But Jesus bestowed still higher praise on the sweet simplicity of children. He told His disciples that if they wish to enter the Kingdom of Heaven they must become like little children, docile, obedient, cheerful, submissive, affectionate! Am I such!

18th Day.—Cravings of the Sacred Heart.

1. What is it that we desire one and all with a strong desire? It is, to be loved. The Heart of Jesus does not differ in this respect from the hearts of ordinary men. He, too, longs for love. While on earth the bitterest pang of His Sacred Heart was that He came to His own, and they refused Him their love. He still desires our love. He still cries out to each of us from His Cross, I thirst—I thirst for your love. Alas! how faintly I have loved in return.

2. What sort of a love does He ask for? What are its marks if it is to satisfy Him?

(1) It must be a love of obedience. "If you love Me, keep My commandments." It must obey each whispered inspiration, it must have no will save His.

(2) It must be a generous love, a love that rejoices in making some sacrifice for Him, a love which counts it a joy to follow in his footsteps and to suffer for Him.

(3) It must be a love of compassion. It must grieve at all that grieves Him. It must lament over the sins of others. It must seek to make reparation in some way or other for all the coldness and ingratitude of men.

3. How am I to know whether my love is one that at all satisfies the desire of the Sacred Heart? There is one certain test: when self contests my obedience with Jesus, whom do I obey. When self-love resents some injury, do I indulge it? When self craves some pleasure which Jesus asks me to

forego, do I listen to self or to the gentle voice of the Sacred Heart of Jesus?

19th Day.—Gratitude of the Sacred Heart.

1. There never was any one so grateful for every little act of kindness as Jesus Christ while He was on earth. The woman of Samaria gave Him a drink of water, and in return He gave her the grace of eternal life. Zacheus left his business to see Him, and in return salvation came to all his house. St. Mary Magdalen poured upon His Head a little box of ointment, and her gift obtained for her a name as long as the world shall last, and an everlasting reward in Heaven. The Sacred Heart of Jesus is the same now; still grateful for the smallest sacrifice, for each thought of affectionate remembrance.

2. To those who love Jesus He imparts a sweetness and joy which makes all the joys of earth seem paltry and contemptible. If He sends trials to those who love Him, it is only that He may have an excuse for giving them a greater reward hereafter, and even with the trials He mixes so much peace and lightness of heart that the saints pray for more trials and more sufferings.

3. But what is the gratitude of the Sacred Heart in Heaven? Words cannot express it, our hearts cannot imagine it. We shall enter into the joy of our Lord, that is, He will share with us His own unspeakable happiness. Nay, He, Himself, will come forth and serve His elect, to prove His exceeding gratitude to every faithful servant. O Jesus, may I be one of those thus honored! May I earn Thy Divine gratitude by my love and my obedience!

20th Day.—Disappointments of the Sacred Heart.

1. We often see a morning that opens bright and fair, clouded over before mid-day, and the afternoon dark and gloomy, ending in storm and desolation. So, too, there is many a life which opens with the happiest promise; a natural attraction to piety, great graces, good influences, an amicable character, give hopes that he to whom these privileges are given will turn out an eminent servant of God, and love with an ever-increasing devotion the Sacred Heart of Jesus.

2. Yet how often the brilliant promise comes to nothing, or next to nothing. The soul which might have risen to a high degree of sanctity, enjoying continual peace and joy, is still battling with passion, anger, sloth, impatience, self-indulgence, vanity, distastes for the things of God, jealousy and ill-feeling, uncharitableness in thought and word. How is it that so little progress has been made? How is it that the Sacred Heart of Jesus has been disappointed of His desire for a complete possession of the heart that He loved?

3. Alas! it is the old story—unfaithfulness to grace in little things. Jesus spoke plainly enough, asking for some little sacrifice, and was refused. He asked again, and another refusal. Gradually His requests became less frequent, and His voice scarce sounded in the ears that had neglected to listen. At length He ceased to ask, or the unfaithful soul ceased to hear His voice. What a sad disappointment for Him. What an irreparable loss for the soul that was thus ungrateful to the invitations of her Divine Spouse. Is not this my case?

21st Day.—Sorrows of the Sacred Heart.

1. The Sacred Heart of Jesus is nothing else than a history of continual sorrow. He is termed in Holy Scripture "the Man of sorrows." Sorrowful He came into the world: in sorrow He grew up to manhood. In sorrow He gazed into the hearts of men, and saw there what He hated most. In sorrow He witnessed their refusal to listen to His Divine call. In sorrow—bitter sorrow—He watched the falling away of one of the chosen Twelve. In sorrow He heard of the denial of St. Peter. In sorrow He was betrayed, mocked, scourged, crucified. Was there ever sorrow like His?

2. What caused Him the greatest sorrow of all? The ingratitude of man. There is nothing that wounds so deeply as love rejected; and this is what Jesus felt every moment of His life. There was never love such as His, and therefore never such sorrow as when it was rejected. O my Jesus! I, too, have returned Thee unkindness, coldness, neglect. Forgive me the sorrow I have caused Thee, and make me love Thee more and more.

3. Was it only here and there that the Sacred Heart of Jesus met with this cause for sorrow?

Alas! it was a universal sorrow, not a single child of Adam but added to this sorrow. Even the greatest saints did not return love for love as they ought; all caused Christ to sorrow. All save one; the peerless one, the immaculate, the ever faithful Mother of God. O Mary, pray for me, that I may never again cause sorrow to the Sacred Heart!

22d Day.—Sacred Heart Among Enemies.

1. There is nothing more painful to the tender heart of one who loves his fellows, than to be surrounded with those who look coldly on him, misunderstand him, misinterpret his words, misconstrue his actions. Such a life is in itself a perpetual martyrdom. Such was the life of Jesus. What continual pain and anguish and desolation He must have endured from His youth up, from the hostility of His townsfolk, His own relations, the Scribes and Pharisees, the Ancients and the rulers.

2. Yet how gentle He is to all, how forbearing, how sweet and patient and winning in His demeanor. They must, indeed, have been hard and wicked not to have yielded to the fascination of His Divine attractiveness. Yet so it was: they hated Him just because of His meekness, His charity, His holiness. So it is now. The more clearly the beauty of the Church, the Spouse of Christ, shows forth, the more men seem to hate her.

3. The Sacred Heart, however, with all its Divine gentleness, was very stern in dealing with one class of sinners. All who were leading others wrong were the object of the fierce wrath and indignation of Jesus. This wrath was the more terrible just because of His very gentleness. How He denounces those who give scandal, and those who are the occasion of sin to others! If I have ever led others into sin, I have good cause to tremble before the wrath of the Lamb!

23d Day.—The Sacred Heart at Gethsemane.

1. During our Lord's Sacred Agony in the Garden of Gethsemane, his mental desolation and distress seem to have been more intense, more crushing than at any subsequent part of His Sacred Passion, saving only when on the Cross He cried: "My God, My God, why hast Thou forsaken Me?" During the rest of the Passion He seemed almost

to rejoice; but in the Garden he was beaten down, full of terror and sadness, scarce able to endure, pale and haggard and ghastly under the agony of soul that overwhelmed Him. In your desolation think of the utter desolation of the Sacred Heart, and claim its sympathy for you.

2. Why was our Lord at this time so shorn of His strength and courage? Because, then, He took upon Himself in detail the sins of the world. His Sacred Heart suffered for them the same blackness of desolation and distress as if they were His own. He voluntarily deprived Himself of every source of comfort, and allowed Himself to feel the effects of sin as none could feel them save one who saw the nature of sin as God sees it.

3. One of the lessons to be learned from the awful scene of Christ's Agony is the effect of sin when given its full scope, and its power to destroy the beauty and the strength even of God made Man. If it could work such havoc in the Son of God, what must it do in us? If they do these things in the green tree, what shall be done in the dry?

24th Day.—Sacred Heart on Calvary.

1. When a man is suffering intensely, an impulse must be very strong which turns him from his sufferings. Let us listen to the words that our Lord kept repeating as His executioners nailed Him to the Cross, and as He hung there amid the insults and derision of the Scribes and Pharisees: "Father, forgive them." This is the prevailing impulse of the Sacred Heart—to obtain forgiveness for those who ill-treated and crucified Him!

2. "Father, forgive them." This prayer was not offered for those alone who were present on Calvary, but for all sinners. Instead of showing indignation at their sins, He only feels pity for them, knowing as He does the terrors of the anger of God. What a lesson for us! When we are offended our prayer too often is: Father, punish them as they deserve. What a contrast to the prayer of the Sacred Heart!

3. But He not only prays for them, he urges an argument in their behalf: "They know not what they do." If they knew what it is to offend God, they would not, could not sin. How ingenious is

the Sacred Heart in finding an excuse for His murderers; for all who sin deliberately. Do I make excuses for those who treat me badly? Do I not too often imagine and invent a motive of malice which does not really exist? What a contrast between Jesus and myself! What need I have to pray: "Jesus, meek and humble of Heart, make my heart like unto Thy Heart."

25th Day.—Piercing of the Sacred Heart.

1. When our Lord had breathed forth His Soul into the hands of His Eternal Father, the Sacred Heart could for a time no longer continue its work of love for men. But, as if to show that even in death it loved them still, God ordained that it should be pierced by the centurion's lance, and should shed its last drops of blood for man. It was as if He whose lifeless Body hung there was not satisfied with suffering even to death, but needs must show how even in death from His Sacred Body grace and mercy poured forth for the healing of sin.

2. Out of His Heart flowed blood and water. That blood is the source of life to sinful man. It flows into the soul through all the sacraments of the Church. With it the elect are inebriated, and all the saints before the throne of God have washed their robes and made them white in the Blood of the Lamb. Reflect on these graces conferred by the Precious Blood, and pray that you may wash in it and be clean.

3. Out of His Heart, too, flowed water, that living water of which He said: "He that drinketh of the water that I shall give him shall not thirst for ever." Of that water the redeemed drink in Heaven. Their Lord Himself leads them to the fountains of the water of life. That water now refreshes His servants in this world's weary paths. Jesus, my Lord, give me to drink of that living water that shall make me thirst after Thee, and after naught else but Thee.

26th Day.—The Sacred Heart after the Resurrection.

1. When our Blessed Lord rose again from the dead, His Apostles were at first struck with mingled fear and joy. He in His turn seeks to reassure them, condescends to eat with them, to let them

touch Him, encourages in them a loving familiarity. Jesus in the Love of His Sacred Heart does not like men to be afraid of Him—on the contrary, we cannot have too implicit a confidence in Him; we cannot go too far in reverent affection for His Sacred Heart.

2. The chief point which our Lord seems desirous to secure in His friends is that they should be at peace: at peace in themselves, and at peace with all around them. He knew that without peace no one can ever make progress, no society can prosper. This is why the peace-makers are so dear to His Sacred Heart, and why He gives them the title of being pre-eminently the children of God. Have I peace in my soul? and do I foster and promote peace around me?

3. Our Lord also seems to be grieved at any doubt or incredulity among His followers respecting the Resurrection. He cannot bear the skeptical spirit. He loves the spirit of simple faith and confidence. He likes us to expect Him to do wonders for us. When we hear of some miracle in the physical or moral order, we ought to desire to believe it and to lean to the side of acceptance. The wish to believe will not make us foolishly credulous; it will rather quicken our instinctive perception of truth.

27th Day.—Sacred Heart in Heaven.

1. Now that Jesus has returned to His throne in Heaven, has He forgotten His friends on earth? No, He loves them now as much as ever, nay, He loves them, if it be possible, better than ever. As the world grows old, and the love of many waxes cold, He entertains a greater pity and compassion and love for those who remain faithful to Him. His Sacred Heart still beats in sympathy with every one of us no less than it did for the poor widow who had lost her son, and for Peter when he denied his Master, or for the disciples in their sorrow and desolation during the three days that He lay in the grave.

2. How is our Lord employed in Heaven? When the Apostle speaks of Him at the right hand of God, he describes His life as primarily that of an advocate for sinful man. He is always living to make intercession for us. (Hebrews, vii. 25.) He is continually holding out to His Father His Hands

which bear the marks of the Sacred Wounds, and pleading for sinners. His prayer still is, Father forgive them! What a consolation for us!

3. He has another work in Heaven which He Himself announced. He told His disciples, "I go to prepare a place for you." I go to bestow on you the graces necessary to obtain. I go to help you to fight the battle and win the crown. My Sacred Heart will never be satisfied till you are all there with Me, rejoicing forever before the throne of God. O Jesus, my Lord and my God! grant that I may not fail of my eternal reward.

28th Day.—Sacred Heart in the Tabernacle.

1. Where shall we find a better proof of the love of the Sacred Heart for man than in the Blessed Sacrament of the Altar? He was not satisfied with proving His love for men by His Sacrifice on the Cross, but He must needs prolong that Sacrifice to all time. There is no moment in which He is not still offering Himself upon some altar to show that He loves us as much as ever.

2. Nor is this all. When He ascended into Heaven, He promised that He would send the Holy Ghost the Paraclete to abide forever with His disciples. But as it were by some Divine afterthought, He seemed not to be satisfied by thus sending the Holy Spirit to take His place. He determined to remain amongst those He loved. In every tabernacle He waits and watches for the visits of His faithful children, longing for them to come and talk to Him and tell Him their troubles and their needs, their joys and sorrows, their hopes and fears; and He is always ready to listen to and comfort them and to grant their prayers.

3. Yet, alas! how often is He neglected. His loving Heart longs for some one to come and hold converse with Him, but how often It looks and longs in vain for hours, or it may be for days. How have I treated Jesus in the tabernacle? Do I pay Him little visits of love when I can, and tell Him how I love Him, and wish to love Him more?

29th Day.—Confidences of the Sacred Heart.

1. Our Lord, for nearly seventeen hundred years, endured in silence all the ingratitude of men. Some faithful hearts had been devoted to Him, but from

the generality He had received neglect, coldness, indifference, sometimes outrage, insult, sacrilege. He had witnessed the revolt of thousands and tens of thousands from the Church's yoke. Satan had usurped His place in their hearts, and they had heaped every sort of indignity on His servants, on His Church, on Himself in the Blessed Sacrament of the Altar. They had denied His Presence in the Blessed Sacrament; they had cast off His yoke and persecuted His servants.

2. At length our Lord found one heart to which He could confide the story of His disappointments and tell the tale of His sufferings. The Blessed Margaret Mary was unknown, obscure, a poor, feeble woman. But she was so dear to His Heart that He determined to tell her of His griefs, and entrust to her the task of obtaining for Him some comfort and relief in His sorrows. How great a privilege was hers! Would that I had something of her love!

3. Moved by the devoted love of this faithful servant, our Lord appeared to her, revealed to her the treasures of His Sacred Heart, and complained to her of the cruel treatment He had received from men. Has He not good reason to complain of the way I have treated Him, and am I not one of those who have caused Him so much grief and sorrow?

30th Day.—The Best Means of Honoring the Sacred Heart.

1. There is one very simple way of honoring the Sacred Heart. Our Lord promised to Blessed Margaret Mary that, wherever an image of it is exposed and honored, it shall bring with it all kinds of blessings. At least we can show the Sacred Heart this external mark of our loyalty, and keep before ourselves a picture which will remind us of the loving sympathy of Jesus.

2. Each day, moreover, we should at least say some ejaculatory prayers in honor of the Sacred Heart, and each Friday should consecrate ourselves to it, communicating at least on the first Friday in every month. Such Communions, persevered in for nine continuous months, have attached to them the promise of final perseverance for all who offer them in honor of the Sacred Heart.

3. But as the best praise is imitation, we cannot honor the Sacred Heart better than by seeking to imitate its meekness, patience, sympathy. These are such rare gifts. How often have I prayed: Jesus, meek and humble of Heart, make my heart like unto Thy Heart! Yet how little do my thoughts and actions correspond to the prayer that I offer! Henceforth I will determine to be kinder to others in honor of the Sacred Heart that has ever been so kind to me.

Ejaculations to the Sacred Heart.

1.

O sweetest Heart of Jesus, I implore
That I may ever love Thee more and more.

2.

Jesus, meek and humble of heart,
Make my heart like unto Thine.

3.

Sweet Heart of Jesus, be my love.

4.

Heart of Jesus, create in me a clean heart, and renew a right spirit within me.

5.

O How good and pleasant a thing it is to dwell in this Heart! who is there who does not love a Heart so wounded? who can refuse a return of love to a Heart so loving?

6.

Heart of Jesus, most meek, most humble, most patient, school my heart in patience, meekness, and humility.

7.

Heart of Jesus, burning with love for me,
Kindle my heart with love of Thee.

8.

Heart of Jesus, have compassion upon me.

9.

My Jesus, mercy.

10.

May the Heart of Jesus, in the most Blessed Sacrament, be praised, adored and loved, with grateful affection at every moment, in all the Tabernacles of the world, even to the end of time. Amen.

11.

Offering Before a Representation of the Sacred Heart.

My loving Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I (N.N.) give Thee my heart, and I consecrate myself wholly to Thee; and, with Thy help, I purpose never to sin again.

THE MINISTRY OF JESUS.

SHORT MEDITATIONS ON THE PUBLIC LIFE OF OUR LORD.

BY RICHARD F. CLARKE, S.J.

Part I.—From His Baptism to the Sermon on the Mount.

First Week: Sunday.—Baptism of Jesus.

St. Matt. iii. 13-17.

Our Lord bids farewell to His holy Mother; makes His way to the Jordan; is baptized by St. John amid a crowd of sinners, and is proclaimed by the Voice from Heaven the Beloved Son of God.

1. For thirty years Jesus had dwelt in sweet companionship with His holy Mother. Never since the world began had there been any intercourse so full of unspeakable delight as that of Jesus and Mary. Now the time had come to break the bond: it was like the tearing asunder of their loving hearts for them to part. Yet Christ goes on His way with the greatest cheerfulness and joy: for it was the will of God that He should forsake His Mother, and the motto of His life was: "Lo, I come to do Thy will, O my God."

2. It is the same Divine guidance that leads Him to the Jordan, to be baptized among sinners, just as if He, the Lamb of God, were Himself a sinner. Yet He never hesitates for an instant. It was the will of God, and, therefore, it is His greatest joy to do what men would esteem so misleading and ill-judged, so fatal to the success of His future Mission. Do I thus implicitly obey the will of God?

3. Obedience and humility are the surest way of winning honor from God. He loves to exalt the humble, to pour Divine gifts upon the obedient. A Voice from Heaven declares Him Who had thus humbled Himself to be the well-beloved Son of God. The Holy Spirit descending in visible form proclaims wisdom to be the special privilege of the obedient.

First Week: Monday.—His Fasting.

St. Matt. iv. 1.

After His Baptism, our Lord was driven by the Spirit into the desert to be tempted by the devil. Previously to the temptation He had fasted for

forty days and forty nights, and dwelt among wild beasts.

1. It was under the impulse of the Holy Spirit that our Lord went out into the desert to be tempted. Men often think that when temptations assail them it is their own fault or a punishment for their sins, and lose courage accordingly. They forget that may be the Holy Spirit is guiding them in the same path in which He guided the Son of God: that they are but following in His sacred footsteps. Temptation is not only permitted by God, but He ordains it for the greater sanctification of His elect.

2. Our Lord prepared for His temptation by a long fast. Did He need it as a means of overcoming the rebellion of nature? How could He, the spotless Lamb of God, whose Human Nature was joined in closest union to the Divinity, need any aid to repel the assaults of Satan? No, it was for my sake. It was that I might have strength to overcome, it was to earn graces for me that I see Him pale and faint and wan after His long and painful fast.

3. He was with the wild beasts, in solitudes far removed from all human intercourse, among animals wild and savage, who were, however, obedient unto Him as their Master and King. Christ as Man was Lord of all creation. It was sin that made the brutes our enemies. No creature on earth can really harm us except by reason of sin. To those who love God all things work together for good.

First Week: Tuesday.—His Temptation.

St. Matt. iv. 2-11.

At the end of forty days Satan comes to Jesus, disguised, it is said, as one of the hermits who lived in the neighborhood of the Jordan, and pours into His ears his infernal suggestions of sin.

1. How utterly repulsive to the Son of God must have been the presence of the evil one. He Who

had been nursed in Mary's bosom, and carried in the faithful arms of His dear foster-father, St. Joseph, now allowed Himself to be borne hither and thither by the being whom He loathed and hated with His whole soul. This was, indeed, a painful beginning of His Sacred Ministry.

2. Why did Christ allow Himself to be tempted? Did He not already know perfectly every wile and deceit of Satan? Yes, He knew them, but not by experience. He wanted us to have the consolation of knowing that He suffered being tempted; that He endured the misery of being haunted with the foul suggestions of Hell; and that therefore He, the sinless Lamb of God, knows how to succor those who are assailed by Satan's evil suggestions. With what confidence, then, can I appeal to Him to aid me when I am tempted!

3. Observe our Lord's manner of dealing with the tempter. There is no arguing with him, no discussion. Our Lord deals with the enemy promptly, boldly, firmly, with decision. Sharp and clear is His answer, and very unmistakable is the rebuff given to His assailant. When Christ says, "Get thee hence," Satan is glad to leave Him. So we should meet temptation, promptly, boldly, fearlessly, and then Satan will be glad to leave us.

First Week: Wednesday.—Lamb of God.

St. John i. 29-34.

St. John the Baptist, seeing our Lord approaching, cries aloud: "Behold the Lamb of God, behold Him Who taketh away the sins of the world."

1. The name by which St. John first greeted Jesus was that of the Lamb of God. All names given in Scripture by Divine inspiration are exactly descriptive of those on whom they are conferred. Hence we learn that the prominent feature in our Lord's character is the gentleness, meekness, simplicity, guilelessness of the lamb. This is what made Him so attractive. His sweetness drew all to Him. He is just the same now. In Heaven He is still the Lamb; still gentle and loving as ever. With what confidence, then, I ought to approach Him and tell Him all my troubles.

2. He is not only the Lamb, but the *Lamb of God*. That winning gentleness and sweetness of His is not merely natural. It is the Divine charity

manifesting itself in the Son of God. This must be the sweetness and gentleness at which we must aim. God will give it to all of us if we persevere in seeking it. Even though by nature harsh, God can make us gentle and meek.

3. What was the office of the Lamb of God, the work He was sent to do? St. John tells us that it was to take away the sins of the world. Meekness has a wonderful power—"the meek shall possess the land." Meekness takes away sin. To bear reproaches meekly is one of the best means of expiating our own sins and the sins of others, and obtaining for sinners the grace of repentance. Meekness obtains peace for our souls. Alas! how little there is in me of the meekness and gentleness of the Lamb of God!

First Week: Thursday.—First Disciples.

St. John i. 35-42.

St. Andrew and another of St. John's disciples, hearing their master's words respecting Jesus, follow Him. Andrew afterwards brings his brother Simon to Him, saying: "We have found the Messiah."

1. St. John, the first preacher of the Gospel, is a model to all preachers. (a) He preaches Jesus. Jesus is the centre of his doctrine. His one object is to turn the hearts of his hearers to Jesus. (b) He preaches Jesus under the sweetest and most attractive aspect of "the Lamb of God." He sought to make Jesus the object of their love by dwelling on His gentleness and kindness. (c) He does not think of himself. He is only too glad that all his disciples should leave him to follow Jesus. So St. Paul: "We preach not ourselves but Christ Jesus our Lord." Do I in my words and actions forget self and think of Jesus?

2. This kind of teaching soon bears fruit. First one, then another, of his disciples follows the Lamb of God. Our words are sure to bear fruit if they are filled with the love of Jesus. St. John had the happiness of seeing the fruit of his labors; and so in this world or in the world to come will all who point to Jesus, preach Jesus, make Jesus lovable in the eyes of men.

3. One conversion brings another. St. Andrew brings to the fold of Christ his brother Simon, the

future Pope, tho Rock on which the Church of Christ was to be built. Thus it is with all who obey the voice of their conscience. They are sure to convert others, and insensibly to influence them for good. What happiness for us if we bring only one soul to Jesus!

First Week : Friday.—Nathanael.

St. John i. 45-51.

Philip brings Nathanael to Jesus, Who greets him as "an Israelite, indeed, in whom there is no guile." Our Lord tells him that He saw him when Philip found him under the fig-tree; and Nathanael recognizes in Jesus, the Son of God, the King of Israel.

1. Philip is not satisfied with one convert. He seeks another man of good-will, to whom he communicates the joyful tidings that he has found the Messiah. Philip was a worthy disciple of his Master. He could not refrain from speaking of Him, and inviting others to enrol themselves under His banner. It is a great mark of love to Jesus, if we are zealous in proclaiming His love to others.

2. Nathanael is incredulous at first; he will not believe that a great Prophet can come from a place of such indifferent repute as Nazareth, but at Philip's suggestion he consents to come and see. Hence learn: (1) Not to be too credulous, but to test and try any reported wonders. (2) Not to be prejudiced against others by reason of their origin. (3) To be willing to inquire into the claims of any who may possibly have a Divine mission to act with Divine authority.

3. Nathanael does not remain long incredulous in the presence of the Son of God. All men of good-will when brought face to face with Truth and with the Catholic Church are irresistibly drawn to it, and need but little evidence to convince them of its Divine character. This recognition of the supernatural is a gift that men possess in proportion to their obedience to the voice of conscience.

First Week : Saturday.—Marriage at Cana.

St. John ii. 1-11.

At a marriage feast at Cana, at which our Lord, His holy Mother and His disciples were present, the wine runs short and our Lady calls the attention of Jesus to the want. At first he seems to rebuke

her, but at her bidding He turns six jars of water into the choicest wine. She notices their perplexity and hastens to relieve it.

1. Observe our Lady's thoughtful charity, and her distress at the distress of the entertainers. Her sympathy is not only with what men consider great troubles. Every little inconvenience and annoyance that befalls the friends of Jesus Christ touches her immaculate heart. Learn hence to extend your sympathy to every form of trouble that others suffer.

2. Our Lord at first receives the request of His holy Mother with apparent refusal. He pretends that He is not going to grant it. But He is only pretending. So, too, He sometimes pretends to be deaf to the prayers of his faithful servants. They ask, and ask apparently in vain. But it is only that He may be more generous in the end and may reward their perseverance with graces and gifts that they would not have earned had they been heard at first.

3. The wine that our Lord creates is so delicious and superior to what they had had before, that the bridegroom is astonished. He need not have wondered. Christ keeps His best gifts to the last. At first trouble, suffering, anxiety; at last peace, joy, happiness, delight. All this, too, even here, to those who are very faithful to God's grace, and how much more in Heaven!

Second Week : Sunday.—Expulsion of the Traders from the Temple.

St. John ii. 13-17.

Jesus, finding in the Temple sellers of oxen, sheep and doves, and money-changers trading, drives them out with a scourge of small cords, saying to them: "Make not the house of My Father a house of traffic."

1. The anger of the Son of God is roused by the indignity done to His Father's house by those who traded therein. God is always jealous of any encroachment of worldly things on what is consecrated to Him. Woe to those who turn to secular purposes things sacred! How careful we should be to perform all that we have promised to God, and to pay Him all that we have offered to Him. Have I ever failed in this respect, or robbed God of

what is His due or what I have devoted to be His?

2. There is one respect in which all have failed in giving to God His due. In our prayers, at Holy Mass, in time of meditation, we profess to give our thoughts to God. He, therefore, has a claim on an exclusive possession of them. Yet how often have I deliberately allowed worldly interests, pleasures, amusements, cares, to occupy His place, and to run riot in my heart even before the altar, so that I have made the house of God a den of thieves!

3. It seems strange that these traders should not have resisted Him Who drove them out. They knew He was right and they were wrong. Nothing is so cowardly as a guilty conscience. A man who knows that he is condemned by the law of God cannot withstand the rebuke of his fellow-men—how much less the Divine anger of the Son of God!

Second Week: Monday.—Test of Jesus' Mission.

St. John ii. 18-25.

When the Jews asked Jesus what sign He gave to them that He was acting with God's authority, He answered: "Destroy this temple, and in three days I will raise it up." The Jews thought He meant the Temple of Jerusalem, but He referred to the temple of His Body.

1. There were doubtless some who asked in good faith why Christ took upon Himself the work of reforming the abuse which had crept into the Temple, but others who asked in a spirit of hatred and ill-will. See our Lord's wisdom. His answer is one which would set the former thinking, but only perplex the latter, and render their ill-will greater. This is always God's way. He proposes mysteries for the acceptance of all; men of good-will ponder on them and are drawn to God; men of ill-will reject the mystery and its Author.

2. Our Lord made the Resurrection the test and corner-stone of His Mission. So the Apostles preached Jesus and the Resurrection. So St. Paul says: "If Christ is not risen, our faith is vain." It is the test of a Christian: Do you believe that Jesus rose again? Thank God for your firm belief in this glorious mystery, and cry out, Lord, I believe!

3. Christ speaks of His Body as the temple of God consecrated to His service. So, too, our bodies

are the temples of God. How sacred they ought to be in our eyes! How carefully we should guard them against any defilement of intemperance or impurity, even against a dangerous look, an immodest word, or an unbecoming gesture.

Second Week: Tuesday.—Visit of Nicodemus.

St. John iii. 1, 2.

Nicodemus, a Pharisee, and a leading man among the Jews, comes by night to declare to our Lord his belief in His Mission and to converse with Him.

1. The Pharisees were the most hopeless class among the Jews: bigoted, proud, selfish, hypocrites. Yet among the Pharisees there was at least one man of good-will who was drawn to our Lord by the words He spoke and the miracles He wrought. Hence, learn never to condemn any one because he belongs to a class of evil men. In Sodom was the just Lot; among sinners of abandoned life, St. Mary Magdalen; among the Pharisees, Nicodemus.

2. Nicodemus was a man of loyal soul, but he was timid in his loyalty. He did not dare to face the obloquy which he would have incurred by a public visit to our Lord. Men in high position, and especially men in a false position like that of the Pharisees, are, indeed, to be pitied. They are often very slaves to the opinion of others and their own supposed reputation or interest. Thank God if you are in a humble position, able to follow your conscience unhindered.

3. Our Lord does not refuse Nicodemus because he was ashamed to come to Him by day, or reproach him with cowardice. He knows the difficulties of his position and makes all allowance for them. He accepts the least mark of good-will, the least approach of the soul to Him. How good He is to us! How considerate to our weakness! How ready to overlook our many slights and our unkindness! This it is that almost compels us to love Him.

Second Week: Wednesday.—New Birth.

St. John iii. 3-8.

Our Lord declares to Nicodemus the necessity of being born again if we are to see the Kingdom of God, and explains the meaning of this new birth.

1. When Nicodemus declares his belief that Jesus is a teacher sent from God, our Lord answers

by what seems beside the mark. He tells him that, "Unless a man be born again, he cannot see the Kingdom of God." His meaning is: "In order to appreciate with Divine faith Who I am, and what means My being sent from God, a man must be born again." It is only the soul that is raised to the supernatural order that can see the Kingdom of God, and recognize who it is that is its King.

2. In the answer of Nicodemus we see the carnal mind still strong within him. He takes a carnal view of the new birth: "How can a man be born when he is old?" So we find that the mysteries of the Kingdom of God are a riddle to all who are not taught of God. They assert that the prophecies of the Old Testament do not primarily refer to our Lord, and explain away even the miracles of the Gospel. The blessed Eucharist seems to them absurd, and modern miracles a fiction. Thank God for the gift of faith.

3. Our Lord explains to Nicodemus that the spiritual new birth is effected by the secret grace of the Holy Spirit accepted by the soul. It comes noiselessly and like a gentle wind. It is given to all who ask it, and though they know not whence it comes, yet they recognize it as a voice from God. To this Voice, O Jesus, may I be ever obedient!

Second Week: Thursday.—Heavenly Gift.

St. John iii. 9-13.

Nicodemus asks our Lord how these things of which He speaks are to be done. Jesus tells him that he, as a teacher in Israel, ought to understand them.

1. The surprise that our Lord expresses at Nicodemus' ignorance is meant to teach us that if we are in any position of authority, God expects of us a higher standard of knowledge and practice than He expects of others. There is scarcely anyone who is not invested with some authority from God over children, servants, pupils, younger members of our little circle. Some of us have more important and responsible authority. Do we appreciate the account we shall have to give of the use we have made of our authority?

2. Jesus had explained to Nicodemus, by a metaphor from sensible things, the meaning of the new birth which the Spirit of God works in the soul.

He had spoken with the Divine authority of one who had Himself seen and known that which He announced respecting the things of God. But Nicodemus had not yet the grace to understand, and so he understood not. In Divine things we can do nothing without grace. We may be able, learned, quick-sighted, intelligent, but without grace we are blind and deaf.

3. Our Lord further tells him that none can speak from direct personal knowledge of heavenly things save He Himself, the Son of Man, and though He had come down from Heaven, He was still present there, in full possession of the Beatific Vision. Happy those to whom Jesus teaches heavenly truths!

Second Week: Friday.—The Brazen Serpent.

St. John iii. 14-21.

Jesus further explains to Nicodemus how the Son of Man must be lifted up upon the Cross, so that all who gaze on Him with faith and love may be saved through Him. He tells how His Mission was to save, not to judge the world. None are condemned, save those who reject and refuse the light, because their deeds are evil.

1. As the brazen serpent was raised up in the desert, and all who gazed with faith upon it were healed of the bite of the poisonous serpents that had attacked them, so the Son of Man was to be exalted on the Cross, that all who believe in Him should not perish, but have eternal life. O merciful Jesus, what a remedy Thou hast provided for the deadly effects of sin! One look of faith and love on Thee, one cry of mercy from the heart, and all is forgiven!

2. We sometimes are inclined to think of God the Father as our mighty King and stern Master, and of Jesus as praying for us with a gentleness which is in a sort of contrast to the severity of His Father. Not so. God the Father loves the world with the same love as God the Son. He yearns over fallen man with the same Divine yearning. He has the same tender affection for each one of us, the same desire to make us happy to all eternity.

3. Why is it that the Eternal Father does not have this desire fulfilled? Why did the Son shed for so many His Precious Blood in vain? It is because men refuse to listen, hate the light, cling

to their own perverse ways. Alas! have not I often thus feared the light, lest I should be condemned by it?

Second Week : Saturday.—St. John the Baptist's Testimony to Jesus.

St. John iii. 23-36.

Some of the disciples of St. John the Baptist, on hearing that Jesus is baptizing and drawing all men to Him, inform their master. St. John declares that the new Teacher is the Bridegroom, the Spouse of His Bride the Church; that it is his own greatest joy to witness the increase of His influence, for He is from Heaven, and the Son of God.

1. Observe how readily and gracefully St. John retires into the background. There is no selfishness and jealousy at seeing how another is preferred before him. On the contrary, to listen to the Voice of the Lamb of God is the fulfilment of all his hopes and his greatest joy. Here is the test of the true Apostle of the real Saint. He is willing thus to be thrust out of sight and notice. How different from myself, who want to be highly esteemed and noticed!

2. St. John bears witness to the Son of God under a new character, that of the Bridegroom. Thus he declares, under God's inspiration, the fact of the mystical union of Christ and His Church: "He that hath the Bride is the Bridegroom," and so testifies to the Divinity of Jesus. Jesus is the Spouse of each Christian soul. How pure, therefore, should my soul be if it is to be fit for His sacred presence.

3. St. John further declares that Jesus is from Heaven and teaches what He has Himself seen, and that His words are the words of God, and that all things are given into His hand. If this was true while He was clad in the form of a servant, how much more now that He is King of Kings and Lord of Lords! In His hands, then, I am always safe.

Third Week : Sunday.—The Well of Samaria.

St. John iv. 1-9.

Our Lord, traveling from Judæa to Galilee, sits down at mid-day, weary and faint, by the well of Samaria. A woman of Samaria comes to draw water, and is astonished that He, a Jew, should ask for water of a Samaritan.

1. Behold the Son of God, thirsty and wayworn,

resting during the noon-tide heat. He was wearied out with the journey He had undertaken in order to save man from sin and death. No wonder He is weary with seeking for those who, instead of flocking to Him at the sound of His voice, seem to avoid and shrink from Him. Yet He goes on following them so patiently, so gently calling them. How often have I wearied Him by my obstinacy and my neglect of His voice calling me. *Quærens me sedisti lassus.* Thou hast, indeed, toiled and labored to bring me to Thee. O, may I listen and obey!

2. Our Lord begins by asking the woman to do Him a little service. This is often the best possible way of opening up friendly relations with strangers. It creates a kindly feeling on the part of the benefactor, be the benefit ever so small. If there is any one whom I am anxious to gain, I will try and pursue this plan. Men somehow are drawn towards those to whom they are kind.

3. The woman is astonished at the request. The Jews avoided the Samaritans as being apostates from Judaism, unclean, heretics. But where there is a soul to be saved, Jesus sets all else aside. His charity is an all-enduring charity. He came to save the lost, and in this outcast race He recognized many of His elect. Hence I will shun none, despise none.

Third Week : Monday.—The Living Water.

St. John iv. 10-15.

Jesus takes no notice of the woman's wonder, and promises that if she asks of Him, He will give her living water that will spring up to life everlasting, and will make it unnecessary for her to visit the well.

1. "If thou didst know the gift of God!" This was the unfulfilled condition which would be the means of obtaining that living water which satisfies all our needs. If only we recognized the unsearchable value of the gifts of God! If only we appreciated the priceless treasure of His love! If only we knew how eager He is to give us forgiveness, peace, joy, happiness in this life and in the life to come! If only we know all this, how different our prayers would be, how frequent, how fervent, how persevering! O God, help me to appreciate better the value of Thy gifts.

2. What is the living water which Jesus promises to all who ask for it! It is the gift of the Holy Spirit, that He pours into the hearts of all those who love Him. This gift, like water, cleanses them from all their sins, it refreshes and strengthens them, it nourishes in their souls all the virtues which bud, and blossom, and flourish under the influence of the Holy Spirit in dwelling in the soul. Give to me, O Lord, this living water!

3. This living water includes in itself all spiritual delights. It is that of which our Lord promises that He will give us to drink in Heaven freely, and in a measure so abundant as to satisfy all our desires, not drop by drop, as here on earth. It is this living water the sweetness of which this poor Samaritan could not understand, as none can who are still attached to earthly and sinful pleasures.

Third Week: Tuesday.—True and False Worship.

St. John iv. 16-25.

Our Lord reveals to the Samaritan woman His knowledge of her past life, and in answer to her inquiries about the true God, tells her that it is in the Temple at Jerusalem that He dwells, but that the time was coming when He would be adored all over the world, by those who adore Him in spirit and in truth.

1. See how Jesus, with Divine tact, leads the woman to a confession of her sinful life. He does not blame her, but merely sets before her the sad facts; and grace does the rest. She is not repelled by the implied rebuke, but rather drawn to Him. So, when we tell others of their faults, we shall not repel, but rather attract them, if we speak with something of the charity of Jesus. It is because we are harsh and bitter that they will not listen.

2. The woman then asks Jesus whether it is on Mount Gerizim (as the Samaritans asserted) or in the Temple on Mount Sion, that God was to be worshipped. Jesus gently tells her that it is at Jerusalem that He is to be adored, and that the Samaritans worship an unknown deity. "You adore you know not what." So it is with modern heretics. They bow before their altars, but all is vague and uncertain; they adore they know not what.

3. At the same time, our Lord tells the woman that the time is coming when the worship of the true God will be spread over all the earth. He was thinking of the Catholic Church and its universal sway, and how He would be present, God as well as Man, on every altar, where true adorers would adore Him in spirit and in truth. Thank God that you are one of that happy company.

Third Week: Wednesday.—Conversion of the Samaritans.

St. John iv. 26-42.

Our Lord declares to the woman that He is the Christ; and on the return of His disciples, who had been buying provisions, the woman leaves her water-pot and hastens to the city, and tells her fellow-townsmen that she has found the Messiah. They invite our Lord to Samaria, and He remains there two days, and converts many.

1. The poor woman, conscious of Divine authority in the words of Jesus, remarks that at the coming of the Messiah all such difficulties are to be solved, as if already half-convinced that it was to Him that she was speaking. Jesus, seeing her growing faith and her honest good-will, reveals to her that He is the Messiah, the Deliverer of Israel. The woman listens and believes at once. Do I always show a like docility.

2. No sooner has she given in her allegiance to Jesus, than the disciples arrive with their provisions. She leaves her water-can unheeded, and hurries to the town with her message, that at the well of Jacob is One Who has read her heart, and Who must be the Christ. Admire (1) her eagerness to spread the knowledge of Jesus; (2) her neglect of all else in order to do so; (3) her recognition of His Divine character; (4) the persuasiveness of her earnest words.

3. The Samaritans come forth and invite Jesus to stay with them. O, happy those who issue such an invitation to the Lord of Life! They listen to Him, and He is their Saviour from heresy, and blindness, and sin. Do I recognize Him with similar appreciation when I kneel in His presence, or actually look upon Him, hidden under the sacramental veils?

Third Week: Thursday.—Ripening Harvest.

St. John iv. 31-38.

During the absence of the Samaritan woman, our Lord tells His disciples that His meat is to do His Father's will, and reminds them of the boundless fields that are whitening for the harvest, ready to be reaped by those who should preach the Gospel of God.

1. Our Lord tells His Apostles, when they press Him to take some food, that he has meat to eat which they know not of. He explains that His food is to carry out, in blind obedience, the task that His Father had laid upon Him. One thing alone He asked Himself: "What is it that My Father wishes me to do?" This is the secret of all sanctity.

2. Jesus directs the attention of His Apostles to the field of work ready for the harvest. It may be that he pointed to the Samaritans, coming in a crowd to hear Him. It may be that He spoke of the great harvest of both Jews and Gentiles. Now, as then, there are fields waiting the reaper. What do I do to help in the harvest? by alms, by my own personal efforts, by training others to work for God?

3. "One man sows and another reaps." How often is this the case! Only in the Day of Judgment will each receive his due share in the work done. A priest receives converts, but he is only the reaper. The sower is some Religious praying in solitude, or some old woman telling her beads. One day sower and reaper will rejoice together. If I cannot reap, at least I can sow, and earn a share in the joy of bringing souls to God.

Third Week: Friday.—The Healing of the Nobleman's Son.

St. John iv. 46-54.

Our Lord, traveling from Samaria to Galilee, arrives at Cana, where a man of authority, belonging to Capharnaum, comes and begs Him to come down and heal his dying son. Jesus tells him to return home, for his son is alive and well. The man believes the word of Jesus, and on his return finds that the boy has recovered at the very moment that Jesus spoke. He and all his home became disciples of our Lord.

1. The ruler of Capharnaum had but a partial

faith. He believes that Jesus can cure his son if He is present at his bedside, but it never occurs to him that He can do so equally well from a distance. Yet our Lord does not reject his petition on that account. He loves to fan into a flame even a spark of faith or love. My faith and love is, indeed, but a tiny spark. O Jesus, fan it into a flame with the breath of Thy grace.

2. Our Lord seems to say to those who listened to Him: "Are not My words enough! Is not the law of love that I publish sufficient to draw your hearts to believe what I speak? No! unless you see signs and wonders you believe not." O Jesus, this shall not be my spirit. No miracles do I need to make me put my trust in Thee, save the miracle of Thy Divine love.

3. The prayer of the ruler is heard, but not in the literal sense. Christ did not go down to his house, but by one word He wrought the cure. So, often He does not grant our prayers as we ask, but eventually He does far better for us. This we should remember when our petitions seem to pass unheeded.

Third Week: Saturday.—Synagogue at Nazareth.

St. Luke iv. 16-22.

Jesus going into the synagogue at Nazareth on the Sabbath day, takes the book and reads from the Prophet Isaias (lxi, 1, 2), a prophecy concerning Himself. He tells those present that on that day the prophecy is fulfilled. They wonder at His words, and say: "Is not this the Son of Joseph?"

1. It was the custom among the Jews to assemble every Sabbath day in the synagogue to read the Law of Moses. Any one present was allowed to read the Law, and to speak on what he had read. Jesus avails Himself of the opportunity thus afforded Him to proclaim His Divine Mission, and reads the passage in Isaias which describes the work that the Messiah was to accomplish. How eagerly He is listened to! Something thrills the hearts of those present. They know not that it is God who speaks to them, but they are conscious (1) of the marvelous attractiveness of the speaker; (2) of His Divine authority; (3) of His superiority to all their ordinary teachers. So it always is with those whom God sends. Not so men outside the

Church; they may talk beautifully, but they do not touch the heart.

2. What is it Christ proclaims? That He is come (1) to preach the Gospel to the poor, rather than to the rich; (2) to heal the contrite, not the proud; (3) to set at liberty the captive, and those who are crushed with a sense of sin. Ponder on these conditions, and apply them to yourself.

3. Christ declares this scripture to be fulfilled in Himself. It must have seemed to his hearers a strange boldness in the Son of Joseph the carpenter. Yet He held them spellbound. They could not resist His gracious words. Can I resist them now?

Fourth Week: Sunday.—A Prophet in His Own Country.

St. Luke iv. 23-24.

Our Lord explains to the people of Nazareth that He is to be rejected in His own country; that He will not perform among them the same signs as elsewhere; and illustrates His intention by the example of Elias and Eliseus, who passed by their own countrymen to carry their message of mercy to strangers.

1. Our Lord tells the Nazarenes that they will expect Him to perform His miracles among them on the principle: "Physician, heal thyself." They forgot that the true relationship to Christ is founded on supernatural charity, not in natural kinship. If I want Him to heal me, I must do His will, for thus I am worthy to be classed as His true mother or sister or brother in the spiritual order.

2. The answer Jesus makes to the thoughts or words of the Nazarenes is the further proverb: "No prophet is accepted in his own country." Why is this? Sometimes it is that the prophet is found out in his home to be but a somewhat ordinary mortal; sometimes (as in our Lord's case) that those who are in continual contact with some teacher of extraordinary holiness, if they are not attracted to him, have their hearts hardened. Sometimes Catholics, religious, even priests, are only hardened by their familiarity with holy things. Alas, that it should be so!

3. Elias in the time of famine was sent to bring plenty to a Gentile; Eliseus healed none of the lepers of Israel, but only a foreign soldier. We

must not presume on our being born Catholics, as the Jews did on their belonging to the people of God. God may reject us and bestow His fondest love and best graces on those born and reared outside the Church.

Fourth Week: Monday.—Anger of the Nazarenes.

St. Luke iv. 25-30.

The Nazarenes, on hearing the words of Jesus, and understanding that He intimated to them that as Elias and Eliseus treated the Jews, so He would treat them, were filled with fury; and seizing Jesus, dragged Him to the edge of a precipice to cast Him down. But He, passing through the midst of them, went His way.

1. What was it that filled the Nazarenes with such fury on hearing the words of Jesus? It was that He gave them to understand that His mercy was not to be bestowed on them or on the Jewish nation. Strangers whom they detested and despised were to be the chief objects of His love. The Son of the carpenter actually declined to make His own city the scene of these wonderful gifts of which He spoke. "Who was this insolent upstart? Were they to suffer His insolence?" Vehement indignation is always a thing to be suspected in fallible man. It is generally a cloak for wounded self-love.

2. These Nazarenes were moved by their pride and hatred of the truth to a crime the guilt of which can scarcely be overstated. They had no excuse. Jesus had dwelt among them for thirty years. They had seen His gentleness, modesty, charity, sweetness. They had heard his words of grace. Yet they rejected and hated Him, and were at heart His murderers. All through pride! He had slighted their dignity. What a lesson for us!

3. Jesus' hour was not yet come, and the maddened crowd of His enemies suddenly missed Him. He had vanished, none knew how. God will protect His own until their work is done. No one really dies before his time.

Fourth Week: Tuesday.—Call of the Fishermen.

St. Matt. iv. 18-22.

Jesus, leaving Nazareth, goes to dwell at Capernaum. Walking by the Sea of Galilee, He sees

Peter and Andrew fishing, and calls them to come after Him. They immediately leave their nets and follow Him. He afterwards calls John and James, the sons of Zebedee, who obey with similar alacrity.

1. This was not the first time that Jesus had drawn to Himself St. Andrew and St. Peter. (St. John i. 41.) But He had not definitely called them to join Him. He works for the most part gradually in the hearts of men. He sows the seed of His grace, and then He leaves it for a time to mature, and afterwards a second summons leads to willing sacrifice for Him. So He has dealt with me. He has led me on gently, and sought to bring me by degrees nearer to Himself. Have I the good-will of these disciples?

2. Jesus calls these fishermen to be fishers of men, to cast the Gospel net which hauls those who are enclosed in its sacred toils into the rich preserves and the unfathomed waters of the love of God. O what a privilege to be a fisher for God, and to share with Jesus the glorious task of filling the living waters with those who shall bask and shine in them to all eternity.

3. After Peter and Andrew, James and John are called. They are mending their nets with their father Zebedee, when Christ calls them; nets, fishing, father, all count for naught. He calls, and then occupations, possessions, relations, all must be abandoned for His sake. What have I given up for Him?

Fourth Week: Wednesday.—Synagogue at Capharnaum.

St. Mark i. 21-24.

At Capharnaum, as at Nazareth, Jesus went to the synagogue on the Sabbath day to listen to the reading of the Law. There happened to be present a possessed person who cried out in terror, and declared Jesus to be the Holy One of God.

1. In the present day, men laugh at the idea of possession, but Holy Scripture teaches its undoubted reality. The spirit of uncleanness is sometimes allowed to inhabit the human body, to control the actions, and speak through the mouths of men, often as the just punishment of long indulgence in sin. Pray God that the devil may never obtain any power or influence over you, as he does in

greater or less degree over all who do not resist his evil suggestions.

2. The unclean spirit could not remain silent in the presence of the Son of God. It regarded Him with terror and dismay as its deadliest enemy, and at the same time its Lord. "What have we to do with Thee? Art Thou come to destroy us?" So evil ever shrinks before good. The followers of Jesus are powerful over evil spirits just in proportion as they share His holiness. If we were more like Him, the devil would fear us more, and evil would shrink away abashed in our presence.

3. The devils knew well the holiness of Jesus. They have a natural power to discern the true character of the hearts of men. They cannot read all our inmost thoughts, but they can form a very correct estimate of us; we cannot deceive them as we can deceive men. What a contempt they must have for me! How low must be their opinion of my virtue!

Fourth Week: Thursday.—Casting Out of the Devil.

St. Matt. i. 25-28.

Our Lord imposes silence on the unclean spirit, and orders it to quit its victim. The devil throws the possessed on the ground in an agony of pain, and then leaves him unharmed. The spectators in awe and amazement ask themselves who this can be who has authority even over the powers of darkness.

1. One word from Jesus, and the unclean spirit is rebuked and holds its peace. How is it, then, that in spite of our appeals to Him, the evil spirits refuse to cease their whispers of temptation, their foul suggestions? It may be because we give them some excuse by our carelessness in not avoiding occasions of sin. It may be that our Lord desires to humble us, and make us feel our weakness and our need of Him. Anyhow, He will give us the graces necessary to resist our foe; and the fiercer the temptation the greater will be our final reward. Courage, then, courage!

2. The devil, when about to go out, tears his victim and throws him on the ground. He will not go out without a struggle. In temptations, the very fact that the repugnance is strongest and the suffering most acute, is often the clearest proof that

the devil is about to depart. It is the impotent malice of one who knows that his time is short.

3. When the struggle is over and the devil expelled, the prisoner, freed from his persecution, has suffered no harm. So temptation, however horrible, if resisted, leaves no stain upon the soul; the enemy has harassed and persecuted us, but we have gained strength, not lost it by the conflict. O, Christ, may I always bravely resist, and through Thy word escape unscathed.

Fourth Week: Friday.—The Healing of Peter's Wife's Mother.

St. Matt. i. 30-33.

On leaving the synagogue, our Lord and His disciples go to the house of Simon Peter, whose wife's mother is lying sick of a great fever. They tell Jesus of it, and He takes her by the hand, and at once the fever leaves her, and she ministers to them.

1. The disciples of our Lord tell Him of the woman who is lying dangerously ill in Simon's house. This is the occasion of her being healed. Our Lord knew of it before, but would He have worked the miracle had they not carried the case to Him? So Jesus waits now for us to tell him of our needs, and of the needs of those we love. He likes to hear our troubles from our own lips in prayer, and often makes it a condition of delivering us from them.

2. This sick woman had a sort of claim on our Lord on account of her relationship to St. Peter. Jesus would not allow that the Nazarenes had any right to have these miracles wrought amongst them in consequence of His having lived at Nazareth, but this was because they had forfeited their privileges by their incredulity. But he recognizes natural ties, and He listens to the prayers of His disciples and friends, and especially of those who have given up all for Him, when they ask on behalf of those who are bound to them by any sort of connection or relationship.

3. One touch of Jesus' hand, and the fever and sickness leave the body of the invalid. It was the practical carrying out of the conviction of another sufferer: "Lord, if I may but touch the hem of His garment, I shall be whole." O Jesus, lay Thy healing hand on me!

Fourth Week: Saturday.—The Work of Jesus at Capharnaum.

St. Mark i. 34-38.

Jesus performed at Capharnaum many miracles, healing the sick and casting out devils, whom He suffered not to speak because they knew Him. In the evening He worked His work of mercy, and very early in the morning He went out into the desert to pray. There His disciples find Him, and when they urge Him to return, He tells them that He is sent to preach in other towns and cities as well.

1. Two kinds of miracles are here recorded of our Lord, the healing of bodily diseases and the casting out of devils. The latter is a far harder task than the former. How reluctant the devil is to quit his victims! Habit almost become second nature. What a firm hold he seems to have on them! So now that the conversion of sinners is a more wonderful exercise of Divine power than the healing of countless diseases.

2. Our Lord would not suffer the devils to proclaim His Divinity. He would not accept the declaration of the truth from such a source as this. So He does not bless the teaching of the truth by wicked men. Their power to influence others seems blighted. The first requisite is not eloquence or learning, but faithfulness to God and the love of Him.

3. In spite of His exhausting labors, Jesus goes into the desert to pray. This was for our sakes: He Himself needed no prayers. But He desired to teach us that when we do a great work for God, or meet with any sort of success, we should before all else go and thank Him, and attribute all to His Divine Providence.

Part II.—From the Sermon on the Mount to Our Lord's Retirement before His Enemies.

Fifth Week: Sunday.—The Beatitudes:

1. Blessed are the Poor in Spirit.

St. Matt. v. 1-3.

Our Blessed Lord, going up into a mountain, gathers His disciples round Him, and explains to them the Gospel law that He had come to teach to man. He begins with the eight Beatitudes.

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

1. All men desire happiness. We cannot help seeking to attain it. It is the end and object of our lives. Our Lord's aim in coming down on earth was to teach us how to be happy or blessed. It is of no use seeking to be happy by any other method than by that which Jesus prescribes. O my Lord, teach me this lesson! I desire happiness, and I desire also to learn from Thee the means of attaining it.

2. First and foremost, Jesus places poverty of spirit as necessary to happiness. The world says, "Get rich, and you will be happy," and those who take the advice find that riches do not bring happiness. Jesus says, "Be poor of your own free will, and you will be happy." The poverty of spirit that He recommends is a detachment from and readiness to resign all we possess for His sake.

3. What does He mean by poverty of spirit? (1) The willing renunciation of such riches as cannot be had without sin. (2) The dependence on God in the use of riches, and the readiness to resign them if we know that He asks it of us. (3) And best of all, the actual renunciation of all possessions, both in will and deed, that we may follow Christ in His sacred poverty. To all such our Lord promises a treasure in Heaven—nay, He says that the Kingdom of Heaven is theirs. What degree have I of this poverty of spirit?

Fifth Week: Monday.—The Beatitudes:

2. Blessed are the Meek.

St. Matt. v. 4.

"Blessed are the meek, for they shall possess the land."

1. Meekness is the outward expression of humility. It is the primary characteristic which our Lord bids us imitate in Himself. "Learn of Me, for I am meek and humble of heart." It is not only the fruit of humility, but the nurse of humility. We continually fail in humility without being conscious of it, but we cannot well fail in meekness without knowing it. We see the effect on others—we hear our own angry words. If, therefore, I wish to be humble, I must cultivate meekness,

2. How beautiful, too, is meekness in itself! Meekness turns away anger; silences the evil speaker; makes men ashamed of their own cruel

words; makes us to be conformed to the image of the Lamb of God. Moses was dear to God because he was of men the meekest. "Remember David and all his meekness," says the Psalmist. Our Lord Himself before His enemies was an example of perfect meekness. Alas! how deficient I am in this virtue! Perhaps I even call the meek poor-spirited, and pride myself on my power of self-defence and my mischievous pugnacity.

3. "The meek possess the land." How true this is even on earth. Men yield to the meek where they would not yield to those who opposed them. The meek are liked and are listened to, and somehow in the end remain masters of the situation. How much more will they be the happy possessors of the heavenly country, the land of God's elect!

Fifth Week: Tuesday.—The Beatitudes:

3. Blessed are they that Mourn.

St. Matt. v. 5.

"Blessed are they that mourn, for they shall be comforted."

1. Why is it a blessed thing to mourn? Even in the natural order sorrow chastens and purifies the character. It thus paves the way for supernatural graces. Sorrow, too, under the influence of the Holy Spirit, detaches our hearts from the world, makes us feel our dependence upon God, turns our hearts to Him, makes us long for Heaven. Do not then lament if sorrow overtakes you, but rather rejoice, for "Blessed are they that mourn."

2. Blessed again are they that mourn over their sins. It is the best penance that we can do. But we cannot really mourn over sin unless we have that aversion from it in which purity of heart consists. Blessed, too, are they that mourn over the sins of others, and are grieved at heart by reason of the manifold offences committed against the Divine Goodness, and of the loss of so many souls dear to the heart of Jesus. Let us pray for a more heartfelt sorrow for sin. How lightly at present we esteem it!

3. Those who mourn with supernatural sorrow shall surely be comforted. Their consolation is not far away. It will soon pour sweetness into their heart; nay, their very sorrow has in it already an element of sweetness which tells of the joy in

prospect and of Heaven to come at last, where in one moment we shall be consoled and compensated for all the mourning of this valley of tears.

Fifth Week: Wednesday.—The Beatitudes:

4. Blessed are they that Hunger and Thirst after Justice.

St. Matt. v. 6.

“Blessed are they that hunger and thirst after justice, for they shall have their fill.”

1. What is it to hunger and thirst after justice? In the case of the sinner, it consists in a longing desire to be freed from his sin, and this is a happy sign of a coming change. So the Prodigal longed after his father's home. So St. Augustine longed to escape from the chain of sin. So the sinner who comes to the tribunal of Penance longs after the blessedness of having the burden of his sins removed. All these are blessed in prospect, not in virtue of their present condition.

2. There is a higher form of this hunger and thirst after justice which is to be found in the Saints in proportion to their sanctity. They are happy, wonderfully happy, happy amid all the trials and sufferings of this valley of tears, but this happiness is the result of their hunger and thirst after the heavenly country. It is the prospect of coming joy that makes them so light-hearted. Is this my case? When I repeat the words, “O Paradise! I would that I were there!” do I mean them, or are they mere empty and unreal sentiment?

3. Those who hunger and thirst after justice shall have their fill. Even in this life the Saints cried out, *Satis, Domine*—“Enough, O Lord,” when God poured into their souls spiritual delights. In Heaven all will overflow with joy. The joy that God gives satisfies, but never satiates. We always have enough, yet we never have enough. This is the secret of its sufficiency to all eternity.

Fifth Week: Thursday.—The Beatitudes:

5. Blessed are the Merciful.

St. Matt. v. 7.

“Blessed are the merciful, for they shall obtain mercy.”

1. Mercy is the virtue of charity as applied to those who are in distress or trouble. It is the re-

flection of the love of God for perishing sinners. It is that quality the exercise of which towards ourselves is our greatest need. Without the mercy of God we are lost. Without His mercy we can never free ourselves from sin. Without His mercy we can never hope to see His Face in Heaven. The note of our every prayer should be, “God be merciful to me a sinner!” It is only thus we can hope to be forgiven.

2. To obtain mercy, then, must be the aim of our life. How are we to do so? Christ, the King of Mercy, teaches us the way. We must show mercy to others if we are to find mercy ourselves. It will be in vain for us to cry for mercy, if, when others cried to us in their distress, we turned a deaf ear. Am I thus merciful to others, not from a natural motive, but because I wish to follow in the steps of the merciful and loving Saviour? Or am I severe and hard to my fellow-sinners?

3. What are the methods by which we may show mercy? (1) By mercy to the poor. Daniel tells Nabuchodonosor, “Redeem thy sins by alms-deeds, and thine iniquities by showing mercy to the poor.” (2) By tenderness and gentleness to the sick and those in trouble. (3) By forgiving those who have wronged me, as I hope to be forgiven. Are these my characteristics?

Fifth Week: Friday.—The Beatitudes:

6. Blessed are the Clean of Heart.

St. Matt. v. 8.

“Blessed are the clean of heart, for they shall see God.”

1. The vision of God is the end of man's existence and the utmost perfection of his happiness. To be shut out from seeing Him to all eternity involves not only the blackness of darkness, but the lowest depth of despair and misery. The enjoyment of all possible earthly pleasures for a million of years would not compensate for the loss of that vision, if only for a moment. The endurance of all possible miseries would be a small price to pay for one instant of the entrancing joy it brings with it. Hence I must frame my life so as to secure this vision of God at any cost.

2. To do this I must fulfil the condition our Lord here lays down. I must be clean of heart. I must never allow my affections to fix themselves on any

creature on earth, when I know that in so doing I am acting in opposition to the will of God. I must not divulge any pleasure or passion, however attractive or intense, if I know that God forbids it, else I shall be in danger of forfeiting the vision of God to all eternity.

3. Shall I lose any solid happiness or pleasure by this self-denial? On the contrary, I shall be the gainer even here. I shall earn peace of mind, health of soul and body, cheerfulness, a good conscience; and on earth already I shall begin to taste the happiness of seeing God in such way as is possible during our mortal life. My faith in God and my love of Him will make me despise and hate those gross pleasures which are the husks of swine.

Fifth Week : Saturday.—The Beatitudes.

7. Blessed are the Peacemakers.

St. Matt. v. 9.

“Blessed are the peacemakers, for they shall be called the children of God.”

1. The Gospel of Christ involves a strange mixture of peace and war. We have to fight against our spiritual enemies, against our evil passions, against pride and self-will. We are sometimes brought into antagonism with friends or relations for Christ's sake. Yet at the same time Christ is the Prince of Peace, and when we fight against evil, we must always be at peace as far as regards our own dispositions, even with those whose conduct we oppose and condemn.

2. More than this: we must not be content with being ourselves at peace with those around us. We should do all we possibly can to encourage and promote a kindly feeling in the community in which we live. This is within the reach of all, and blessed are those who are thus known as centres of peace. Blessed is the house in which they dwell, for their example is contagious. Am I in this sense a peacemaker?

3. The reward of this peacemaking temper is a recognition of our being children of God, and like to our elder Brother, the Prince of Peace. How beautiful is the footfall of those who thus carry out in their deeds the Gospel of peace. They are dear to the little circle in which their lot is cast. God calls them His beloved children. They are welcome

everywhere, and above all will be welcome among the Angels in Heaven.

Sixth Week : Sunday.—The Beatitudes.

8. Blessed are they that Suffer Persecution for Justice' Sake.

St. Matt. v. 10.

“Blessed are they that suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.”

1. To suffer persecution for justice' sake is the common lot of all who follow Christ. It is one of the marks of predestination. As soon as a sinner turns to God, at once some form of persecution or other commences; some kind of suffering is inflicted by those around; sometimes parents disown their child, or a husband changes his former kindness to bitter unkindness; or for justice' sake money, position, worldly influence is forfeited. Blessed are those who here have to endure this persecution for justice' sake.

2. Sometimes God allows His friends to be persecuted and misunderstood, not so much by evil men, or worldly relations, or lax Christians, as by those who are holy and devoted to Him. It has been said that the most cruel form of persecution is that which is inflicted by a holy man, or a Religious Superior. The authority of the persecutor makes the blows he inflicts fall far more heavily: his virtue makes the pain he inflicts far sharper. It is for this reason a very great privilege, only we must be careful that it is for justice' sake, and not because of our pride or obstinacy or carelessness, or other defects, that we are persecuted.

3. What is the reward of being persecuted for justice' sake? None else than the Kingdom of Heaven. The persecuted, then, will triumph, and their place will be exalted in proportion as they have been thrust low on earth, put out of sight, and cruelly used for conscience' sake. They not only will be admitted into the Kingdom of Heaven, but the Kingdom of Heaven will be theirs.

Sixth Week : Monday.—Christians the Salt and the Light of the World.

St. Matt. v. 13-16.

Our Lord tells His disciples that they are the salt of the world, since by their teaching and example they are to preserve the world from corrup-

tion. They are, moreover, the light of the world, and must let their light shine before men, with the motive of thereby promoting the glory of God.

1. As salt without savor is fit only for the dunghill, so Christians who give bad example are not only useless, but fit only to be cast out and trodden under the feet of men and beasts. This is what has often happened when Catholics have lost their faith and fervor. They have been trodden down by the foot of the persecutor. Pray that you may always spread a savor of good works around.

2. The disciples are, moreover, the light of the world, and, from the fact of being Christians, draw the eyes of men upon them. They must not hide their light under a bushel, since God requires of them that they should forward His cause in the world and promote the love of Him by the brightness of their good example. Ask yourselves if you are in any sense a source of light and happiness to those around you.

3. The Christians are warned by our Lord that in letting their light shine before men their aim must be to gain glory not for themselves, but for Him. This is the real test of the value of our work. For whom do we do it? If for ourselves, then there is laid up for us not a reward, but the anger of God; if for God, then it will be a source of glory to Him, of good to others, of everlasting joy to ourselves.

Sixth Week: Tuesday.—The Fulfilling of the Law.

St. Matt. v. 21-48.

Jesus came not to abolish the Jewish law, but to carry it on to perfection. Hence he adds to the external mandates of the Jewish covenant a discipline of the heart. It is not sufficient to abstain from revenge and from adultery: the Christian law enforces charity and purity of word and thought as well as of act.

1. The law of Christ includes all the precepts of the Jewish law. Those commandments respecting purity of intention and the absence of thoughts of evil which the Pharisees slighted, our Lord declares to be so important, that whoever shall break one of them deliberately, or teach others to do the same, shall in the Kingdom of Heaven be held of no account, and be thrust out from the presence of God.

Are there any precepts of the law of Christ that I think little of or recklessly violate?

2. In old time it was the act of violence that was forbidden. But our Lord says that any one who shall give way to anger or to a desire for revenge in his heart, or say contumelious words to others, shall be liable to the judgments of God. Is not this warning suitable to me, who so often yield to unkind, resentful thoughts, and a desire to take vengeance on those who have offended me?

3. In old time the act of unchastity was forbidden. But Christ reminds His disciples that a deliberate desire is a serious sin against chastity in the sight of God. Am I as careful as I ought to be to avoid all unchaste thoughts and all occasions that are likely to give rise to them?

Sixth Week: Wednesday.—On Alms and Prayers in Public.

St. Matt. vi. 1-13.

Our Lord warns His disciples against giving alms from a motive of ostentation, and against making long prayers in public with the object of being seen and admired by men.

1. If a man gives alms he always receives a reward. If he does it in order to gain human praise, he has the reward he seeks, but from God he receives no reward, but only a punishment for his pride and his desire to gain honor from men. How careful then I must be that when I give alms, it is not done to gain gratitude, or with a desire to be thought highly of, or from mere natural generosity, since thus I gain no reward from God, but, it may be, only call down His anger on me.

2. When we pray in public, or go to Mass when there is no obligation, the thought sometimes comes into our minds that others must be edified by our piety and must admire our devotion. We cannot prevent the thought presenting itself, there is no sin in that, but we must repel it to the best of our ability by dwelling on our own misery, and what we are in God's sight. Such a thought, if indulged deliberately, mars even the most pious prayer, and sometimes takes away all its merit before God, and is an offence, not an honor to Him.

3. Ought we to abstain from prayer, from Holy Communion, from any practice of devotion, because thoughts of vanity come in? Certainly not. Our

rule should be to act in the presence of others just as if they were not there. If the temptation to vanity comes, say to the devil with St. Bernard: "I did not begin for you, and I will not leave off for you!"

Sixth Week: Thursday.—On the Laying up of Treasure.

St. Matt. vi. 19-21.

Jesus Christ exhorts His disciples to lay up for themselves treasure in Heaven, not on earth, that their hearts may be where their treasure is.

1. Every one desires to have some treasure to fall back upon in time of need, some resource in the uncertain future. We look forward, and feel the want of something on which to rely for declining years. Our Lord bids His disciples lay up such a treasure, not on earth, where it is perishable and insecure, but in Heaven, for a treasure in Heaven will avail us even on earth. God will not allow those to want who have committed their treasure to Him, and it will earn for us a rich harvest of joy and happiness to all eternity.

2. Men have a love of gathering together riches. They enjoy the activity of it. There is a fascination in it, and the more they have the more they desire. Jesus Christ tells His disciples that they must employ their activity in collecting treasures for Heaven, not for earth. Every act of charity, every prayer, every good thought, every battle against temptation, adds to this eternal treasure. Men who live for God will be astonished in seeing the abundance of the riches they have acquired during life, the inexhaustible wealth they will inherit in Heaven.

3. Our Lord gives another reason for laying up treasure in Heaven. We fix our hearts on what we value most; as our treasure grows, our love for it grows. If we desire to love the things of Heaven, we must lay up our treasure there. O death, how terrible thou art to the man who has peace in his earthly goods! and we may add, How sweet to him who has a rich treasure in Heaven!

Sixth Week: Friday.—On Purity of Intention.

St. Matt. vi. 22, 23.

The light of the body is the eye; the light of the soul is the intention with which we act. If that

light be darkness, how great shall that darkness be!

1. The eye it is which directs the movements of the body and determines its aim. So it is the intention with which our actions are done that determines their character and their aim. Two men perform an action externally the same; give an alms, or pay a visit to a friend. One does it for self, the other for God. The act of the former is worthless, or sinful, in God's sight; that of the latter blots out sin, earns grace, and lays up treasure to all eternity.

2. How important, then, to direct all our intentions to God! We can merit in His sight by all we do. Actions in themselves indifferent—eating, drinking, sleeping, &c.,—all are lighted up with a supernatural light when done for God; and as the whole body is full of light if the eye be single, so our whole life becomes bright before God, if we offer our actions up to Him, and do them for His sake.

3. If our intention be an evil one, our whole life becomes dark in His sight. Actions in themselves most holy become displeasing to God if done from a motive of ostentation, or ill-will, or self-love. O how terrible is the darkness of a soul which is thus actuated by evil motives in things which in themselves seem to be done for God! O my God, save me from this darkness, and grant me the happiness of doing all for Thee!

Sixth Week: Saturday.—On Confidence in God.

St. Matt. vi. 25-34.

The disciples of Jesus are warned by Him against being solicitous about food and raiment, and are invited to trust Him to provide for them. He provides for the birds of the air and the lilies of the field, and He will not let those want who make Him and His justice the end and object of their lives.

1. We are all sometimes harassed by worldly cares. We are in difficulties, and do not see our way out of them. Our means of support are failing us. Those around us do not treat us as they formerly did. We are hindered in our work by unforeseen obstacles, and we are tempted to be discouraged. Such hours it is that test our faith. We may not be able to see our way, and the light may be hidden among the clouds. But at least we can

cry out: "O my God, I trust Thee still, I will trust Thee ever. To Thee I commit all my cares, troubles, needs. Forsake me not, O God of my salvation."

2. If God always provides for His children, how is it that we see them miserable, down-hearted, resourceless, discontented? It is because they do not trust Him. It is because they turn their back on Him, and fly to other means of help. They forsake Him, and then complain that He has forsaken them. Have I not sometimes acted thus?

3. There is another reason why we are often thus troubled and disheartened. It is that we do not seek first the kingdom of God and His justice; we do not regulate our lives as we know God desires, but adopt plans of our own that are not in accordance with what He asks of us. If I desire God to provide for me, I must fulfil this necessary condition.

Seventh Week: Sunday.—On Rash Judgment.

St. Matt. vii. 1-5.

We must not judge others harshly, unless we desire to be similarly judged ourselves. We must not reprehend in others their small defects while we make no effort to correct our own serious faults.

1. The tendency to judge others harshly is one of the strongest of our defects. Conscious of our own short-comings, it would seem as if we should naturally be lenient towards those of others. So far from this being so, we are generally most severe on those defects in others which we ourselves possess. If I am inclined to judge any fault in another severely, it is a sign that in some shape or other the same short-coming exists in me.

2. It is an alarming thought that we shall be judged with the same judgment that we pass on others. If we take a lenient and favorable view of them, God will take a lenient and favorable view of us. If we are severe in our interpretation of their acts, God will in like manner be severe on us. What chance would there be for me if I were to be judged with severity? Shall I not need the most lenient interpretation, and every possible excuse for my countless faults? I will, if only for my own sake, be most lenient to others, and excuse them.

3. There is also a tendency in some natures to play the part of amateur reformers. No one thanks

such volunteer and self-appointed critics. They always give offence, They never do any real good. There is one person whom I must reform—myself. I shall not trouble about the trifling mote in my brother's eye, if I pay due attention to the beam in my own.

Seventh Week: Monday.—On the Efficacy of Prayer.

St. Matt. vii. 7-11.

"Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you."

1. The necessity of asking for what we desire to obtain from God is repeatedly urged upon us by our Lord. He knew how the thought would present itself that God knows just what we need far better than we do, and that, therefore, asking is unnecessary, and so He opposes to this excuse for neglecting prayer, precepts the most urgent and His own example. God is not wont to give good things without prayer. Least of all will He give us any graces unless we ask, and ask earnestly and perseveringly. Is my asking such as is likely to move the Heart of God?

2. In order to enforce this still more, He promises that all who ask shall receive. He reminds us that the father gives good things to His children who ask for them, and that God, whose love for us is immeasurably greater than that of the fondest father for his darling child, cannot refuse good things to us. Dwell on this desire of Almighty God to give to His children all good things that they need, and learn from it great confidence and hopefulness about the future.

3. We must not expect to be heard on our first asking, nor to be heard at all if perchance we are asking for what God sees would be injurious to us. God is trying our patience and resignation to His holy will. But even if we have to wait long, we shall always obtain in the end the fulfillment of every petition which really tends to our true welfare.

Seventh Week: Tuesday.—On Judging by Results.

St. Matt. vii. 16-23.

"By their fruits ye shall know them."

1. It is sometimes said that we must never judge of the wisdom or rectitude of any course of action

by its results, and this is true if we look to immediate results. But the results of any action, or course of action, in the long run is invariably good, if the course of action is good. It must of necessity bring glory to God, and reward to him who does it. Not at first, but after a time, long or short, its true character will appear in its consequences. Our actions have thus an eternal influence for good and evil.

2. Those who have others under their control always contribute a large share to the after lives of those whom they have to rule. We find that a holy man sends forth other saints from his school, that the pious mother has children rich in grace. The influence is unconscious, but none the less real. Oh, how happy will those be in Heaven who have thus molded others to virtue!

3. Jesus tells us that though we must not judge the actions of others, we can, nevertheless, tell the servants of Christ from the servants of the world or the devil by the work they do as a body. How clearly we see this in the Church as opposed to the sects. In spite of the faults and sins of Catholics, and the great excellencies of many individual Protestants, what a contrast in results! On the one hand an unbroken tradition of sanctity, on the other an irresistible downward tendency.

Seventh Week: Wednesday.—The House Upon the Rock.

St. Matt. vii. 24, 25.

He who listens to the Divine precepts and obeys them, he alone shall enter into the Kingdom of Heaven: he alone has a house upon the rock that no winds or storms can shatter or destroy.

1. Our Lord dwells continually on a criterion of virtue which alone can stand in the Day of Judgment. None will be admitted into Heaven save those whose aim in life has been to do God's will, not their own. They may have been given to much prayer, to alms, to penances. They may have been kind, honorable, generous. They may have preached, prophesied, brought others to God, and even performed miracles; yet if they have followed their own will, not God's, all this will avail them nothing.

2. Only those who thus do the will of God will

be able to stand against the storms of persecution, the floods of misery, the whirlwind of temptation. Their natural virtue will succumb, and like a house on the sand, will fall to pieces in the evil day. Nothing will endure save that which is founded on the solid rock of Divine love.

3. But for those who lay as the foundation Christ and Christ alone, who believe in Him, trust Him, love Him, the storms may rage, but not a hair of their head will perish. In every danger those who act under obedience for Christ's sake are in perfect security; nay, every storm and flood and wave only unites them more firmly to the rock on which they rest, Christ Jesus their Lord.

Seventh Week: Thursday.—The Miraculous Draught of Fishes.

St. Luke v. 1-11.

When the crowd pressed around our Lord, He put out to a short distance from the shore in Simon Peter's boat, and thence taught the people. After His sermon He orders the disciples, who had been toiling all night and had caught nothing, to let down their nets. They obey, and enclose a great multitude of fishes. 163

1. In the absence of Jesus the disciples had labored, but all in vain. They had thrown their nets, but with no result whatever. So it is with all work in which Jesus is not present. Without Him every work, however pious, is but wasted, and only ends in disappointment.

2. But what a change when Jesus says the word! What is it has changed the fruitless toil into a labor which brings in a rich reward! Three causes:

(1) The net is now cast under obedience. Work done under obedience is always a success. It cannot be otherwise.

(2) Between the fruitless and the successful labor has intervened an act of charity done to Jesus for Jesus' sake. Charity brings a blessing on every work.

(3) The fishermen have meanwhile listened to the sacred words of Jesus, and drunk in something of His Spirit. This sanctifies all work, even the most secular.

3. What was the effect on St. Peter of success? It did not puff him up, but simply humbled him,

because he saw it was not his work, but Christ's. This must be my spirit in success, and it will be if I attribute all success to God.

Seventh Week : Friday.—The Healing of the Leper.

St. Matt. viii. 2-4.

A leper comes and adores Christ, saying: "Lord, if Thou wilt Thou canst make me clean." Our Lord touches him, and says: "I will, be thou made clean." And immediately his leprosy is cleansed. Jesus orders him to go and show himself to the priest, and offer the gift commanded by the Law.

1. Leprosy renders the leper an object hideous to behold. It covers his body with loathsome sores, eating away the flesh till the bones appear. It is a fit emblem of sin, which makes us hideous before God. Who is there that is not rendered offensive in His sight by this foul disfigurement? O my God, the foulest leprosy is beautiful compared with my sins.

2. The leper's is a model prayer. Confidence, "Thou canst make me clean," and a strong hope that Jesus intends to cleanse him. We may with advantage make his words our own as we kneel before the Blessed Sacrament. O Jesus my Lord, if Thou wilt, Thou canst make me clean even from sins such as mine; from inveterate habits which nothing but Thy grace can cure.

3. Our Lord with one word cleanses him. So when we make a good act of contrition the guilt of our sin is gone forever. But though cleansed, the leper still has to show himself to the priest. So the sinner, though his sin may be already forgiven by a good act of contrition, has still to submit himself to the priest in the tribunal of Penance.

Seventh Week : Saturday.—The Healing of the Paralytic.

St. Mark ii. 1-12.

While Jesus was teaching in a house in Capharnaum, four men bring a paralytic, and carrying him to the top of the house, let him down into the midst where Jesus was. He, seeing their faith, said to the paralytic, "Be of good heart, son, thy sins are forgiven thee." To the Scribes who objected to His forgiving sins, He answered by sending away the palsied man perfectly cured.

1. Paralysis represents a different side from leprosy of the nature of sin: the state of utter helplessness to which it reduces the sinner. He can do no work pleasing to God; cannot merit grace or forgiveness; cannot stir a step to be freed from his misery by his own strength or efforts. He is, as it were, dead to all that is good. This is not only the case with mortal sin; even venial sin paralyzes in some degree all that is good in us. Sometimes one little fault, deliberately indulged, seems to take away all our love and all our energy.

2. Observe the trouble the bearers took to bring the paralytic to Jesus. This pleased our Lord; He saw their faith. He likes people who are willing to take trouble. Works of charity which cost us something bring in a rich reward, both to those who do them and those for whom they are done.

3. Why did our Lord first forgive the sin of the paralytic and then heal his sickness! Perhaps because sin was the cause of the paralysis, or to show how the body is unimportant compared with the soul. If you are sick, consider whether it may not be a punishment of sin, and ask yourself how you can make your sickness a real benefit to yourself and a source of glory to God.

Eighth Week : Sunday.—The Vocation of St. Matthew.

St. Matt. ix. 9.

Our Lord, passing by the house where the custom-dues were received, sees Matthew, one of the chief of those who acted as agents of the government in collecting the revenues, sitting engaged in his craft. He simply says: "Follow Me," and leaving all things, Matthew instantly obeys.

1. There is nothing that is so great a snare to a man as a greed of gold. It is a passion that grows with advancing years; it is never satiated. The more a man has, the more he craves for. It has a power to tie the soul to earth more than any other passion. The love of money, says St. Paul, is the root of all evil. Have you a love of money, or at least of getting for yourself the best of everything?

2. Yet the voice of Christ, and the grace He pours into the heart, can overcome even this passion for riches. Matthew loved his money dearly, but when he heard the voice of the Son of God calling

him, the heaps of gold lost their bewitching power. He heard a voice within, unheard by those around, which echoed the words of Christ. He saw a hand which beckoned him away. Thus it is when Christ calls. He always gives to the soul a motive impulse which to a man of good-will is simply irresistible.

3. Matthew did not hesitate. Up he got there and then, when he heard that Voice calling unmistakably. To put off would have been fatal. Learn from him the happiness and necessity of prompt obedience.

Eighth Week : Monday.—The Feast in Matthew's House.

St. Matt ix. 10-14.

St. Matthew invites Jesus to a feast in his house, and many publicans and sinners came and sat down with Him. The Pharisees are scandalized, but Jesus answers: "They that are in health need not a physician, but they that are sick. I came not to call the just, but sinners to penance."

1. Observe the scene. The Divine Master with that motley crowd gathering eagerly round Him. They are not a class that would be called respectable. Yet how dear they are to Him, and dear by reason of their misery, dear because of their good-will, dear because of the virtue of which they are capable, and to which He desired to raise them. When I am inclined to slight or despise the fallen, I should remember how dear they are to Jesus, perhaps far dearer than I, in my pride and self-sufficiency.

2. See the Pharisees, who are scandalized. They were scandalized because they were themselves so worthless in the sight of God. To be easily scandalized marks a low standard of virtue. To attribute unworthy motives, show that our motives are of the same kind. I must remember this when I am inclined to take offence and to condemn others. I resemble those Pharisees who were scandalized at the mercy and tender compassion of the Son of God.

3. Jesus came, not to call the just, but sinners. He came to heal the sickness of the soul. This was His mission upon earth; it is His mission still. I am a sinner, a great sinner. O my Lord, I am indeed such, no whole part is in me. O heal me in

Thy mercy! If Thou wilt, Thou canst make me clean.

Eighth Week : Tuesday.—The Miracle at the Probatic Pool.

St. John v. 2-9.

At the Probatic Pool at Jerusalem lay a number of sick persons, waiting for the miraculous moving of the water, after which the first person who entered the water was cured. Our Lord, taking pity on a sick man who had lain there for thirty-eight years, bids him take up his bed and walk.

1. The tendency of the present day is to give a natural explanation to all phenomena whatsoever. The sceptic attributes the virtue of all miraculous springs to their medicinal properties. Not so the loyal Catholic; not so any one who believes Scripture is the Word of God; for we read that an Angel descended and the water was moved, and the power to heal was then received. God has the same power now and exercises it. Make a strong act of faith in the continuance in the Church of the power to work miracles.

2. One poor man had been there for thirty-eight years, but never had succeeded in getting into the water first. What a time to wait! Must he not have lost heart? No, he somehow was convinced that he should be cured in the end. And cured he was. God loves the persevering and the confident. Those who trust Him and are willing to wait, and do not desist from their prayers, always get what they ask.

3. This poor man is the type of the inveterate sinner. Sin seems part of his nature, like this man's disease. Yet Jesus can cure it in one moment. Have I some fault that is inveterate? I have had it, perhaps, for thirty-eight years or more. Still Jesus can cure it. O Jesus, my Saviour, make me whole!

Eighth Week : Wednesday.—The Spirit and the Letter.

St. John v. 10-16.

When the sick man at Jesus' word took up his bed and walked, sound in limb and in perfect health, the Jews were scandalized because this was done on the Sabbath. They asked the man who it was told him to carry his bed, and when they heard

it was Jesus, they persecuted Him and sought to kill Him.

1. The sick man, by carrying his bed on the Sabbath, broke the letter of the Law, which forbade the carrying of burdens on the Sabbath. But to blame him for this showed a complete misunderstanding of the precept. None could have urged it, had they not lost the spirit of charity. They read into the precepts of the Law their own hard, unyielding, cruel temper. So, too, I am prone to judge others without considering the circumstances which excuse and sometimes perfectly justify their actions.

2. Notice, too, their unfairness. They asked the man who had been healed, not who it was that had healed him, but who it was that had told him to carry his bed. They overlooked the miracle of mercy, and fastened on the point where they thought they could find fault. This is the spirit against which our Lord warned His disciples, "Judge not." It is blind to the good in a man's conduct, but has a keen eye to the supposed evil.

3. See the result of this habit of rash judgment. They persuaded themselves that they ought to punish and even put to death one who broke the Law. This sort of righteous indignation is too common now, and we indulge it against those who do not fall in with our notions, and we fancy that we are zealous for God.

Eighth Week : Thursday.—The Corn-plucking on the Sabbath.

St. Matt. xii. 1-8.

As our Lord and His disciples passed through the cornfields on the Sabbath, His disciples began to gather the ears of corn and to eat them. The Jews again are indignant, and again Christ rebukes them.

1. It is the law of the Catholic Church that ecclesiastical precepts do not hold in case of grave inconvenience. This is confirmed by our Lord's words on this occasion. The disciples were not bound by the Law that forbade the gathering of corn on the Sabbath, because the Law did not really apply to the case of hungry men. Learn to be wide and liberal in interpreting the Church's laws for others.

2. Our Lord defends His disciples by parallel cases from history. Holy men broke the ecclesiastical law in case of necessity. The priests in the Temple break the Sabbath and are blameless. When we are inclined to condemn others we shall generally find some case in the lives of the Saints when a Saint acted just in the same way as those we are judging thus rashly.

3. Jesus gives as the reason which justified the disciples that God desires mercy and not sacrifice. The disciples had been so busy with works of mercy that they had had no time to eat. "Blessed are the merciful, for they shall obtain mercy." Dearer to the Heart of Jesus are works of charity done for His sake, than a mere punctilious observance of ecclesiastical usages. Nothing like mercy. He who is merciful will obtain not only mercy but everything else He needs from God.

Eighth Week : Friday.—The Jews Rebuked.

St. John v. 16-47.

The indignation of the Jews against Jesus for working miracles on the Sabbath was roused to fury when He declared to them that God was His Father, and implied that He was equal to God. He reproves them by reasserting His own Divine power.

1. How was it that the Jews were so inexcusable for rejecting our Lord? It must have startled them to hear Him asserting His Divinity, and one might have fancied that they might be pardoned for refusing to believe. Their guilt lay in the self-caused blindness which would not or could not recognize His holiness, and the Divine loveliness which shone through His every word, work, and look. In face of this nothing could excuse them. So with all who are really brought face to face with the Catholic Church, and have a sufficient opportunity of recognizing its supernatural beauty. They, like the Jews, are inexcusable.

2. Our Lord's defence of Himself is that His Father still works on the Sabbath, creating, preserving, co-operating with every creature throughout the world. On Him no law is imposed because He is Lord of all. The Only-Begotten Son of God must needs do what His Eternal Father does, and, therefore, as God the Father works hitherto, so also

the Son of God. Hence, our Lord clearly asserts His Godhead, and so the Jews understood it. Make an act of faith in this unity of action of the First and Second Persons of the Blessed Trinity.

3. Our Lord goes on to say that he who honoreth not the Son honoreth not the Father who sent Him. So those who fail in honor to the Saints and to the Holy Mother of God fail in honor to Christ and to God. What is my practice in this matter?

Eighth Week: Saturday.—Our Lord Retires Before His Enemies.

St. Matt. xii. 44-21.

The Pharisees hold a consultation among themselves how they may destroy Jesus. In order to avoid their malice, He retires to the Sea of Tiberias, but is followed thither by a great multitude of people.

1. The miracles worked by Jesus on the Sabbath day rouse the anger of the Pharisees, and they plan his Death with the Herodians. It seems strange that they could withstand the beauty of His Divine charity. But the Pharisees were proud, and pride looks askance at every good work which threatens to diminish its own dominion and raises a rival. Against this spirit we must be on our guard. One who loves God rejoices in all the good done by others even though it interferes with his own supposed privileges or rights.

2. It was those in authority and those who had the greatest influence with the people who were our Lord's bitterest opponents. What could be more fatal in all appearance to His chance of success than this? Yet it was a sign of His future triumph. He desired to teach us that every great work for God is sure to meet with strong opposition and discouragement at first, often from those in authority, and so to cheer us amid difficulties.

3. Our Lord could have silenced or defeated His enemies in a moment. But He knew that it was His Father's will that He should simply retreat before His opponents, so He fled as if He feared their violence. So, now, Christ often appears unable to cope with those who hate Him and the Church He has founded. We must wait to the end before we can understand the ways of God.

Part III.—From the Enrolment of the Apostles to the Raising of the Daughter of Jairus.

Ninth Week: Sunday.—The Enrolment of the Apostles.

St. Luke vi. 12-16.

After a night spent in prayer, our Lord chose the twelve Apostles to be with Him, that He might send them to preach and to heal sickness and cast out devils. Of these Simon is the first; to him Jesus gives the name of Peter.

1. Our Lord before the choice of the Apostles, spends the whole night in prayer. He had no need to pray, but He prayed that He might set us an example. He desired to teach us that before we take any important step in life we should pray, and pray with perseverance. How many follies we should avoid, how much misery we should escape, if only we prayed more and commended our every action to God, instead of following our own natural impulses, and the suggestions of mere human prudence.

2. Our Lord chose His Apostles; they did not choose Him. He said to them afterwards: "You have not chosen Me, but I have chosen you." Jesus must make the choice of us if we are to do any work for Him that will be valuable to eternal life. All men have a vocation. There is some line in life that our Lord has chosen for each, if they will but follow His call. Some He calls to the cloister; some to a life in the world; some to be married, some to be single; some to be men of business, lawyers, doctors, priests, &c.

3. The choice had for its main object that they might be with Him, His friends, companions, fellow-workers, loving and loved by Him. To this it is that God calls all. God intends my life, my profession, to bring me nearer to Jesus that I may be with Him both in this world and in the next.

Ninth Week: Monday.—The Sermon on the Plain.

St. Luke vi. 17-26.

After this choice of His Apostles our Lord comes down on to the plain, and there delivers a sermon to the assembled multitude. It differs from the Sermon on the Mount in being delivered, not to His

disciples only, but the crowd at large. Among other points of difference, it adds to the Beatitudes several solemn warnings.

1. "Woe to you that are rich, for you have received your consolation." When our Lord uses this word *woe*, it implies a terrible judgment to come. He tells the rich that they "have received their consolation," and clearly implies that there is little consolation for them hereafter. We may not, perhaps, be rich, but even those who have not riches sometimes have the spirit of the rich in their selfishness and attachment to earthly things. Woe to us if we thus cling to anything on earth.

2. "Woe to you that are filled, for you shall hunger." There are some persons who seem to get all that makes life comfortable. They are satisfied, content with themselves, and have no appreciation of the miseries of this valley of tears. We are inclined to envy them, but to such our Lord says, Woe!

3. "Woe to you when men shall bless you." This seems at first at variance with the duty of seeking to please all and to win all. But what our Lord denounces is the hunting after human applause and the intoxication of worldly success. Those who live for God always meet with opposition. They are sure to be misunderstood, blamed, thwarted, reproached. How much happier is this than to hear the applauding shouts of the crowd!

Ninth Week : Tuesday.—The Centurion's Servant.

St. Luke vii. 1-10.

A Roman centurion, who had been most friendly to the Jews, had a servant dangerously ill. When he heard of Jesus, he sent the ancients of the Jews to Him, to beg Him to heal his servant. Afterwards he sends a number of his friends, telling Christ that he was not worthy of His presence in his house, and entreating Him to say the word and heal the servant. Jesus, admiring his faith, heals him at once.

1. The love of the Roman centurion for the Jews and his kindness to them was the preparation for his becoming a servant of Jesus Christ. The Jews alone possessed the true faith. This centurion must have been a lover of truth, and this love led him to love those who were in possession of the

truth. We ought to remember that Catholics are, far more than the Jews were, the chosen people of God, and we are bound to love and honor them for their Master's sake.

2. The centurion was also an humble man. He declared himself unworthy that our Lord should come under his roof. How different from Naaman, who was offended because Eliseus did not treat him with pomp and ceremony. How different from Simon the Pharisee, who thought he was doing our Lord a favor in inviting Him to his house. Our Lord loves such simplicity; it is the surest sign of solid virtue.

3. These words of his, *Domine, non sum dignus*, are adopted by the Church for those who approach the Blessed Sacrament of the Altar. Say them often to God, not only at Holy Communion, but on every occasion. Say them now: Lord, I am unworthy, unworthy of all Thy goodness!

Ninth Week : Wednesday.—The Widow of Naim.

St. Luke vii. 11-16.

As Jesus entered the little town of Naim, He met the funeral procession of the only son of a poor widow. Moved with compassion, He said to her, "Weep not," and straightway bade the young man arise.

1. Jesus was entering Naim with His disciples and a great crowd. But he does not, therefore, pass by unheeded the poor broken-hearted mother, who had lost her only son. See how tenderly He accosts her: "Weep not." He is sorrowful at seeing her sorrow. He longs to comfort her. He addresses to her words that of themselves lift half the weight of sorrow from her heart. Jesus is still the same, still so full of compassion, so kind, so tender-hearted. He does not overlook our sorrows, and He will comfort us ere long, and say, Weep not! Be not dejected. Do not I love you with a Divine love?

2. His compassion does not end with words. He stops the bier and bids the dead man arise, and gives him back to his mother in perfect health. So now He listens to the mother's silent prayer and watches for the mother's tears. How many a son dead to God has been restored by his mother's

tears and prayers! Weep not, then, O sorrowing mother! Jesus will bid your son arise.

3. On all there came a great fear. God was in their midst, and they trembled at the thought, So in our midst He dwells in the Blessed Sacrament. Have we the same filial fear for Him, the same loyal affection, the same reverence for the place where He dwells?

Ninth Week: Thursday.—The Visit of St. John's Disciples.

St. Luke vii. 17-23.

St. John, finding that some of his disciples doubted whether Jesus were the Messiah, sends them to see for themselves. Our Lord points to the works that He was performing, and bids them judge from these.

1. When the disciples of St. John asked him whether the Prophet of Galilee were the promised Messiah, he did not answer them directly, but bid them inquire for themselves. This is the way to lead men to the Truth. Bring them face to face with it, let them see its results and the wonders it works, and then, if they are men of good-will, they will have no difficulty in recognizing it.

2. When our Lord in His turn is asked the same question by the messengers John sent, He in the same way gives no direct answer, but in their presence heals diseases, opens the eyes of the blind, and casts out devils. Here is the test of Truth and of the teachers of Truth. Have they remedies for our spiritual diseases? Can they cast out the devils of malice and impurity and selfishness and pride? Compare the Catholic Church in this respect with sectarian bodies, and recognize in it the religion that comes from God.

3. The final test given by our Lord of a teacher sent from God, is, that he preaches to the poor. This love of the poor is a great mark of love to Jesus. A dislike for them is a bad sign. Do I love the poor for Jesus' sake?

Ninth Week: Friday.—Our Lord's Witness to John the Baptist.

St. Luke vii. 24-28.

Jesus, when John's disciples had departed, speaks of him to the multitude. He describes him as a prophet and more than a prophet, so that of all the

prophets there had been none greater than he. Yet in the Kingdom of Heaven One had arisen greater than John.

1. Our Lord first tells the multitude what John is not. (1) He is no reed shaken by the wind. Inconstancy is fatal to holiness. Self-will and pride always make a man unstable. (2) He is not one of those clothed in luxurious garments. Such men are the friends of kings, not of God. The true prophet loves coarse raiment and hard fare. Apply these tests to yourself, and judge whether you have any of the spirit of the prophet and saint in you.

2. Our Lord next tells them what St. John really is. A prophet and more than a prophet; the Angel sent before the face of God, one with whom none of the other prophets can be compared. What a magnificent eulogium! How had St. John earned it? (1) By his humility. (St. John i. 27.) (2) By his abstinence. (St. Matt. iii. 4.) (3) By his love of solitude and prayer. (St. Luke i. 80.) Do you deserve the praise of Christ for holiness by these means?

3. The special privilege reserved to St. John was that he was to be the Angel or Messenger who was to prepare the way for Christ. If we cannot preach the Gospel, we can at least prepare the ways of God; we can win those around us by our charity, our patience, our constant fidelity, and can prepare them to receive the good seed of the Word of God.

Ninth Week: Saturday.—The Result of Neglected Graces.

St. Matt. xi. 20-24.

The cities where most of our Lord's miracles had been performed had rejected the graces offered them. He declares that in the day of Judgment it will be more tolerable for the heathen cities of Tyre and Sidon, and for the wicked Sodom and Gomorrha, than for the cities which through pride had turned aside from the Son of God.

1. "Woe to thee, Corazin! Woe to thee, Bethsaida!" Yet these were places which had enjoyed the privilege of being the scene of our Lord's most wonderful works. Yet to them—woe! Is not this enough to frighten us, when we think how many wonderful works He has done for us? We have, indeed, cause to tremble lest He denounce woe to us.

2. We sometimes congratulate ourselves on our graces and privileges, and we do so rightly. But we are prone to forget that every grace carries with it a corresponding responsibility, and that if we do not avail ourselves of it, it will not leave us as we were before we received it, but in a far worse condition. We shall have turned God away from us, and even if we have not actually sinned, we shall have rendered Him less ready to give us graces for the future.

3. How is it that men reject graces? Sometimes through indolence, sometimes through self-love, sometimes through cowardice, sometimes and most often through pride. Grace demands submission. "He giveth grace to the humble," and men hate to humble themselves. Examine why you have forfeited so many graces.

Tenth Week: Sunday.—The Divine Consoler.

St. Matt. xi. 26-30.

Our Lord thanks His Eternal Father for hiding the mysteries of God from those who think themselves wise and prudent, and revealing them to the little ones and the humble of heart. He calls on all who labor and are burdened to come to Him and be refreshed; to take upon them His sweet yoke and light burden if they desire rest to their souls.

1. Natural ability and human learning do not qualify him who possesses them for an insight into supernatural truth, unless they are accompanied by humility of heart. If you would have a deep knowledge of God, you can only obtain it by being humble of heart, and by praying the Son of God to reveal to you those hidden truths which our unassisted intellect fails to grasp.

2. We are also apt to think that troubles and sorrows are an evil in life. Yet how many have been brought to Jesus by a consciousness of their own misery, who, if all had gone prosperously, would have gone on in their pride and self-satisfaction to their own destruction. Thank God if you are thus humbled; when trouble presses hard, listen to Jesus saying, "Come unto Me, ye who labor and are burdened, and I will refresh you."

3. The Eternal Son of God chooses two special characteristics in which we must imitate Him, if we are to find a lasting peace: *meekness* and

humility. The absence of these is the cause of all our disquiet and discontent. If we willingly take His yoke upon us, and try to be meek and humble, we shall soon find a delicious peace, rest, and tranquillity in our souls.

Tenth Week: Monday.—The Conversion of St. Mary Magdalen.

St. Luke vii. 36-50.

In the house of Simon the Pharisee, Mary Magdalen the sinner approaches Jesus while He is sitting at table, and with many tears kisses His sacred Feet in token of her contrition and love, and anoints them with a box of precious ointment. Jesus forgives her sins, dismisses her in peace, and contrasts her devotion with the coldness of His entertainer.

1. While we read that thousands and tens of thousands came to Jesus to be healed of their bodily infirmities, Mary Magdalen is the only one who is recorded to have come to Him for the cure of the sickness of her soul. So now there are many who pray most earnestly for earthly blessings, but there are few who with the same energy pray for advance in virtue and greater love for God. Yet how miserable are all the advantages of this world compared with the least progress in love of God and purity of heart! If only we knew the gift of God, we should ask for the living water of spiritual graces.

2. Our Lord not only granted Magdalen's request and healed her soul, but raised her at once to a high level of holiness. Her devotion to Him was in proportion to her former sins. "Many sins are forgiven her, for she hath loved much." Why should not I come to the feet of Jesus, and so earn a like blessing?

3. Mary did not come without a gift, and a gift of the best she had. This was at the same time a proof of her love and the cause of her success. Nothing wins the Heart of Jesus like generosity.

Tenth Week: Tuesday.—The Blasphemy of the Pharisees.

St. Matt. xii. 22-37.

On the occasion of our Lord's healing one who was possessed with a devil, and was thereby rendered blind and dumb, the Pharisees accused Him of casting out devils through Beelzebub, the

prince of the devils. Our Lord refutes their wicked calumny, and points out the contradiction that would be involved in Satan casting out Satan.

1. The person who was brought to our Lord had been deprived of sight and hearing by the devil dwelling within. Satan does not work such effects now in those who are subject to his power. But he deprives them of spiritual sight, and makes them blind to the truths of faith, deaf to the inspirations of the Holy Spirit, and dumb in the presence of God. Ask yourself whether in your heart dwells any evil influence which thus comes between you and God.

2. When our Lord casts out the evil spirit and restores its victim to his senses, the Pharisees blasphemously declare that it is through the power of the devil that it has been driven out. This was the lowest depth of that malice that attributes an evil source to a holy action. Have I not sometimes shared this malice when I have judged unkindly of the servants of God, and put a bad interpretation on what they do?

3. Jesus deigns to refute his calumniators by argument. He appeals to facts and to reason. Could evil be cured by the evil one? Could the devil be so foolish as to expel his own? It is one of the proofs of the truth of the Church that, among all the various religions in the world, she alone can expel the evil one from the souls of men.

Tenth Week: Wednesday.—The Sin Against the Holy Ghost.

St. Matt. xii. 31-32.

Our Lord declares that every sin shall be forgiven to men except blasphemy against the Holy Ghost, which shall not be forgiven either in this world or in the world to come.

1. What is meant by the sin against the Holy Ghost? It is the wilful, deliberate, open, persistent denial of the known truth. One who perseveres in this, and does not retract his blasphemous words, shuts the door of the Kingdom of Heaven against himself. Grace cannot enter his heart. He is already among the reprobate. This is the sin of the founders of heresies, of such men as Arius and Nestorius and Luther. Make an act of faith in the known truth of the Catholic Church by way of reparation for the blasphemies of heretics.

2. Why is this of all sins the deadliest? Because it approximates most nearly to the spirit of Satan, who was a liar from the beginning. Because it is a sin, not of weakness, but of unmixed pride. Because it is a direct and deliberate outrage and insult to God, and a spurning of the Spirit of Love. Because its root is hatred of God, so that he who commits it would, if possible, drag God from His throne in Heaven, and sit there in His place. Make an act of submission to God, and detest the pride that rebels against Him.

3. All other sins can be forgiven to men. As long as there is not this rebellion in the heart, grace can find its way in, and even the greatest sins can be forgiven. Thank God for His unspeakable mercy, and have great confidence that He will forgive all your sins when you pray to Him with an humble heart.

Tenth Week: Thursday.—Idle Words.

St. Matt. xii. 33-37.

“Out of the abundance of the heart (says our Lord) the mouth speaketh. A good man out of a good treasure bringeth forth good things, and an evil man out of an evil treasure bringeth forth evil things. But I say to you that every evil word that men shall speak they shall render an account of it in the Day of Judgment. For by thy words thou shalt be condemned.”

1. Nothing gives a truer clue to our character and to the extent of our virtue than our words. We talk away on all sorts of subjects, and through our conversation there shines forth before our hearers what we really are. What sort of impression do I leave among those with whom I converse? Do my words tend to raise and edify them?

2. For every idle word we shall have to render an account. This does not mean that we shall be severely judged for playful words, or words of harmless pleasantries, words which came out as it were spontaneously from the innocent fulness of our heart. These are only idle words when they cannot possibly serve any good purpose. It is the ill-natured story, the cutting or sarcastic remark, the rather indelicate anecdote, which we shall have reason to regret at the Judgment. These it is which are idle words and often worse.

3. When our Lord says that by our words we

shall be justified or condemned, He does not mean to exclude deeds or thoughts. He means that apart from all else our words will be sufficient to earn the approval or condemnation of our Judge. Can I stand this test?

Tenth Week: Friday.—True Relationship to Christ.

St. Matt. xii. 47-50.

While Jesus is teaching, His Mother and His brethren are announced as desiring to speak with Him. He looks round on His disciples, and declares that there is a relationship nearer to Him than the relationship of blood, and that it consists in a perfect conformity to the will of His Father in Heaven.

1. The Catholic Church is the true family in the supernatural order. All who belong to it are brethren one to another, and brethren of Jesus Christ. The union between every soul which is in a state of grace and Jesus Christ is far closer than any possible earthly union. His love to it is incomparably greater, and He watches over it with a care far surpassing that of the fondest mother; listening with interest to all that concerns it, ready to help in time of need, providing with loving care for all its wants. Think how dearly Christ loves you, and be comforted thereby.

2. In this spiritual relationship none is so closely united to Jesus as His holy Mother. The spiritual union between His soul and hers, by reason of her perfect conformity to the will of God, was far closer than that which united her to Him as her Son. This latter, wondrous privilege as it was, was quite subordinate to the privileges to which she attained by reason of her answering obedience to every grace.

3. Jesus has for us all the devotion of the most loving of brothers and the most affectionate of sons. His love embraces every possibility of affection, and every beauty and tenderness that is possible in human love. Alas! how faint is my love to Him, compared with His love to me.

Tenth Week: Saturday.—The Sower and the Seed.

St. Matt. xiii. 1-9.

The Parable of the Sower was explained by our Lord Himself to His Apostles. We have therefore

no need to search for the application of His sacred words.

1. The Sower is the Son of Man, and subordinated to Him, His ministers, bishops, priests, all faithful Christians who speak for God. But it is always Christ our Lord who speaks through their mouth, even if their utterances be the most imperfect. He makes use of imperfect means as the channels of His graces. What reason, then, have we to attend to His warning: Take heed how ye hear! It is Christ who speaks through the mouths of men; we must hear not carelessly, not critically, not as judges, but humbly, in the spirit of little children, and with a desire to learn something for ourselves.

2. The seed is the word of God. It takes various forms: Holy Scripture, pious books, sermons, good conversation, the whispers of our Guardian Angel, holy thoughts. But in each case it is the word of God, and therefore infinitely precious, and intended by Him to bring forth fruit to eternal life.

3. The field is the world and every human heart. Christ scatters the seed, not only amongst those in the Church, though for them it is much more abundant, but among all heretics, Jews, Pagans, Mohammedans. In every heart the fructifying seed is sown, and graces enough and more than enough to nourish it. Hence none are excused by ignorance, and least of all the children of the Church.

Eleventh Week: Sunday.—The Roadside and Stony Ground.

St. Matt. xiii. 20-21.

Our Lord describes the hearts of men as corresponding to four kinds of ground. (1) The wayside. (2) Rocky ground. (3) Thorny ground. (4) Good ground.

1. The wayside, where the seed is at once carried off by the birds of the air, corresponds to the hardened heart, whence the devil carries away each inspiration or holy thought without its ever sinking into the soul. Those thus hardened are of all the most hopeless. Sin repeatedly indulged has almost taken away the power of hearing the voice of God. Pray earnestly that you may never fall into such a condition as this.

2. The rocky ground, where, beneath a slight

covering of earth lies a hard, stony rock, is the soul of one who has good impulses and acts on them. But he has not a firm good-will, and soon wearies of the yoke of Christ. His love for good things is a surface love; he has not counted the cost of serving God. Beware of that impulsive action which begins some good work with excited eagerness, but soon flags and fails.

3. The noonday sun scorches up the shallow-rooted plant. So trials, and difficulties, and hardships, and disappointments, destroy the zeal and energy of one who is not deeply rooted in the service of God. It is the time of trial that tests our good-will. When the noonday heat oppresses, then may be seen whether we persevere.

Eleventh Week: Monday.—The Thorny Ground.

St. Matt. xiii. 22.

1. The thorny ground in some respects seems to offer a better chance to the seed sown in it than the rocky ground. When the seed is cast all looks fair; the ground is deep, the thorns are hidden. All goes well for a time, the seed takes root and promises to flourish. But as time goes on the thorns grow up and finally prevent the seed sown from bringing forth any fruit. So the grace of God often takes root in the soul, and there is every prospect of the fruits of holiness springing up in abundance. But after all the sprouting seed is choked up by the evil influences around.

2. What are these influences? (1) Love of riches. A man gets fond of money, and makes it the first object in his life. (2) The cares of this world. He allows other interests to come before the interests of God; his friends, his position, his influence, his popularity, are put first and his duty to God second. (3) The pleasures of life. Not necessarily sinful pleasures, though these most effectually choke the word, but the round of fashionable amusements, the enjoyments and gaieties of society. O how many have been ruined by these! Have not I good cause to fear lest they in some form or other hide God from me?

3. Is it possible to be attached to these and to serve God at the same time? No, for no man can serve two masters. God is a jealous God. Woe to

me if I allow any of these thorns to choke the holy inspirations of God. O death, how terrible thou art to the man who has peace in his possessions!

Eleventh Week: Tuesday.—The Good Ground.

St. Matt. xiii. 8, 23.

“He that receiveth the seed on good ground, this is he that heareth the word and understandeth and beareth fruit, and yieldeth the one an hundred-fold, another sixty, and another thirty.”

1. If we are to bring forth fruit to eternal life, the first thing necessary is that we should understand the word that is sown in our hearts. This gift of understanding is not a mere matter of the intellect, it is a grace which is given to men of good-will. Two men of like intelligence read a passage of Holy Scripture; it makes a lasting impression on one and not on the other. The reason is that one has a good-will, and so God gives the grace without which all spiritual things are hidden from us. The other has not the same good-will, and so he fails to comprehend it. Hence, whenever you read the word of God, pray for a good-will, and grace, and light.

2. It is not enough to understand unless action follows, and the seed sown leads to good works, done for the love of God and under the influence of the Holy Spirit. This is the real mark of predestination, to persevere in obedience, not to be beaten back by difficulties, not to be turned aside by the attractions of the world. Have I this perseverance, without which we cannot bear good fruit?

3. Different plants bear a different amount of produce, some an hundred-fold, like the saints of God; some sixty, like ordinary good men; some thirty, like those who are imperfect Christians. Yet happy all who bear good fruit! God grant that I may be of their number.

Eleventh Week: Wednesday.—The Parable of the Cockle.

St. Matt. xiii. 24-28; 36-50.

In this parable our Lord compares the Church to a field in which good seed has been sown, but during the night an enemy comes and oversows it with cockle. The servants want to pull up the cockle, but the master orders that both should be left till the harvest.

1. The Parable of the Cockle is a great consolation to us if we are inclined to be astonished and cast down by the amount of evil that is to be found in the Church of God. So many wicked men! So much indifference, worldliness, selfishness, ambition, to say nothing of more serious sins. Can this be the Spouse of Christ? Yes, and the very existence of the evil is but the carrying out of what the Master had foretold.

2. The reason given by the master why the cockle should not be rooted up is that we cannot always discern wheat from cockle until the harvest-time. They are so alike! Hidden pride has all the look of exalted virtue, and exalted virtue is sometimes unattractive to men, and misjudged by them. Learn never to judge any one, lest you condemn one who is dear to God.

3. At the Judgment there will be no doubt as to what is cockle and what is wheat. In every action that I have ever done the good will be clearly discerned from the evil and the indifferent. When I examine even my best actions, how few there are that are naught else but good grain fit for the Master's table! How much cockle! How many imperfections! How many even of venial sins!

Eleventh Week: Thursday.—The Seed Cast Into the Ground.

St. Mark iv. 26-29.

In this parable our Lord compares the Kingdom of God to seed cast into the ground, which sprouts and grows up gradually, as it were of its own accord, until at length, when it is ripe, the sower puts in the sickle because the harvest is come.

1. In this parable the Kingdom of God is the grace falling on good ground. For a long time its effects are scarcely perceptible, but nevertheless it is gradually growing up, first the blade, then the ear, then the full corn in the ear. Sometimes we fancy that we make no progress, that we were better in past years than now. But we need not fear. The good work is going on in us, though we are not conscious of it, and one day we may hope to be gathered ripe into our Master's harvest.

2. Observe that the process is a gradual one. Men do not become saints all at once. At first there is but little sign of their holiness. They have

many faults and imperfections. We must not expect of ourselves or of others perfection in a week. Sometimes God leaves in His saints some manifest defect for long years. They are ripening for the harvest, and even now, it may be, are bearing far more fruit than us.

3. The earth of itself brings forth the fruit when once it has received the good seed. So no grace that God gives us, no trial that He sends us, no sickness, calamity, poverty, fails of producing fruit to eternal life if it is received in the heart of a man of good-will. Often his only part in the process is that he acquiesces in the will of God and does not rebel, and out of this there comes great fruit to the glory of God.

Eleventh Week: Friday.—The Parable of the Mustard Seed.

St. Matt. xiii. 31, 32.

Our Lord compares the Kingdom of Heaven to a mustard seed, which is the least of all seeds, but grows up in the mightiest of trees.

1. The Kingdom of Heaven here primarily signifies the visible Church of Christ. How feeble are its beginnings! At Pentecost only a handful of obscure Jews, mostly of the lower class, rough, uneducated, with no special talents. How wonderful its growth! It gradually conquered the world, and that in spite of persecution without and treachery within, in spite of whole nations that revolted from its yoke, in spite of the worldliness and lukewarmness and tepidity of its children, it is still firm and strong as ever. Make a firm act of faith in the indefectibility of the Church of Christ.

2. The birds of the air come and take shelter in the branches of it. All those who fly heavenwards shelter themselves under the shadow of the Catholic Church. If they do not recognize her as their true home, it is only because owing to their special circumstances she is so far away that their eye cannot recognize her glories. But whenever the Catholic Church is well discernible, none ever turn away from her if they are winging their way to the Heavenly City.

3. In her branches all these denizens of Heaven take shelter from the noonday heat, from storm and tempest, from persecution and suffering, from toil and labor. They find rest and refreshment in the

virtues of her saints, in the sacraments, in the sweet consolations that God gives through her to the souls that He loves.

Eleventh Week : Saturday.—The Treasure Hid in the Field.

St. Matt. xiii. 44.

“The Kingdom of Heaven is like unto a treasure hidden in a field, which a man having found, hid it, and for joy thereof goeth and selleth all that he hath and buyeth that field.”

1. It seems at first a contradiction that the Kingdom of Heaven should be compared sometimes to a city set upon a hill, conspicuous before all men, sometimes to a hidden treasure which is known and prized only by a few. The Church of Christ cannot be ignored even by those who hate it the most. Its existence is obvious to the world; but its countless perfections and the happiness of being one of its members are hidden from all save those who have in their hearts the love of God, and the desire after Him. To me, O Lord, unfold the beauties of Thy spotless Spouse, that I may love her as I ought.

2. This treasure must be purchased; it cannot be had for nothing. A price must be paid by those who would possess it, and often a heavy price. Hence the trials and sufferings of all who would serve God, or who aim at perfection. Hence the wordly troubles which often overtake those who are converted to the faith, and the sacrifices that are required of them. Happy they who joyfully pay the price for this priceless boon.

3. The man who finds this treasure hides it. He does not proclaim to the world at large the joy he experiences from the possession of truth. He desires to be alone with God, and to hide from the profane world the graces he has received. Holy men do not talk about their holiness, though it can clearly be seen from their deeds.

Twelfth Week : Sunday.—The Pearl of Great Price.

St. Matt. xiii. 45-46.

“Again, the Kingdom of Heaven is like to a merchant seeking good pearls, who when he had found one pearl of great price, went his way and sold all that he had, and bought it.”

1. Every man in the world sets before himself

some end to be attained in his actions. He is like a merchant collecting pearls. Around him lie scattered a number of such pearls, real or false. There is the pearl of money, the pearl of fame, the pearl of earthly love, the pearl of honor. Men buy these, and often buy them dear. But they are all worthless trash in comparison with the pearl of great price, the faithful performance day by day of the will of God, simply because it is His will.

2. This pearl often lies concealed in a rough and rugged shell. It is found under many an uncouth exterior, in the heart of many a one who is generally despised and held of no account. Beware then of despising any. The beggar in rags and filth may be a saint, and in his heart may be a pearl of virtue exceedingly beautiful in the eyes of God.

3. This pearl once recognized in its Divine beauty, the merchant cares little or nothing for the rest. He gladly barter them all for the one precious jewel which alone will shine in the Kingdom of God. Is this performance of the will of God the rule of my life? Do I value it and by its side despise all else?

Twelfth Week : Monday.—The Parable of the Leaven.

St. Matt. xiii. 33.

“The Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.”

1. Leaven is employed in Holy Scripture to express that which influences man, whether for good or for evil. St. Paul tells us to cast out the old leaven; the love of the world and of things sinful. Here our lord speaks of the new leaven, the love of God and of things spiritual which has power to transform the soul. In my soul there is too much of the old leaven, too little of the new. O Christ, my Lord and Saviour, purge out the one and give me that love of Thee which alone can make me fitted for Thy company in Heaven.

2. What is the effect of leaven? It renders that which before was a heavy, hard, unwholesome lump, light and soft, and fit for the Master's table. So it is with the sweet influences of God's grace. The soul which before was sluggish and unable to rise to higher things, and unable to minister to the good of others, becomes active and zealous for God,

light-hearted, an anxious to feed the souls of others with the bread of life.

3. The heaven leavens the whole mass in which it is placed, and it extends to all the three measures. So the grace of God changes the whole soul; memory, intellect and will, all are transformed. Words, acts, and thoughts, all feel the holy influence. Is my soul thus pervaded with this holy and Divine leaven?

Twelfth Week : Tuesday.—The Stilling of the Tempest.

St. Mark iv. 35-40.

When our Lord had finished His parables, He crossed the lake with His disciples, to avoid the multitudes. A great storm arose, and the boat was covered with waves, but Jesus was asleep in the stern. The Apostles awake Him and implore His aid, and He rebukes the wind and at once there is a great calm.

1. It was at the word of Jesus that the Apostles crossed the lake, and they looked for a prosperous voyage, but, nevertheless, a great storm arose and almost sunk their craft. So often, in the very work we have undertaken in obedience to the Divine command, a storm of troubles and vexations and disappointments arises. But, courage! the storm is only the prelude to some great happiness.

2. But not only was the voyage undertaken at His word, but He was with the disciples throughout it. Yet this did not hinder the rising of the storm. He was close at hand, apparently asleep and careless of their fate, but all the time watching to help them in the hour of need. So with His servants He is present, but His presence does not save them from sorrow and suffering and danger. He seems to be asleep, but all the time He is but awaiting the moment when He may intervene with greater advantage to those whom He loves.

3. "Why are you fearful?" This was His word to the frightened Apostles. This is His word to us. Am not I master of the universe, and do not I love you fondly, tenderly, thoughtfully? I have but to say to the wind: "Peace, be still," and you will see a perfect calm and untroubled peace succeed the tempest that rages now.

Twelfth Week : Wednesday.—The Legion of Devils Cast Out.

St. Mark v. 1-20.

Jesus comes into the country of the Gerasenes, and there finds a man possessed by a legion of unclean spirits. The devils within him beseech our Lord not to torment them before the time. Jesus expels the unclean spirits, and gives them leave to occupy the bodies of a herd of swine feeding there, which straightway rush down the steep and perish in the sea.

1. This story shows the reality of demoniacal possession, and the awful power of the devils to torment their victim. Not one, but many—nay, a legion of devils occupied the body of this miserable man. Learn from this to dread the least yielding to the advances of Satan, and remember the ever-increasing power he gains over those who give him any advantage over them.

2. The devils, when they are cast out, beg not to be sent into the abyss, but to be allowed to enter the bodies of the swine feeding near. Nothing degrades like sin; the devils, in spite of the nobility of their angelic nature, find a congenial home in the swine. So it is with men who rebel against God and are lifted up with pride. God punishes them by handing them over to the indulgence of their lowest passions, and those who would fain be like God become like the swine.

3. When the people of the place hear of the miracle wrought by our Lord, instead of falling at His feet in joy and gratitude, they beg Him to depart. They prefer to have the devils among them than Jesus, because his presence deprived them of their swine. Alas, how many choose the devil and his sensual attractions and worldly gains to the presence of Jesus!

Twelfth Week : Thursday.—The Old and the New.

St. Matt. ix. 14-17.

The disciples of John ask our Lord why His disciples do not fast. He answers that the friends of the bridegroom do not fast while the bridegroom is with them. God does not ask of men what is unsuitable to their circumstances or beyond their strength, just as men do not put a piece of raw

cloth on an old garment, or new wine into old bottles.

1. The first reason that our Lord gives why His disciples do not observe special and voluntary fasts, is the fact of His presence. What room is there for penance when we are conscious that Jesus is with us, when we hear His voice speaking to our heart. The time will come when we shall mourn the loss of Him, when grace will seem to have departed from us, when sin will weigh heavily upon us, when we shall dread the Judgment. Then it is that He will call us to penance.

2. The second reason is, that as a piece of unfulled cloth patching an old garment only makes a greater rent, so if God asked too much of beginners, it would only destroy what is good in them. God gives only graces proportioned to our weakness. If we correspond to these, then we may afterwards hope for greater graces.

3. Lastly, men do not put new wine into skins that have hardened with age. So God does not give inspirations to high sanctity to those who are rooted in prejudice, or hardened by a worldly life. He gives them graces sufficient to save their souls, but nothing more at first. This it is which often excuses those whom we are prone to condemn.

Twelfth Week: Friday.—The Healing of the Woman with an issue of Blood.

St. Mark. v. 25-34.

A poor woman, who for twelve years had suffered from a continual loss of blood, and was continually becoming worse, comes in the crowd and touches the hem of Jesus' garment. She is instantly cured. Jesus asks who touched Him? The woman falls trembling at His feet, and is dismissed in peace.

1. Watch the scene. Our Lord, with the crowd pressing Him, and the disciples seeking to keep them away. How gentle He is! How kindly He welcomes all! What special love for the poor sinner! Observe the afflicted woman stealing up, trembling, but confident, and repeating to herself: "If I shall touch but His garment, I shall be healed." Admire her faith, and repeat her words, applying them to yourself.

2. Listen to what is spoken. Our Lord suddenly turns to His disciples, and asks, "Who touched

Me?" The disciples wonder at the question. Were not the crowd thronging Him? Yet He knew the touch of one who came in faith and confidence and love. His Sacred Heart was drawn to her. When she comes up in fear lest she may have presumed, how kindly He receives her! So He always welcomes those who come near to His altar with dispositions like hers, humbly, yet boldly, half in fear, but with much love.

3. Notice the actions of those around. The poor woman is drawn to Jesus by His sweet attractions. Yet she must do her part if she is to be healed. Our Lord at first behaves as if He had not noticed her. Yet all the time He was thinking of her, blessing her, healing her, making her His own child.

Twelfth Week: Saturday.—The Raising of the Daughter of Jairus.

St. Mark v. 22-43.

Jairus, a ruler of the synagogue, has a little daughter at the point of death. Going to Jesus, he begs Him to come and lay His hand on her, that she may live. Jesus follows him, and on arrival at the house the child is dead, and the musicians, customary on such occasions, are assembled. Jesus puts them all out, and takes the maiden by the hand, and restores her to her parents.

1. This ruler of the synagogue was a wise man. He hastened to Jesus in his troubles, and told Him of the sorrow that threatened him, of the poor maiden in peril of death. Why do not we have recourse to Him, when those we love are in danger? Whether it be that their sickness is one of body or of soul, Jesus is always ready to listen, and will always come and comfort us in our distress.

2. Our Lord will not work the miracle until He has turned out the noisy and scoffing bystanders. His most wonderful works are done in silence and in retirement, and the babble of the noisy world seems to arrest His hand. It is in the peace and quiet of solitude and calm reflection, that the soul rises to new life: it must be alone with Jesus and shut out from worldly things, in order to hear His voice bidding it arise from the death of sin and the torpor of a careless life.

3. Her parents, in spite of their confidence in the power of Jesus, were astonished at seeing Him raise

their child to life. We believe in Him in feeble fashion, but we do not at all appreciate His power and His love. If I did so more, I should obtain from Him blessings and graces altogether surpassing those granted me hitherto.

Part IV.—From the Sending Out of the Apostles to the Confession of St. Peter.

Thirteenth Week: Sunday.—The Sending out of the Apostles to Preach.

St. Matt. x. 1-10.

Our Lord, seeing the multitudes like sheep without a shepherd, calls the Apostles, and sends them out to preach and to heal the sick and cast out evil spirits and to raise the dead to life. They are to have no gold or silver, to be poorly clad, and to depend on the alms and hospitality of the faithful.

1. The occasion of the sending out of the Apostles was our Lord's pity for the sheep who had no shepherd, and who were lost because there was no one to invite them to penance. As it was then, so it is now. His Sacred Heart still mourns over the countless sheep who have no pastor. Alas! how many Catholics sit idle when they might help to bring back these wandering sheep. Do I do what I can for these shepherdless sheep by my own exertions, by alms, above all by prayers for them to the Good Shepherd?

2. Our Lord invests His Apostles with His own powers. All of them, even Judas, spoke with His authority. So now, each priest is invested with supernatural powers by Christ Himself, and claims respect, quite apart from his personal character. Do I show respect to every priest, and remember that I am to treat him as the special messenger of Jesus Christ?

3. These envoys of Christ are to beware of gold and silver. The love of money is fatal to all, most fatal to priests. They are to live a life of poverty and dependence, as every priest must do if he is to be an efficient servant of his Master; nay, as every ordinary Christian must do in his own degree, if he is to take part in the work of saving souls. Is this my spirit or am I selfish and independent?

Thirteenth Week: Monday.—The Instructions for the Journey.

St. Matt. x. 11-17.

Our Lord instructs His Apostles that in every town they shall inquire who is a worthy man, and with him they shall lodge. They are to remain in his house until they leave the place. If anyone refuses to receive them, or to listen to them, the wrath of God will fall upon such a one for his rejection of the messengers of Christ. The servants of God must have the prudence of the serpent and the gentleness of the dove.

1. The Apostles on their journey are to lodge with some faithful servant of God, and our Lord promises that they will bring a blessing with them. To lodge and feed the ministers of God for their office's sake is a great privilege, since Christ has said, "He that receives you receives Me." In Catholic countries the visit of a priest is regarded as bringing a blessing on a house. Do you take every opportunity of showing hospitality to priests and other servants of God for their Master's sake?

2. The Apostles are not to move about from one house to another. Restlessness is always a bad sign. It is a common delusion to fancy that in another situation or house we shall do much better, and to believe that virtue will be easier elsewhere. It is a great grace to rest contented in the house and with the company in which God has placed us, and with the occupation He has given us.

3. The two virtues recommended by our Lord to His Apostles are extreme gentleness and continual prudence. Without gentleness we shall never win souls to Christ. Every good man is gentle. Without prudence we shall spoil our work by acting foolishly and rashly. Both of these are supernatural gifts, which cannot be had without prayer and self-conquest.

Thirteenth Week: Tuesday.—Our Lord's Care of His Servants.

St. Matt. x. 26-33.

The servants of Christ have no cause to fear even in the midst of their most bitter enemies. Not a hair of their head falls to the ground without God's permission. He who cares for each sparrow, cares for them. Those who confess Him, he will confess at the Judgment before all the world.

1. It requires no little courage to go forth in the character of sheep amid wolves hungry for their prey. So to face persecution is no easy task. But He who made Stephen joyful when stoned, and Laurence when roasted on the gridiron, is present to each one who suffers for Him, and pours into the heart of the sufferer peace and joy. If he watches over every sparrow, how much more over every one of His servants. O Lord, give me courage in the day of trial, and help to persevere amid suffering.

2. Christ will reward with a most liberal recompense the loyalty of all His faithful servants who stand up for Him in the face of opposition. Some have to face death for Christ; others cruel suffering. Some have to submit to ridicule, others to unkind treatment. All have sometimes to withstand the influence and example of those around, and bravely to refuse to take part in evil; it may be in uncharitable or unseemly conversation, or in disrespectful words of those set over them. On such occasions do I confess Christ?

3. Those who refuse to confess Christ deny Him; not in so many words, but in joining in what they know is hateful to Him they virtually deny Him, and refuse to acknowledge His authority. Alas! I have often done this. I have been ashamed of Thee, I have denied Thee. Jesus, forgive me, and do not disown me before the Angels of God.

Thirteenth Week: Wednesday.—The Warfare of the Gospel.

St. Matt. x. 34-39.

Christ comes not to send peace on earth, but a sword, to set men at variance with those nearest and dearest to them. Above all else, Him we must love; Him we must follow, bearing our cross; of Him we are not worthy unless we are willing to suffer for His sake.

1. It seems strange that the Prince of Peace should come to send a sword upon earth. Yet He knew that true peace cannot be had without war, and that in many a house by reason of Him there would arise a bitter strife, and those who love Him would have to suffer persecution of some kind at the hands of those dear to them. I must be prepared for this; I must expect and bear patiently

for love of Him disagreeables at the hand of others.

2. When there comes a contest between earthly affection and the love of Christ, God grant that earthly affection may not prevail. How many have lost their souls for the sake of some one to whom their heart goes out with fond desire! If that time comes to me, I must be brave. I must remember that if I sacrifice Christ, even for one dear to me as my life, I shall lose my soul, and perhaps, too, the soul of the object of my love. If I make the sacrifice, then and then only I shall have peace here and hereafter.

3. In this, and in many other ways, I must carry my cross willingly, not reluctantly; out of love for Jesus, not because I cannot get rid of it. It is a heavy one, perhaps, but prayer and submission, and the thought of Him who carried His Cross for me, will lighten it. And in the end, the heavier the cross, the brighter the crown.

Thirteenth Week: Thursday.—The Recompense of Charity.

St. Matt. x. 40-42.

If we receive one of the servants of Christ in His Name, we shall receive the same recompense as if we received Christ Himself, and we share the reward that the prophet or just man shall himself receive. Even a cup of cold water given to one of the least of Christ's disciples, because he is a disciple of Christ, will not lose its reward.

1. "He that receiveth you receiveth Me." This is not true of the Apostles alone, but of all to whom we show charity for Christ's sake; those who tend the sick in the hospitals for love of Christ, are really tending Christ Himself; those who visit the widows and fatherless in their affliction are really visiting Christ Himself; those who give alms to the poor from a supernatural motive are really putting the money into the hand of Christ Himself.

2. When we treat with charity any of the delegates of Christ, we identify ourselves with the work they do, and earn a share in the special reward they will receive. One who receives and lodges missionaries and aids in their work, or lay-brothers and lay-sisters sent round to beg, will have a part in their reward. This extends to any good work that we

aid with alms or prayers or any other encouragement for Christ's sake.

3. More than this, every little kindness however minute, done, not from mere natural benevolence or affection, but explicitly and implicitly for the love of Christ, will have a reward to all eternity. How eagerly should I embrace all such occasions, and how careful should I be in every such act, to offer it to God, and so obtain the supernatural reward.

Thirteenth Week: Friday.—The Death of St. John the Baptist.

St. Mark vi. 17-29.

When Herod heard of the miracles of Jesus, he thought that St. John the Baptist had risen from the dead. Herod had imprisoned John because he reproved him for taking his brother's wife. But he feared John, and did many things at his advice. At length at a banquet, rashly promising to the daughter of Herodias anything she asked, he was persuaded by her against his will to order the beheading of John.

1. Herod's guilty conscience suspected the reappearance of the holy man he had put to death. He knew that the ill-deeds we do sleep but are not dead. When I look back on my past life, is there any sin that I specially dread, or any one who will rise up as my accuser and charge me with wrong done to him!

2. Herod respected and liked St. John. He listened to him with pleasure. He often did good deeds, and abstained from sin at his instance. But he would not give up his cherished sin; he would not put away Herodias. So in my heart is there any sin to which I cling? Any Herodias whom I will not put away? Any cherished fault that spoils my life before God?

3. How little Herod thought when he sat down to that royal banquet, and ordered in the dancing girl to amuse his guests, that before that night he would have sealed his guilt by the cruel murder of one of the Saints of God! Notice the steps that led to his final guilt: (1) unlawful affection indulged; (2) persecution of the Saint who reproved him; (3) the neglect of warnings; (4) sensual indulgence; (5) the rash oath; and then at length the murder of one of the Saints of God.

Thirteenth Week: Saturday.—The Return of the Apostles.

St. Mark vi. 30-35.

The Apostles returning, relate to their Master all that they have done and taught. He invites them to come to some quiet place and rest awhile. But soon the multitudes find them out, and flock to Jesus from all the towns and villages of the country round.

1. The Apostles give to Jesus a full account of their mission, and of all that they have done and taught. Each evening when I examine my conscience I ought to tell Him in like manner all that I can remember of the day. He is interested in every detail. I will tell Him my troubles of the day; the faults committed, the efforts I have made to please Him, the work that I have done for Him; and I will offer Him all that is good, and ask Him to forgive the many defects, to accept my works and words to promote His glory.

2. After their labors, Jesus proposes to His Apostles an interval of repose. He is a thoughtful and good Master, Who never forgets the wants of His servants. Sometimes I fancy He has forgotten me, but it is not so. If I wait a little, I shall find that He was merely devising some fresh way of promoting my happiness and my welfare.

3. The multitudes will not give our Lord any rest. Vainly he resorts to a desert-place. They soon find Him out there. Yet could He not have checked them by a word or a thought, and prevented their intrusion upon His solitude? Why did He not do so? Because it was the will of His Heavenly Father that He should suffer all the inconveniences as well as the sorrows of human life, so that no incident of whatever kind may be unknown to Him.

Fourteenth Week: Sunday.—The Feeding of the Five Thousand.

St. Matt. xiv. 14-22.

The multitudes who had followed Jesus found themselves at the close of day destitute of all food for their support. He will not send them away, but orders them to sit down on the grass, and then taking five loaves and two fishes which one of His disciples had brought, He blesses them, and by His

blessing multiplies them, so that all those who are present eat and are filled.

1. The importunate crowd, which had followed Jesus to the desert-place when He had sought to be alone with His Apostles, received from Him the kindest welcome. No angry word at their intrusion; no abrupt dismissal; nothing but gentleness and kindness and sympathy and love. How differently we treat those who interrupt us and disturb us untimely, and thrust themselves upon us when we desire to be alone.

2. Our Lord's charity to the multitude did not end with words. His compassion was an effective compassion. It brought solid relief. It was a universal compassion extending to body as well as to soul. It was a prompt compassion, taking action at once to provide for the needs of the multitude. I am sometimes moved to pity; does my compassion resemble His in these particulars?

3. This miracle was a type of the Blessed Eucharist. It was a preparation for it. If Christ could multiply the loaves and fishes so that each could partake of them, why should He not so multiply His Sacred Body and Blood that all the faithful who approach the altar should receive Christ Himself in all His Divine perfections? Learn from this miracle a strong faith in His Presence in each Sacred Host.

Fourteenth Week: Monday.—The Gathering up of the Fragments.

St. John vi. 12, 13.

When the multitude had eaten and were satisfied, Jesus commands His disciples to go round and gather up the fragments that remained, and they gathered twelve full baskets.

1. Let us contemplate the scene. The Apostles first carrying round among the people the basket containing the five loaves and two fishes, and always finding enough and more than enough for each of the companies into which the crowd was broken up. The hungry crowd eating this miraculous banquet in wondering gratitude and awe. Jesus moving to and fro among them, looking to the wants of all, with a kind and cheering word for each, making all happy with His Divine presence. So now, in Holy Communion, when His priests distribute the Bread

of Heaven, He desires to see all happy, and has for each a holy inspiration and a word of comfort.

2. When our Lord provides for his servants, He does not provide sparingly. He is generous and bountiful, and gives good measure and running over. He gave the crowd not merely just enough to keep them from starving, but as much as they could eat and more. So He has been and is very generous to me, and will be more generous still if I am generous with Him.

3. Jesus will not allow the natural law of frugality and poverty to be neglected because, forsooth, He can by a word provide for all the wants of His people. No fragment of the broken food is to be wasted. The possession of plenty is no excuse for wastefulness. There is a special blessing on careful attention to little things, and those who are most truly generous are often those who are most careful not to spend a penny thoughtlessly.

Fourteenth Week: Tuesday.—Jesus Appears Walking upon the Lake.

St. Matt. xiv. 22-33.

After the multitude was dismissed, our Lord went up into a mountain to pray. Meanwhile, the disciples were crossing the lake to Bethsaida. Wind and waves were against them, and they labored in rowing. Suddenly, Jesus is seen by them walking upon the water. They cry out in fear, but Jesus consoles them: "It is I, fear not."

1. The disciples embarked at Jesus' command, full of awe and wonder and confidence at the miracle just wrought. Their voyage was a stormy and perilous one. Why did their all-powerful Master leave them in such straits? So now, God gives us some signal grace, and soon after we have to struggle against circumstances the most adverse. Everything seems against us. Has our Master deserted and forgotten us?

2. No, He has not forgotten His faithful servants, and soon amid their struggles they see One walking on the sea. Yet they do not recognize Him; in their terror they fancy that it is some apparition boding ill to them, perhaps a messenger of destruction. So, too, when we are down-hearted and in difficulties, we shrink in terror from the very source of consolation. Jesus comes to us under the form

of one who is destined to deliver us, and we shrink from Him, or regard the hand that would deliver us as the hand of a foe.

3. But their compassionate Master will not leave them long in their dismay. With consoling words He speaks to their hearts. "Be of good heart, it is I, be not afraid." So, too, if I listen in my troubles, I shall hear the same loving voice echoing in my ears. Jesus is near at hand, though I know it not.

Fourteenth Week: Wednesday.—St. Peter Walks upon the Water.

St. Matt. xiv. 28-31.

When Jesus speaks, Peter makes answer: "Lord if it be Thou, bid me come to Thee upon the waters." Jesus bids him come, and he walks upon the waves, until, beginning to fear, he begins to sink, and cries: "Lord, save me." Jesus stretches out His hand and takes him, and says: "O thou of little faith, wherefore didst thou doubt?"

1. St. Peter recognized His Master's voice, and asked that he might be allowed to tread the angry waves to come to Him. Here observe (1) St. Peter's ready faith at Jesus' words. (2) His boldness in action, a boldness, moreover, which was not presumptuous, for (3) he waited for Jesus' bidding to come. (4) His desire to be at Jesus' side during the raging storm. Learn from each of these a lesson for yourself.

2. But though Peter had not over-estimated the power of His Master, he had over-estimated his own courage. When the wind swept fiercely by, and the waters surged around, he began to be afraid, and straightway began to sink. So now, how many a failure is due to want of courage. We lose heart; we forget God's power and think of our own weakness, and we thus bring upon ourselves the very failures that we dread. How many a sin, too, comes of want of courage. I lost heart; I got discouraged; I thought it was no use trying; so I fell.

3. When he begins to sink, Peter, like a good and wise man, turns to his Master: "Lord, save me." Jesus at once stretches out His hand, and Peter fears no longer, sinks no more. When our courage fails, this must be our cry: Lord, save me! of myself I cannot but sink, but stretch out Thy hand, and I am safe!

Fourteenth Week: Thursday.—The Meat that Perisheth.

St. John vi. 25-27.

The crowds find Jesus on the other side of the lake, and are reproached by Him with seeking Him for the sake of the loaves and fishes, not because of the miracles that He wrought. He urges them to labor for the meat that endures to life everlasting, which the Son of man would give them.

1. What does our Lord mean by His reproof of the multitude? Was it not because of His miracles that they sought Him? It was for the sake of the temporal benefits, not for His own sake. We must not allow ourselves to lose sight of Jesus in the wonders He performs for us. There is such a thing as an interested following of Him because of the pleasure we derive from His service. This will not please Him; it must be for His own sake that we seek Him. We must cling to Him amid darkness and suffering.

2. "Labor not for the meat that perisheth." How necessary is this warning for all! Our end in life is too often not the greater glory of God, but our own honor, comfort, pleasure, riches. Insensibly God fades out of sight, and too often, when there are conflicting interests, the interests of God are sacrificed. We accept the meat that perishes, the enjoyment of the hour, perhaps the sinful and inordinate enjoyment, and wilfully and deliberately neglect the will of God.

3. If we knew the delicious sweetness of the meat that endures to everlasting life, how eagerly should we seek after it! How distasteful, how unattractive would all else appear! O my God, grant me the happiness of knowing and tasting the sweetness of that meat which Jesus and Jesus alone can give.

Fourteenth Week: Friday.—The Bread from Heaven.

St. John vi. 29-35.

The Jews further ask our Lord for some sign like that of the manna. Jesus answers that His Father in Heaven will give them at once sign and substance, the true Bread from Heaven; that He was that true Bread which would satisfy their hunger and quench their thirst, so that they would never hunger or thirst again.

1. The question of the Jews did not imply any doubt as to the miracle of the loaves and fishes. But they desired a proof that Jesus had the power and the will, not once only, but always, to supply their needs, as the manna supplied them day by day. This is the real test of every good influence, whether it will last and produce permanent, not temporary effects. Do my good resolutions and promises thus stand the test of time?

2. Our Lord answers that His Father in Heaven will give them a bread that will impart fresh life to the world; a spiritual, supersubstantial bread, that comes down from Heaven, the Bread of God, that will satisfy every desire of the heart, and fill the soul with joy and peace. Feed my soul, O God, with that Bread, and may it ever nourish in me the love of Thee and likeness to Thee.

3. When the Jews cry out, "Lord, give us always this Bread," Jesus answers that He is this Bread of Life, that those who go nigh to Him should have a bread that would cause them never again to hunger, and streams of the water of life that would quench their thirst for ever. O Jesus, grant that receiving Thee, I may be thus satisfied, and that all earthly desires may be swallowed up in my desire after Thee!

Fourteenth Week: Saturday.—The Saving Will of God.

St. John vi. 36-40.

Jesus goes on to tell the Jews that He will cast out none who come to Him in faith, and that such are given to Him by His Father, because He came down from Heaven to do the will of His Father, not His own; that all such who believe in Him will have life everlasting, and He will raise them up to eternal life.

1. "Him that cometh to Me I will not cast out." These are the words of consolation that have saved many a poor sinner from despair. The all-embracing love of Jesus! This it is that brings Heaven so near to us all. He yearns over every sinner, and the more deeply-dyed his sin, the greater the compassion of the Divine Saviour. If he will but come and throw himself at His feet, He is ready, He is longing, to forgive all. "Him that cometh unto Me I will no wise cast out."

2. All who come in this spirit are given to Jesus

by His Eternal Father. They are His own, marked by His seal unto eternal life; and even though they may wander for a time, yet He will bring them back, and casting themselves at His feet, they will be forgiven. As long as they do not give up their confidence in Him, He will not let them perish, but will bring them safe to everlasting life.

3. Jesus earned this gift from His Eternal Father by His renunciation of His own will while on earth. This is the secret of helping others, of influencing others. The self-willed never have any influence with God; somehow He heeds them not. It is they who joyfully give up what they themselves desire for God's sake, who obtain from Him all they desire.

Fifteenth Week: Sunday.—The Murmuring of the Jews.

St. John vi. 41-52.

The Jews are angry when Jesus tells them that He is the Living Bread that came down from Heaven. They declare that he is of human parentage. Then He repeats His words, and tells them still more explicitly in what sense He is the Bread from Heaven, "The Bread that I will give is My Flesh for the life of the world."

1. To the minds of the Jews there was present on the one hand the general belief that Jesus was the Son of Joseph, and on the other His own assertion that He came down from Heaven. Were they to credit the word of Christ or not? This depended on their good-will. So now, belief in miracles, in the Church, in all that God reveals, depends on the disposition of the heart. Am I so obedient to the voice of God within me as to deserve the clearness of mental vision granted to the obedient?

2. Jesus does not tone down His assertions in order to meet half way the views of doubters, but rather puts more clearly the unpalatable truths which they refuse to accept. It is no use thinking to win over sceptics or non-Catholics by a sort of liberalism and by watering down Divine truth. We must be careful not to exaggerate, but we must be careful not to detract from truth to please those who do not believe.

3. Hitherto the Divine Teacher had veiled under parables that central doctrine of the Blessed Eucharist which the miracle of the feeding of the five

thousand had prefigured, but now he speaks plainly, "The Bread that I will give is My Flesh." Grant to me, O Lord, to have ever a firm faith in this inscrutable and Divine Mystery.

Fifteenth Week: Monday.—The Question of Unbelief.

St. John vi. 53.

When the Jews heard our Lord declare plainly that the Bread that He would give was His own Flesh, they asked incredulously: "How can this Man give us His Flesh to eat?"

1. This question is one which has been asked by heretics from the beginning of the world till now. They have one and all denied the change of the substance in the Blessed Sacrament. They have asked the question of the Jews, and answered, Impossible! But that which is impossible with men is possible with God; and the miracle of the Blessed Eucharist is the object of the steadfast faith of every Catholic throughout the world. Thank God for the faith He has given you, and do not forget to pray for those who deny and blaspheme this sacred truth.

2 Some there are who do not deny the presence of the Body and Blood of Christ in some fashion, but answer that Christ gives us His Body and Blood by faith. Others that He does so figuratively, inasmuch as He nourishes our souls. Others that He is really present, but that the change of the substance is a fiction of theologians. Try and realize that the Body of Christ that hung upon the Cross is really present in the Sacred Host, and that the same Blood that was shed for you is received by you in Holy Communion, and adored upon the altar.

3. Why did Jesus make this eating of His Flesh a condition of life? To show us how He still loves to humble Himself; to teach us the closeness of the union that He desires between Himself and us; to give us a healing remedy against every sickness of the soul. O love unspeakable!

Fifteenth Week: Tuesday.—Backsliding Disciples.

St. John vi. 61-72.

Many of the disciples of our Lord refuse to accept His teaching respecting the Blessed Eucharist, and

fall away from Him. When He appeals to the Twelve, "Will you also go away?" Peter with generous loyalty exclaims: "Lord, to whom shall we go? Thou hast the words of eternal life."

1. The doctrines of revelation not only enable the true and faithful friends of Jesus to draw more closely to Him, but they also sift out the wheat from the chaff, the men of good-will from those whose pride will not submit absolutely to the Divine Teacher. In the commands of the Gospel, by His holy inspiration, or the voice of our superiors, Christ sometimes asks hard things of us. Then it is that our loyalty is tested, and it is seen whether humility or obedience is the guiding principle of our life. How do I behave under such circumstances?

2. The Heart of Jesus is pierced with sorrow at this infidelity of the children dear to Him. There is something plaintive in His appeal to the Twelve, "Will you also go away?" We little know how we wound that Sacred Heart when we refuse to obey, or when we are self-willed and unfaithful to His heavenly guidance.

3. Listen to Peter's faithful words of love, "Lord, to whom shall we go? Thou hast the words of eternal life." It was this loyalty that made him so dear to Jesus. Repeat his words. Lord, to whom should I go but to Thee in all my difficulties, trials, temptations? Thou hast the words that are music in my ears; the words which are an echo of Heaven's melodies. In Thee I live; Thee alone I love; may I ever be faithful to Thee!

Fifteenth Week: Wednesday.—The Unwashed Hands.

St. Mark vii. 1-9.

The Pharisees complain to Jesus that His disciples do not observe the accustomed ceremonial of washing before every meal. Jesus reproves them as hypocrites, and as teaching the precepts of men in the place of the commandments of God.

1. What was it that so displeased our Lord in these observances of the Pharisees? It was not the mere fact of washing nor the holding to ancient traditions, but the substitution of external forms for obedience to the precepts of God. This sort of hypocrisy is hateful to God. Instead of observing God's law they violated it deliberately, and in their

pride thought that they would be justified by the superior sanctity involved in practising a certain ritual which was but of human authority. Beware of formalism and of thinking yourself a person of superior virtue because you are more exact in religious observances than others.

2. The Pharisees also clung to these ceremonies on account of their pride, which made them regard it as a stain on their nobility to be brought into contact with other men. They, therefore, must wash themselves clean before they could even take a meal. Anything that implies contempt of others is very displeasing to God, just as honor shown to them for His sake receives a liberal reward.

3. To honor God with our lips while our hearts are far away is hateful to God. This does not mean that involuntary distractions in our prayers are a sin, but that to pretend to obey Him while we are really in rebellion against Him is most displeasing to Him. So also is the deliberate giving of our thoughts to worldly subjects during the times of prayer or Holy Mass.

Fifteenth Week: Thursday.—The Growth of Corrupt Traditions.

St. Mark vii. 10-13.

Our Lord reproves the Jews for breaking through the Law of God in order to keep their own traditions, and especially for allowing a son to neglect his duty to his parents on the ground that he has given to God what he ought to have contributed to their support.

1. Our duty to God can never set aside our duty to other men. The former, except in cases where He Himself directly interposes, is never at variance with any strict obligation of the natural law. He who is bound to maintain his aged father or mother cannot evade this duty on the ground that he has given to God what is due to them. Under pretence of honoring God, the evil custom of the Jews set aside the sacred duty of a son to honor his parents. Is this duty to father, mother, those about you, one which you observe with loyalty?

2. Our Lord's words teach us how careful we must be not to mistake self-will and selfish aims for loyalty to God. Those who neglect home duties for works outside or for practices of piety, or to fre-

quent the services of the Church, are like those whom Christ here condemns. If ever there is a question between presence at Holy Mass and attendance by a sick bed, do not forget that charity should carry the day.

3. We must at the same time bear in mind that when God calls us we must be ready to leave home and friends and parents, when we hear His voice. Parental authority ceases before the superior claim of the Most High. But we must be very sure that He is calling us, and must follow the advice of some prudent counsellor and not our own in our decision.

Fifteenth Week: Friday.—Evil Thoughts.

St. Mark vii. 21-23.

"Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile a man."

1. There are very few who are not sometimes tempted to evil thoughts. They crowd into the mind at all times and places, they are present before we are conscious of them; they often refuse to depart, and if, for a short time, they are absent, they recur again more vividly than ever. We cannot flee from them. O God! in Thy mercy preserve me from evil thoughts.

2. What do we mean by evil thoughts? We mean the presence of some imagination in which it is sinful to take pleasure, or the forming of an intention the fulfillment of which would be a sin or act. Such is the list given by our Lord. They fall under two main heads: thoughts against charity, thoughts against purity. But there are many beside, thoughts of pride, thoughts of vanity, thoughts of covetousness, &c. To which class am I most prone? And do I resist them?

3. What is the source of evil thoughts? Sometimes they arise from and are a punishment for past sins. Sometimes they come of present carelessness, or from neglect in the custody of our senses. Sometimes they arise from the frailty of human nature; sometimes from the malice of the devil. Are they always sinful? We shall see in our next meditation.

Fifteenth Week: Saturday.—The Sinfulness of Evil Thoughts.

St. Mark vii. 21-23.

“Out of the heart of men proceed evil thoughts. . . . These evil things come from within and defile a man.”

1. Are evil thoughts always sinful? Certainly not. Their mere presence is no sin at all. They are only sinful when we wilfully consent to them. If this consent is a partial and momentary consent, they amount to a venial sin; but if it is a full and deliberate consent to that which in act would be a mortal sin, then a mortal sin of thought is committed. If there is included in the thought a desire to commit the sin if opportunity offer, the sin is thereby aggravated; as if we should not only indulge thoughts of deadly hatred, but should also resolve to injure seriously the person hated. Do I ever indulge such sins of thought?

2. Most of us are in continual danger of at least venial sins, in the shape of unkind thoughts towards those who we think have offended us, and to this, perhaps, we add a desire of some petty revenge. Some, too, are constantly tempted to indulge some sort of imaginations contrary to the angelical virtue. Sometimes, too, human affection or passion leads us to let our thoughts dwell on dangerous objects. O my God! grant that my heart may be so united to Thee in charity that I may turn away my mind from thoughts displeasing to Thee.

3. We need not be discouraged by evil thoughts if we do our best to be rid of them. They may haunt us continually, they may refuse to depart; yet as long as we do not yield, but hate them and try to resist them, we need not fear. Nay, we are earning merit in God's sight by fighting against these enemies that assail us in spite of ourselves.

Sixteenth Week: Sunday.—The Syrophœnician Woman.

St. Mark vii. 24-50.

When Jesus was in the extreme north of Palestine a Gentile woman came, and falling down before Him entreated Him to heal her daughter, who was possessed by a devil. Jesus answered her that it was not good to take the children's bread and cast it to the dogs. The woman, nothing disconcerted,

urged that the whelps also eat of the crumbs from the Master's table. Our Lord, touched by her humility, heals her child.

1. The petition of this poor heathen woman did not appear at first to be favorably received by Jesus. His answer to her was a decided rebuff. It is not good to take the food that belongs to the children of God and give it to the dogs outside the fold. So our Lord often seems to receive our petitions in a way not at all flattering to ourselves, and to reject us in favor of the privileged Jews, who are preferred to us. Yet He all the time is only wounding that He may afterwards heal.

2. Observe the humility of this poor woman. Instead of resenting the rebuff she had received and the apparent partiality of Jesus, she admits that she is but a dog, unworthy of the children's bread, but to whom, perhaps, some broken meat may out of generosity be given. Do I take well rebuff and speeches which wound self-love? There is no better test of holiness than this.

3. Humility, as usual, brings its own reward. “The prayer of the humble pierceth the clouds.” God can refuse nothing to those who are truly humble. Humble yourselves, then, before God, acknowledge your own vileness, then you may hope for great things from Him.

Sixteenth Week: Monday.—The Deaf and Dumb Man Healed.

St. Mark vii. 31-37.

Near the Sea of Galilee there is brought to Jesus one deaf and dumb. Jesus takes him apart, puts His fingers in his ears and touches His tongue with His sacred spittle; and looking up to Heaven, says, “Ephpheta, be thou opened.” At once his ears are opened and he hears aright.

1. Deafness and dumbness in the things of God generally go together. If we do not listen to God's voice speaking to us, we shall not speak aright on subjects connected with God. Every great theologian joins prayer to study; all really successful preachers have sought the help of God, and have prayed Him to put words in their mouths. He who listens not to God may utter words, but not words which will reach the hearing of those who listen.

2. Why does Jesus, who might have cured the

deaf and dumb man with a word, put His fingers in his ears and touch his tongue with His spittle? To teach us the importance of ceremonies, and of using rites and forms as a means of impressing Divine truths on those who receive and who witness them. Learn to value the ceremonies of the Church, each of which has its own lesson to convey, and its own meaning sanctioned by God Himself.

3. The Church preserves the memory of this miracle in Holy Baptism. The priest touches with his spittle the ears and mouth of the infant, using our Lord's own word: "Ephpheta." That signifies that until Jesus opens the ears to hear the words of God, and the lips to speak Divine truths, they are deaf to His voice, and dumb to speak His praises. It is He who must open our ears, enlighten our hearts, and put good words into our mouth.

Sixteenth Week: Tuesday.—The Sign from Heaven.

St. Matt. xvi. 1-4.

When the Pharisees asked for a sign from Heaven, Jesus gave them in answer the red sky at evening as promising fine weather, at morning as foretelling a storm. He then reproves them for their hypocrisy in that they ignore the signs from which they might have learnt the coming of the Kingdom of God, though they are quick enough to discern the signs of the times.

1. To seek for a supernatural sign as a condition of belief is a common excuse for scepticism and indifference. Men want to make their own terms with God. They will believe on Him if He will do this or that. Thus to dictate to Him is a presumption which He will not brook; or at most it is a superstition that He will certainly disregard. We cannot discover His will by tokens that we choose at our own will.

2. In the same way we cannot find out what is the best course for us to pursue by these arbitrary and self-chosen means. God has provided means, and these, these alone, will guide us aright. He has laid down practical rules for us. He tells us to wait and reflect and pray, and to be on our guard against natural impulses, to commit our difficulties to Him. Do I use these means when I am in doubt?

3. The sin of the Pharisees consisted in their wilful blindness to the signs God Himself had provided. "If you believe not Me," says our Lord, "believe the works." The sin consisted in the rejection of these proofs of His Divinity. This is the sin of moderns who turn away from the Church. She has the marks of her divinity upon her, but men will not accept her teaching and submit to her guidance.

Sixteenth Week: Wednesday.—The Leaven of the Pharisees.

St. Matt. xvi. 5-12.

As the disciples are crossing the Sea of Galilee with our Lord, He warns them against the leaven of the Pharisees. It happened that they had forgotten to bring any bread with them, and they thought that He referred to this. He reproved them for the want of confidence in His power that was implied in their supposition that He was warning them against the bread of the Pharisees, and explained to them that it was the false teaching and hypocrisy of the Pharisees that He wished to avoid.

1. The leaven of any set of men is that which leavens the body at large; the leaven of a man's life is that which leavens and influences all his actions. The leaven of the Pharisees was their doctrine; not that it was all bad, but the prevailing element that affected it all was corrupt and opposed to the precepts of the Gospel. So we see in the doctrine of those who depart from the Church's teaching much that is good, but it is leavened by the underlying rottenness of their position.

2. So a set of men may do works externally good and may appear of unspotted and holy life. Yet if pride underlies it all, if their hearts are set on themselves and not on God, then this leaven affects it and infects all they do. All is rotten in God's sight and offensive to Him. Alas! is not my life infected by such leaven of pride?

3. Such men our Lord called *hypocrites*, *i. e.*, they are actors, playing a part and using words which are at variance with the motives of their actions. They may not detect these, but God sees through the outwardly fair-seeming action and pierces to its centre. Can I stand this test? What is the aspect of my actions to His all-seeing eye?

Sixteenth Week: Thursday.—The Blind Man at Bethsaida.

St. Mark viii. 22-26.

At Bethsaida a blind man is brought to our Lord, with a request that He would touch his eyes. Jesus leads him out of the town, and laying His hands on his eyes, asks him whether he sees anything. The man answers: "I see men as trees walking." Again He touches his eyes, and this time he sees clearly.

1. The blind man brought to our Lord is a type of those who cannot see their way in spiritual things. They have some fault, but they do not see how to cure it; some aspiration after a higher life, and they do not see how to carry it out; some desire to labor for others, and these seem insuperable hindrances in their way. In such circumstances we must have recourse to Jesus, and ask Him to lead us in our blindness and to give us sight that we may know whither to turn our steps.

2. The blind man did not recover his sight all at once, even under the healing hand of the Good Physician. This was because he had not sufficient faith and confidence in Jesus. His dispositions were still imperfect, and therefore he was only capable at first of a partial cure. So is it often with us. The real reason for our sight being so dim and for our inability to see our way clearly is because our goodwill is not firm; we are not completely detached from the faults and sins that obscure our vision.

3. A second time Jesus lays His hand on him, and now he sees clearly. We must not expect one Communion or Novena to obtain all that we ask. We must ask our Lord to return to us, to complete His good work in us, and He will not fail to listen in the end.

Sixteenth Week: Friday.—The Confession of St. Peter.

St. Matt. xvi. 13-16.

When Jesus asked his disciples, "Whom do you say that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus answering, said to him, "Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it to thee, but My Father who is in Heaven."

1. The question that Jesus asked of His Apostles was not asked for His own sake, but for theirs.

It was a test of their loyalty, that they might have the privilege of proclaiming His Divinity. The angels and saints in Heaven consider it an honor to proclaim the glory of the Son of God: how much more is it man's highest honor to bear witness to the Divinity of Jesus. What a privilege we should think it to sing His praises, to proclaim our faith in Him, and, above all, to adore Him in the Blessed Sacrament of the Altar.

2. Peter calls Christ the Son of the living God to show that He was His Son by nature, not by adoption; that He was Very God of Very God, and not the Son of God merely as the Prophets were also the sons of God. It is this which gives to Jesus all power in Heaven and earth. He, our Brother, Friend, the sweet Lover of our souls, is nevertheless the Omnipotent God. How happy we are to have such a Friend! Why do we not make better use of His Divine Friendship?

3. Jesus proclaims Peter blessed, because, under the inspiration of God, he had proclaimed that mystery of mysteries, the Incarnation of the Eternal Word. Thank God that to you also God has revealed this mystery, that you enjoy the inestimable blessings of the Catholic faith.

Sixteenth Week: Saturday.—The Promise to St. Peter.

St. Matt. xvi. 17-19.

"Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatever thou shalt bind on earth, it shall be bound also in Heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven."

1. Our Lord in these words gives the Catholic Church its charter and its earthly sovereignty. It is to be built on the rock of Peter, and Peter's successors are to rule it to the very end of time. This is what no heretic will allow, even although he allow all else. This is the touchstone of the true Catholic, viz., loyalty to the Holy See; a readiness to accept all that comes from Rome, and to obey every command and every wish that proceeds from the mouth of the Vicar of Christ.

2. Against the Church founded on Peter the

gates of hell shall never prevail. It is strange that those outside the Church do not recognize in her indefectibility the mark of her Divine mission. The tempest-tossed bark of Peter has continually seemed to be on the point of being submerged, when suddenly it has appeared unharmed and triumphant, riding over the billows that threatened its destruction. Thank God for this wondrous gift, and for your being safe in Peter's bark.

3. To Peter and his successors are given the keys of the Kingdom of Heaven. They are, therefore, endowed with authority over the House of which Christ is the Lord. What reverence is consequently due to the Holy Father, and to all bishops and priests, who in their various degrees share his authority, and bear the commission of Christ Himself!

Part V.—From our Lord's Prediction of His Passion to the Raising of Lazarus.

Seventeenth Week: Sunday.—The Approaching Passion.

St. Matt. xvi. 21-23.

During the earlier portion of His Ministry our Lord had but darkly hinted at His coming Passion and Death. But now He begins to teach them that He must suffer many things from the ancients and the Chief Priests, and be put to death, and the third day rise again. Peter remonstrates: "Lord, this shall not be." But Jesus reproves him and says: "Get thee behind Me, Satan."

1. Our Lord does not teach the doctrine of the Cross at once to His Apostles, lest it should be too hard for them. He waits until they are thoroughly convinced under the guidance of the Holy Spirit that He is the Son of God. So we must be very careful how we thrust upon those who are imperfectly instructed or full of prejudice the more difficult dogmas of the Faith, or we may repel where we might have attracted.

2. It must have been a relief to our Blessed Lord's human desire after sympathy to communicate to His Apostles the sufferings He was to undergo. It is always a relief to human nature to tell to those we love our fears and anxieties, our sorrows and our joys. Do I try to throw myself into the troubles of others, and lay myself out to

try and lighten their sufferings by my sympathy and ready compassion?

3. In St. Peter's kindly expostulation was involved a temptation from the Evil One to turn away from the chalice of suffering. Because Jesus shrank from the coming agony, He turns the more indignantly on the tempter who would dissuade Him from it. When I have to face suffering, am I thus loyal to God?

Seventeenth Week: Monday.—The Doctrine of the Cross.

St. Mark viii. 34-38.

Our Lord proclaims to His disciples that whoever will come after Him must deny himself and take up his cross and follow Him; whoever seeks to save his life at the expense of loyalty to Christ shall lose it, and whoever loses his life for the Gospel shall save it to life eternal.

1. We cannot follow after Jesus on the road to eternal life without carrying our cross after Him. It is useless trying to avoid it. If we fly from it in one shape, it will come to us in some heavier form. The wisest way, the only way if we desire peace, is to accept it willingly, to kiss that holy cross, the carrying of which is the sign that we are followers of our King along the royal road that leads to eternal life.

2. To each God allots a special cross intended to school him and fashion him to the likeness of his Master. It is often a very hard one to accept with submission and joy, but it will soon become lighter if we take it up ourselves, and consider the carrying of it a privilege, just as it will become heavier if we rebel against it. What are my dispositions in regard to the Cross God has laid on me?

3. Christ demands of us a complete sacrifice if we are to be His. We must be ready to give up life itself at His command. Happy indeed is he to whom such a sacrifice is granted! Would that we were worthy of laying down our life for Jesus! O Christ! give me at least the loyal desire to sacrifice all to Thee!

Seventeenth Week: Tuesday.—Loss and Gain.

St. Matt. xvi. 26.

"What doth it profit a man if he gain the whole world and suffer the loss of his own soul? or what exchange shall a man give for his soul?"

1. The influence of the visible things around us is so great that it seems sometimes to obliterate the world invisible. Heaven and hell are far away in the distance; and close at hand, with its immediate offer of overpowering pleasure or riches or honor, is some tempting prize that attracts our lower nature or flatters our pride. Then it is that our lot is cast, and often eternity depends upon our calling to mind and acting upon these words of our Lord: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"

2. Our Lord does not merely say that we make a bad bargain if we accept worldly advantages to the eternal loss of our soul, but that the gain of all the world is as nothing compared with the smallest loss of grace in this world and of glory in the world to come. If we could enjoy unspeakable happiness for a million years and no longer, we should still be losers if thereby we forfeited any merit whatever in God's sight. What utter folly, then, to neglect any grace.

3. What exchange can a man give for his soul—*i. e.*, by what sacrifice of external things can he ensure his salvation? Nothing save humility and charity can purchase Heaven. Yet our Lord promises the Kingdom of Heaven to those who give alms liberally for the love of God, and to those who make any great sacrifice for His sake. In this sense we can, through God's mercy, purchase the Kingdom of Heaven for ourselves.

Seventeenth Week: Wednesday.—The Transfiguration.

St. Matt. xvii. 1-13.

Jesus takes Peter and James and John into a high mountain and there is transfigured before them, allowing the glory of His Divinity to shine through the veil of His flesh. Moses and Elias appear, and talk with Him of His approaching Passion.

1. Our Lord chose Peter, James and John as representatives of the three virtues necessary for those who are to behold the glory of the Lord—loyalty, charity and purity. These are the virtues which open the door of Heaven, and on earth admit those who possess them to a foretaste of happiness to come. If I had more of those virtues I might

hope for greater union with our Lord, and a larger share of the peace and joy that He imparts to those who cultivate them.

2. Why was our Lord transfigured before the chosen Apostles? It was chiefly to prepare them for the strain that His Passion and Death would put upon their faith in Him. It was to help them by the memory of His glory when they should see Him humbled to the dust. So God in His mercy gives to us a glimpse of the happiness reserved for us, before He tries our fidelity by desolation and suffering.

3. Moses and Elias appeared with Jesus, as the representatives of the Law and the Prophets. In the Son of God the Law was fulfilled, and all that the Prophets had foretold. None save He had ever perfectly obeyed the Jewish Law or their long expectancy. So to us the first sight of the Son of Man in His glory will make our time of expectancy on earth and in Purgatory seem as nothing in the intense joy.

Seventeenth Week: Thursday.—The Healing of the Boy who was Possessed.

St. Matt. xvii. 14-17.

When our Lord returned to the disciples, He found a crowd gathered, and in the midst a boy who was possessed with a devil, and who had been presented by his father to the Apostles to be healed; but they had been unable to cast out the devil. Jesus told the father that if he believed, all things are possible to him that believeth. The man answered: "Lord, I do believe, help Thou my unbelief." Our Lord expels the devil, and commands him never to return.

1. The poor boy whom our Lord healed had suffered terribly from the devil who possessed him from his birth, though he himself was in no way to blame. If these were the results where there was no fault on the part of the person possessed, what may be the power of the devil to ruin those who by their own vices prepare a home for the Evil One in their heart?

2. The condition of the boy's cure was *faith*—"If thou canst believe." How many a grace and how many a cure of our spiritual infirmities we lose through the feebleness of our faith! We do not believe that God can heal us, and so we are

not healed. All things are possible to him that believes. This is our Lord's promise, and He will not fail faithfully and generously to perform it.

3. The father's answer: "Lord, I believe! help Thou my unbelief," is a prayer most suitable for us. We are conscious of the feebleness of our faith, yet, at least, we know that if Jesus helps us we shall believe in Him as we ought. When doubts assail us, we should cry out, Lord, I believe! When we are inclined to doubt God's love for us, our words should be, Help Thou my unbelief!

Seventeenth Week: Friday.—The Tribute-Money.

St. Matt. xvii. 23-26.

At Capharnaum the collectors of the tribute-money paid by the Jews for the expenses of the Temple, came to St. Peter, and asked whether our Lord paid the tribute. St. Peter answered that He did. Jesus afterwards reminded him that tribute is exacted of strangers, not of sons, and, therefore, the Son of God could not be liable to it. But to avoid scandal, He sent St. Peter to the sea, and told him that in the first fish he caught he would find a stater, which he was to pay for both of them.

1. Behold the gentle and kind way in which our Lord reproves St. Peter's hasty assertion that the tribute-money was due from the Son of God. He gently shows him why he was wrong, and then suggests the course to be adopted. In reproving others, how different we are! How bitter and harsh! how violent and impulsive! Seek to be more gentle. "A drop of honey," says St. Francis of Sales, "is worth a gallon of vinegar."

2. The Jews had no right to demand tribute-money of Jesus, nevertheless He paid it. He did not stand up for His rights, as we are prone to do; or insist on a principle; but to avoid offence gave in, and allowed His rights to be set aside. How unlike we are to the Son of God, when we fight for what we consider justice.

3. The piece of money in the fish's mouth was a wonderful miracle. It is a type of many by which our Lord has provided for the necessities of His servants. If you are in need of money for some good end, have faith in Him, and He will provide it.

Seventeenth Week: Saturday.—The Dispute Among the Apostles.

St. Mark ix. 32-34; St. Matt. xviii. 1-5.

On the way to Capharnaum, the Apostles dispute among themselves which of them shall be greatest. Our Lord on their arrival asks them what they talked of by the way? They in shame are silent; then He takes a little child, and tells them that if any desire to be first, he shall be last; that they must become like little children if they are to enter into the Kingdom of Heaven.

1. The teaching of Jesus during three years had not taught them the primary lesson of humility. They disputed for predominance and for the first place. On us, too, alas! how little effect His teaching has had! How we strive to be prominent, to be first, to show ourselves off, to throw others into the background. Alas! alas! How little have we of the true spirit of Jesus!

2. Yet the Apostles knew when Jesus asked them the subject of their discourse that it was displeasing to Him. It was the old Adam in them fighting against what they knew to be His will. So, too, when I thus seek to be first, when I boast, when I resent the superior success of others, I know full well that my temper is hateful to my Master. O Jesus! root out of me that spirit of pride, make me willing to be last of all and servant of all.

3. Our Lord sets before them a model and a warning. The model is a little child, gentle, docile, forgiving, dependent, submissive. The warning is that anyone who sees to be first, shall by God's just judgment, be last. I will try and imitate this model, and remember this solemn warning.

Eighteenth Week: Sunday.—On Scandal.

St. Matt. xviii. 6-14.

The sin of scandal is spoken of by our Lord in words of more than usual severity. "Woe to that man by whom scandal cometh. It were better for a man that a millstone should be hanged about his neck, and that he should be drowned in the depths of the sea, than that he should offend one of these little ones."

1. What is scandal? It is any word or act tending to lead others into sin. We must not think that we have necessarily given scandal because

others take amiss what we do or say, or because some harmless act of ours is the occasion to them of sin. But we give scandal when our actions are disedifying of their own nature, or tend to give rise to sinful thoughts or words or actions in those around us; then we are guilty of the sin of scandal.

2. What are the various kinds of scandal? The worst of all is when we do or say something with the express object of leading others to some sinful act. We also commit the sin of scandal when we do what we know is almost sure to lead to sin in others. We also give scandal when we do any act or say any word tending to lower the standard of those who witness it. Examine yourself whether you are guilty in any of these particulars.

3. Why is it that scandal is so awful a sin? Because he who gives scandal to others does the devil's work, and helps to drag others down to hell. He has upon him the guilt, not only of his own sin, but of any sin committed by those who through his deliberate fault, are led into sin by what he says or does. Better, says our Lord, that a man should die than give scandal. O my God, save me from the guilt of scandal.

Eighteenth Week: Monday.—On Fraternal Charity.

St. Matt. xviii. 21-35.

St. Peter asks our Lord how often we ought to forgive one who has injured us, and proposes seven times as the limit. Our Lord replies that we ought to forgive not seven times, but seventy times seven; and teaches by a parable that the mercy extended to us will be withdrawn if we do not show mercy to others.

1. The debt of the servant to his lord was ten thousand talents, a sum the vastness of which represents what we owe to God. Yet the servant does not despair of being able to pay his debt. Can we ever pay our debt to God? Yes, through His mercy we can, for Christ our Lord furnishes us with a treasure without limit on which to draw for our necessities; that store of supernatural graces which He purchased for us at the cost of His own precious Blood.

2. The servant to whom the debt is remitted meets a fellow-servant who has wronged him, and instead of having patience with him and forgiving

him, he seizes him by the throat, and sends him off to prison, till he should pay his debt. So alas, we to whom God has forgiven so much, often will not forgive the comparatively trifling injuries done us. What base ingratitude! How mean is this unforgiving spirit, how different from the generosity wherewith God forgives us!

3. The unforgiving servant is treated by his lord as he had treated his fellow-servant. Can I accept this standard? Can I say from my heart, Forgive me my trespasses, in just the same way as I forgive those who have trespassed against me?

Eighteenth Week: Tuesday.—The Sacrament of Matrimony.

St. Matt. xix. 3-12.

The Pharisees asked our Lord whether it is lawful for a man to put away his wife for every cause. Jesus answers that it is never lawful, and involves the sin of adultery; that for those who can take it a life of celibacy for the Kingdom of Heaven is preferable to that of matrimony.

1. Before the coming of our Lord, the Jews' divorce was sometimes permitted. But our Lord declares that what God has joined together, no one is to put asunder. This indissolubility of marriage is one of the mainstays of the Christian household. With divorce there come in social corruption, neglect of children, laxity of morals, a break-up of the Christian family. Thank God for the dignity that Christ our Lord has given to the marriage contract.

2. In the Catholic Church, and there alone, marriage is a sacrament. It symbolizes the union of Christ and His Church. It is the mystical union of Christ with His Church that gives her her resplendent beauty, and makes her the spiritual mother of countless children. Pray that you may be a faithful child of the Holy Church.

3. But honorable as matrimony is, there is a higher state of life. For those who are called to it, a life of chastity is a privilege and a grace surpassing that of the married state. Happy those who have such a vocation. They are indeed the favored children of God. They must expect many trials and perhaps many temptations, but He who has called them will keep them safe. Pray for the grace

necessary to do the will of God in that state of life to which He calls you.

Eighteenth Week: Wednesday.—The Feast of Tabernacles.

St. John vii. 2-23.

When the feast of Tabernacles drew near, our Lord's brethren, the sons of Mary of Cleophas, who did not yet believe in Him, urged Him to go up to the feast and openly make Himself known to the world. Jesus does not go up at once, but appears in Jerusalem about the middle of the festival. There is a great division of opinion among the Jews concerning Him.

1. It seems strange that our Lord's own relations, who had lived in constant intercourse with Him, should not recognize His true character. We learn from this (1) That no one can know Jesus until the Holy Spirit enlightens him. (2) That the highest sanctity is something hidden and obscure. (3) That it is part of the spirit of the Gospel that a man's enemies should be they of his own family. May it not be that in your own circle there is some eminent servant of God of whom you think little?

2. Our Lord tells His brethren that the world hates Him because He bears testimony that its works are evil. This hatred of hearing the truth and of being found fault with is one of the marks of a worldly spirit. Do I resent reproof?

3. There are very various opinions about Jesus among the Jews. Some say, He is a good man. Others that He leads the people astray. What made the difference in their verdict? It was generally the state of their own hearts. Pride hates the truth; humility loves it. In proportion to my humility I shall love Jesus and all who teach His word.

Eighteenth Week: Thursday.—Our Lord in the Temple.

St. John vii. 14-20.

Our Lord comes into the Temple and teaches the people, who wonder at the learning of one who had never been instructed. He answers that His doctrine is not His own; that those who do God's will are alone competent judges of its true character.

1. The Son of God needed no human teacher. As man He was enlightened on everything by the Holy Spirit of God. So it is in their degree with

the Saints of God. We find untaught men and ignorant women speaking and writing on abstruse theological subjects with perfect accuracy and the greatest wisdom. If I desire to write or speak of Divine things, I must continually look to Him.

2. But I must do more than this. We cannot penetrate into the mysteries of God unless we do His will. "If any man will do the will of God, he shall know of the doctrine." That is the way to attain to truth. Perfect obedience to God's holy inspirations. Then we shall receive a flood of light from Him.

3. There is a further step necessary. We must seek not our own glory, but God's. This is the test of the true messenger from Heaven, who carries the Divine message of love to men. "He that speaketh of himself seeketh his own glory." He that seeketh the glory of God, he is true, and he it is to whom God imparts a clear knowledge of truth. If I am blind, it is because I seek my own honor and glory instead of God's.

Eighteenth Week: Friday.—The Woman Taken in Adultery.

St. John viii. 2-11.

The Pharisees bring to our Lord in the Temple a woman who had been taken in adultery, and after telling Him that Moses commanded that such should be stoned, asked His opinion. Jesus stooped down and wrote on the ground; and when they continued asking Him, replied: He that is without sin among you, let him first cast a stone at her. The accusers slink out ashamed, and Jesus dismisses the poor trembling woman with words of gentle kindness and counsel.

1. Observe the fierceness and righteous indignation of the Pharisees against this woman. Respectability was loud in condemning her. Is my spirit that of the Pharisees towards the outcast and fallen? Or do I pity them and long to help them to better things, and reflect that perhaps the worst of them is holier than I?

2. What did Jesus write upon the ground? It is said that each of the accusers read written there all his own sins against purity. No wonder that they were eager to escape. How should I like to have all the sins of my life written legibly for all

to read? It would stop my railing tongue, which is full of indignation at the faults of others.

3. The poor woman, trembling in the midst, awaited in terror the sentence of the Prophet of Nazareth. If these Pharisees had been so severe, what would be His severity? Yet from His Divine mouth there came no harsh words of reproach, but in gentle, loving, compassionate tones He sent her away consoled and forgiven. Do I show a similar gentleness to the fallen?

Eighteenth Week : Saturday.—The Man Born Blind.

St. John ix. 1-41.

As our Lord passed by, He saw a man born blind. Calling him, He spat on the ground and made clay of the dust and spittle, and spreading it on the eyes of the man, bade him go and wash his eyes in the pool of Siloe. The man obeyed, and was at once healed. He was afterwards excommunicated by the Pharisees, and our Lord, finding him, elicited from him an act of faith in His Divinity.

1. The Apostles asked our Lord whether this man's blindness was the punishment of his own sin or of that of his parents. Our Lord answered that it was neither the one nor the other, but that God's works of mercy might be manifested in him. We are never justified in attributing temporal calamities to sin.

2. Our Lord elicited no act of faith from the blind man as the condition of his being healed. Instead of this He tested him by obedience. The spirit of humble submission and unquestioning obedience is the surest way of obtaining graces from God. The prayer of him that humbleth himself pierceth the clouds, and those who are obedient to God will find that God listens to them in all that they desire of Him.

3. The Pharisees were indignant with Jesus because He had healed this man on the Sabbath, and with the man because he was loyal to Jesus. They cast him out of the synagogue in public disgrace. So many are now persecuted in one way or another because they are faithful to their consciences. But Jesus had not forgotten Him, and He will never forget any who endure persecution for His sake.

Nineteenth Week : Sunday.—The Good Shepherd.

St. John x. 1-18.

Our Lord proclaims Himself the Good Shepherd who gives His life for the sheep and knows them all. He lays down His life of Himself, though at the same time He does so at the command of His Father.

1. The Good Shepherd makes the welfare of the sheep His first care. For this He sacrifices all His personal comfort and interests. For them He endures cold, hunger, peril, thirst, fatigue. For them He is willing to sacrifice life itself. What a picture is this of Jesus! He has the interest of each one of His flock so close to His Heart that for each he was willing to die. He seeks them in the desert whither they have wandered, dresses their wounds, carries them on His shoulders. O gentle Shepherd! may I appreciate Thy love for me, Thy poor wandering sheep!

2. He knows each one of His sheep, thinks of each, plans the welfare of each, gives to each sweet pasture and the water of life. He loves each far better than any loves himself, for He loves them with a Divine love. Why do I so often run counter to His love? What folly it is! He knows what is good for me, and loves me so fondly that the only limit to His love is the feebleness of my love for Him.

3. It is of His own accord that He lays down His life, for He chose voluntarily this life of subjection as Man. But this life once chosen, all His actions were done under obedience to His Father's command. This is the glory of a self-chosen life of obedience; it is a close imitation of the life of Christ on earth.

Nineteenth Week : Monday.—The Spirit of the Gospel.

St. Luke ix. 51-62.

When a village of the Samaritans refused to receive our Lord, because He was on His way to Jerusalem, SS. James and John propose to call down fire from heaven upon them in punishment of their rejection of Him. Jesus rebukes them. "You know not of what spirit you are." The Son of Man is come not to destroy men's lives, but to save them.

1. These Samaritans refused to receive those

whose faces were set to go up to Jerusalem. They hated the Jews and their Holy City. So now those who have turned their faces in the direction of the City of God are often rejected by the world. "No Catholics need apply." Those who are faithful to their conscience are driven out of house and home. Happy those who thus suffer for justice' sake!

2. SS. James and John are filled with indignation, and propose to invoke vengeance from Heaven on the evil-doers. They wanted to see them suffer as they deserved. This impulsive desire to bring down punishment on sinners is utterly opposed to the evangelical spirit. If we are thus angry with those who commit sin, it is not a good sign. It shows that we have the spirit of the Jews.

3. Our Lord rebukes the Apostles: "You know not of what spirit you are." Your spirit is the spirit of the Law; not the sweet, forbearing, indulgent spirit of the Gospel. Bitterness and indignant zeal destroys the souls of men; it strangles them from the birth. The Son of Man is come to save, not to destroy; to win by love, not to compel by terror. What is my spirit? Is it meek, humble, patient, gentle?

Nineteenth Week : Tuesday.—Some Conditions of Following Christ.

St. Luke ix. 57-62.

As our Lord walked along He was accosted (1) By one who expressed a desire to follow Him whithersoever He went. Christ reminds him that this would involve poverty and a giving up of all the comforts of home. (2) By one who was willing to follow Him not at once, but after his father's funeral. Christ urged him to obey at once the call of God. (3) By another who desired to bid farewell to his relations before following Jesus. He is reminded that none who turn back are fit for the Kingdom of God.

1. The answer to the first of these brings out the spirit of poverty necessary to the followers of Christ. They must be ready to leave house and home, and to have nowhere to lay their head, to be destitute and forsaken by all, if God requires it of them. Should I accept those hardships if I knew that loyalty to God demanded it?

2. The second man asked what was good in the natural order. He desired to take care of his aged

father until his death. But our Lord had called him: "Follow Me"—and to this call all else must yield. Here we have the necessity of obedience to the disciples of Jesus.

3. The third still clung to his home affections, and was not prepared to give them up at once for the love of Christ. The spirit of chastity requires that we should put away any sort of human affection which renders it impossible for us to give our hearts to Christ. He who casts longing looks after that which excludes the love of Christ, is unfit for the Kingdom of God. Christ will not brook a rival in our hearts.

Nineteenth Week : Wednesday.—The Mission of the Seventy.

St. Luke x. 1-6.

Our Lord about this time sent seventy of His disciples to preach in all the cities whither He was to go. They were commissioned with His authority, and those who rejected them would bring upon themselves judgment. Their mission was most successful, and the very devils obeyed their command. On their return our Lord warns them not to rejoice at this so much as at the knowledge that their names are written in Heaven.

1. The Apostles formerly sent out represented the Bishops of the Church; the Seventy represent the priests. Both carry the authority of Christ, and our Lord threatens the most terrible judgment on those who receive them not. Pray that you may never reject the voice of God speaking to you by the mouth of His priests, or by His holy inspirations, or by Holy Scripture, or the lives and writings of saints.

2. The Seventy had a joyful mission. What joy so great as that of co-operating with Christ in the salvation of men, and of seeing devils cast out from the heart of sinners as we urge them to penance? This is the pure and holy joy that belongs to those who labor and suffer for Christ, and begin even here to share His joy.

3. Yet there is a higher joy, and one which must come first of all in the hearts of those who love to serve Christ. It is the joy that comes from being united to Him in supernatural charity, and from the consequent conviction that we are destined, unless we should deliberately forsake Him (which

God forbid), that our names are written in the Book of Life.

Nineteenth Week: Thursday.—The Good Samaritan.

St. Luke x. 25-37.

A lawyer asks Jesus what he must do to attain to eternal life. Our Lord answers that he must love God with all his heart and his neighbor as himself. In answer to the lawyer's inquiry, Who is his neighbor? our Lord tells the well-known story of the Good Samaritan, and elicits from this questioner the confession that it was the stranger, not the priest or Levite, who was the true neighbor to the man who fell among thieves.

1. Our Lord requires of us that we should love our neighbor *as ourselves*. This seems a high standard to ask of ordinary Christians, but nothing else will satisfy Christian charity. We must treat them as we should, under similar circumstances, expect that they would treat us. We must put ourselves in their place and act accordingly. Do I always observe this rule? Do I show charity to others where I should look for charity from them, and forgive them as I hope to be forgiven?

2. The Levite and priest had doubtless some excuse for passing on their way and leaving the wounded man in his distress. They were pressed for time; they had important business; the thieves might attack them if they lingered. We can always find excuses for the neglect of charity. Do I do so?

3. See the characteristics of the charity of this Samaritan. (1) He took great personal trouble. (2) Showed him the most tender care. (3) Sacrificed his own comfort, setting him on his own ass, and taking him to the inn. (4) Spending money freely. (5) Commending him to the care of others. Do I exercise a charity like his to all, even strangers, who come in my way?

Nineteenth Week: Friday.—Martha and Mary.

St. Luke x. 38-42.

At Bethany, Martha and her sister Mary used to entertain Jesus hospitably. Martha busied herself with much serving, but Mary sat at our Lord's feet and listened to His words. Martha came to complain to Him that her sister had left her to serve alone. Jesus answered, "Martha, thou art careful and troubled about many things. But one

thing is necessary. Mary has chosen the best part that shall not be taken away from her."

1. Martha and Mary are the patterns of the active and the contemplative life. Both are admirable, and our Lord in no way rebukes St. Martha for her activity. But she was not satisfied with showing her own zeal; her complaint implies that her sister did wrong in not following her example. Are we inclined to blame those who spend their time in prayer instead of active benevolence? We should remember how our Lord rebuked Martha.

2. There was another imperfection in Martha. She was careful and troubled. She did not fulfil the condition given by Thomas à Kempis for an intimate friendship with Jesus: "Be peaceful and quiet, and Jesus will be with thee." We ought never to be "put out," never disquieted or troubled, when all things around us are not as we wish.

3. Mary sat at the Lord's feet and heard His word. Here is the secret of all sanctity: obedience to the voice of Jesus. This is the one thing necessary, this is what I must do: I must place myself before the Blessed Sacrament, pray for guidance and help, and listen to what Jesus says to me.

Nineteenth Week: Saturday.—How to Pray.

St. Luke xi. 1-13.

The Apostles ask our Lord how they ought to pray, and He gives them the Lord's Prayer as a form to be constantly used. He then illustrates the necessity of persistence in prayer by the parable of the man who desires to rouse his sleeping neighbor that he may give him some provisions for a friend.

1. The repetition of one prayer is not a vain repetition. It is the natural expression of an intense desire to be heard. Our Lord repeated over and over again His prayer in the Garden, and His prayer on the Cross: "Father, forgive them." If we are desirous of some grace, what can we do better than kneel before the altar and ask for it again and again?

2. The parable told by our Lord is a strong incentive to perseverance in prayer. We are to deal with Almighty God as a man who needs provisions at an unreasonable hour deals with his next-door neighbor. He knocks, and when refused knocks

again and yet again, louder and even louder, until at length he obtains his request through sheer persistency. So we are sure to obtain our requests from God if we are sufficiently persistent.

3. God is pleased at such perseverance. He is not like men who are annoyed at such repeated petitions. He will give us a good gift, of which the excellence will be increased, not diminished, by our continued requests. God delights to give good gifts to those who ask Him, and He will give the Holy Spirit to them in plenteous measure.

Twentieth Week : Sunday.—The Divided House.

St. Luke xi. 14-24.

When the Pharisees accused our Lord of casting out devils by the aid of the prince of the devils, Jesus, seeing their thoughts, reminded them that such a division of the kingdom of Satan against itself would infallibly bring it to ruin, and that it is by the finger of God alone that devils can be cast out. The indwelling demon keeps possession in peace till a stronger than he takes away his armour and distributes the prey won from him.

1. Our Lord condescends to argue with some one who imagined that He expelled the devils from the bodies of men by some magic arts, derived from Satan himself. Satan would not be so misguided as to expel his own followers. Such a division of his kingdom against itself would soon bring it to naught. So we may be sure that those who exercise a beneficial influence on the characters of others and lead those with whom they are brought into contact to love virtue and forsake sin, are themselves actuated by good and holy motives, and are doing the work of God.

2. "A house divided against itself shall fall." Unity of action is the secret of success. How many good works have been ruined by internal dissensions! Nay, it is impossible that any house or family or society can prosper, if it is divided against itself. Hence beware of grumbling, of ill-feeling, of party spirit, or of friendship for some to the exclusion of others.

3. Satan, the strong man, retained his dominion in peace until Christ, stronger than he, wrested his power from him. Now he lies crushed and feeble,

full of malice as ever, but forced to relinquish his prey at Christ's command.

Twentieth Week : Monday.—The Divine Maternity.

St. Luke xi. 27, 28.

While our Lord was addressing the crowd, a woman cried out, "Blessed is the womb that bore Thee, and the paps that gave Thee suck." But He said, "Yea rather, blessed are they that hear the word of God and keep it."

1. The woman who proclaimed the glory of Mary in being the Mother of God is a type of the Catholic Church, who rejoices to bear witness to the splendors of Her Divine Maternity. It is Mary's relation to her Divine Son that is the source of all her perfections, and this title of Mother of God is necessary to safeguard our belief in the Divinity of her Son, and wherever it is set aside Jesus is neglected. In honoring her we are really honoring Jesus. O Mary, Mother of God, may we ever honor thee, and through Thee Jesus our Lord!

2. Mary has a higher claim to be declared Blessed. The glory even of the Divine Maternity is subordinate to the glory of her unfailing obedience to every wish and command of Almighty God. This it is which exalts her to the highest place in Heaven. She was faithful to the will of God amid sorrows and desolation such as none but her ever experienced of all the creatures that God made. This is the glory of the creature—simply to carry out the will of the Creator.

3. To earn this blessing fully we must listen carefully for every word of God, and for every holy thought He whispers in our ears. We must also treasure them up as Mary did, often think of them, and pray that we may never have any rule of life save the holy will of God.

Twentieth Week : Tuesday.—The Rich Fool.

St. Luke xii. 13-22.

One of the crowd appeals to Jesus to speak to his brother that he may divide his inheritance with him. Our Lord refuses to interfere, and warns those present against covetousness, telling how a certain rich man proposed to himself many years of satisfied enjoyment of all the goods he had accumulated.

God said to him, "Thou fool, this night do they require thy soul of thee, and then whose shall those things be which thou hast provided?"

1. There is nothing more dangerous to our salvation than a grasping, avaricious spirit. It grows with advancing age, and unlike other worldly pleasures, it loses not its zest as years go on. It has a fatal power to tie down the soul to earth, and make a man averse from heavenly things and from submission to God. Am I fond of money? or if I have no opportunity of money-making, am I fond of anything upon earth for its own sake and apart from God?

2. What folly is any attachment to money or goods or anything else upon earth? The moment of death arrives, and then what avail all earthly possessions? Nay, they are a curse to him who has trusted in them. O death, how terrible thou art to a man who has peace in his possessions!

3. The story of the rich fool was told by our Lord on the occasion of one asking Him to interfere between himself and his brother in respect of some disputed inheritance. Our Lord's refusal is a warning not to entangle ourselves with the affairs of others which do not concern us. How much mischief has been done by the meddling interference of well-meaning men!

Twentieth Week: Wednesday.—Watch!

St. Luke xii. 35-49.

To those who are always prepared for the coming of their Lord, and continually seeking to do His will, is promised in His Kingdom an almost incredible privilege. He will make them sit down to meat, and will minister to them Himself at the celestial banquet. On the contrary, those who do not carry out His will, though they know it well, will be beaten with many stripes.

1. "Blessed is the servant whom his Lord, when He cometh, shall find watching." To watch for any one implies that we are continually thinking of him, and looking forward to and preparing for his return. He who is watching when Christ shall summon him is one who has made His will the rule of his life, who often in prayer seeks to know His will, who bears Him continually in mind. Do I fulfill these conditions?

2. What a reward is promised to those who are found watching! Christ Himself will minister to their wants; He will make them sit down at the heavenly feast, and will treat them as those who had done Him a service. He will actually minister to them Himself, giving them rich draughts of the water of life, and feeding their souls with food which will contain all possible sweetness, and fill them with all possible joy. How trifling, then, will appear all the sorrows and trials of earth!

3. Those who are not watching, but taking their ease, with no care for their Master's command, will receive stripes in proportion to the clearness of their knowledge of what was required of them. What reason, then, have I to tremble, to whom so much light and grace has been given!

Twentieth Week: Thursday.—The Unfruitful Fig-tree.

St. Luke xiii. 6-9.

In the vineyard of a certain man was a fig-tree which for three years had borne no fruit, but only leaves. At length the owner bids the gardener cut it down, but he intercedes for it, that it may be spared for one year more, promising that he will dig around it, and spread dung about its roots. If it bear no fruit during the coming year, he will raise no further objection to cutting it down.

1. Every Christian performs a number of good works which may all be referred to one or other of two classes. Some are acts of natural virtue, beautiful perhaps and marking a healthy tree, but of no solid value in God's sight, receiving their reward here, not hereafter. Other actions are supernatural, informed by the grace of God, done for love of Him. These are the rich fruit, pleasing to God, which shall endure to everlasting life. Are all my good actions done from a supernatural motive? If not, they are mere leaves, showy but valueless, to be buried in the fall of the year.

2. The tree that year after year bears no fruit is cut down, while that which bears fruit is pruned that it may bring forth more fruit. As years go on, does the fruit I bear continually increase? Or is there a gradual diminution in the amount of it, and do I approach the time when our Lord shall say, "Cut it down, why cumbereth it the ground?"

3. How patient our Lord has been with me! How He has waited, hoping that before it is too late, I will begin to correspond to His grace, and work for Him and not for self! Grant me this grace, O Lord, beyond all other graces, that I may never neglect Thy grace, nor fail of doing what Thou dost ask of me!

Twentieth Week: Friday.—The Narrow Gate.

St. Luke xiii. 23-27.

When our Lord was questioned as to the number of the saved, He answered by urging His disciples to enter by the narrow gate, and warning them that many shall seek to enter, but in vain.

1. No one knows, save God, the number of the elect. It is no business of ours. What concerns us is the knowledge that if we desire to enter by the narrow gate that leads to life, we must exert ourselves, resist our inclinations, endure hardships, submit to the yoke, humble ourselves, and pray for the grace of God, without which none can be saved. Do I make such an effort as is necessary to win the Kingdom of Heaven?

2. It is useless to think that we can go on all our lives living for self and resisting the grace of God, and when we draw near to death, can offer a prayer which will undo the past, and open to us the gate of Heaven. We must knock now, if we desire to be heard, we must make friends now with the Master of the house, if we desire that He will then welcome us as His own; we must earn His gratitude now by our charity to others for His sake and by our submission to His will. Then, and then only, shall we meet Him with joy.

3. How terrible to hear Christ say, "I know you not!" Better a thousand deaths than that one word from the Lord of Heaven and earth. What would Jesus say of me now? Am I one of those of whom He would say, "I know My sheep, and am known of them?" Or would He say, "I know you not, depart from Me?"

Twentieth Week: Saturday.—On Self-Exaltation.

St. Luke xiv. 7-11.

Our Lord observing how those invited to a feast chose for themselves the highest places, exhorts them to sit down not in the highest, lest their entertainers afterwards request them to give place

to others, but in the lowest, that they may have the honor of being invited to go up higher.

1. This struggle for the highest place was not limited to the Jews. It still is the ordinary law of society. All seek their own, and are unwilling to give way to others, and are pained if they are not treated with the honor that they think they deserve. The cause of their discontent and vexation is their pride, and love of self rather than of God.

2. Our Lord seems to set before His hearers a very low motive. He does not tell them to take the lowest place because they ought to regard themselves as worthy of it, but simply that so they may have glory before those at table, and may avoid the ignominy of having to move down. It would have been fruitless to put before them any lofty and exalted motive. So, if we are not influenced to virtue by the love of God, at least our own interest will perhaps move us.

3. Christ's object was gradually to lead the Jews to something nobler. He knew that the practice of humility even from an inferior motive would lead on to a love of it for its own sake, and because it is pleasing to God. It is wonderful how soon any acts of virtue bring their own reward, and lead us to love virtue itself, and Him of whose beauty all human virtue is but a faint reflection.

Twenty-first Week: Sunday.—The Great Supper.

St. Luke xiv. 15-24.

Our Lord compares the Kingdom of Heaven to a feast to which many guests are invited. But they all excuse themselves on one plea or another: their host, angry at their refusal, brings in the poor and the feeble and the blind and the lame, to take their places at his table.

1. Our Lord invites all men to serve Him in one or another way. Some are called into the Catholic Church from heresy; others to the religious life or to the priesthood; others to a life of resignation under some great suffering. All these are summoned thus as a preparation for that Heavenly Feast which He intends in His own good time to bestow upon all who are obedient to His summons. God has invited me; have I obeyed His call?

2. There are many who do not like the Divine

summons. The invitation involves the relinquishment of something to which their heart clings—money or position, or earthly affections, or self-will—so they excuse themselves. “It is impossible for me to obey because I have my business to attend to, or my relations to please, or my way to make in the world.” Alas! how unhappy the lot of such. Have I ever rejected any such grace?

3. In place of those who reject the call of God, He sends His servants into the highways to bring in the poor and the lame and the feeble. Perhaps this is the way that I have entered His service. Some other refused a grace from God, and it came to me, unworthy as I am of such an offer. Anyhow the grace came to me, and through God’s mercy I accepted it, and it has placed me where I am. How can I ever thank God as I ought for his wonderful mercy to me?

Twenty-first Week: Monday.—The Lost Sheep.

St. Luke xv. 1-7.

When the Scribes and Pharisees murmured at our Lord for consorting with publicans and sinners, He asked them whether a man who has lost one out of a flock of sheep does not seek the wanderer, leaving the rest in the fold, and bring it back with joy. So the Good Shepherd calls the Angels to rejoice over every sinner who does penance.

1. How our Lord loves sinners! He seems to find happiness in their company. He eats and drinks with them, He converses with them as their friend and comforter and the lover of their souls. For them not a harsh word, nothing but looks of compassion and love. O Friend of sinners, have mercy on me, a sinner.

2. But not all sinners does He thus befriend, only those who are conscious of their misery and lament over it and cast longing glances towards Him, and cherish amid all their sins at least a faint spark of hope that He will set them free. Then He fans that spark into a flame of love and delivers them from their chains, and brings them in humble penitence to His feet. Then it is that His Sacred Heart is full of joy. O Heart of Jesus! who can ever fathom the depth of Thy love for the sinner who does penance!

3. Jesus is not alone in His joy. All the Saints

and Angels in Heaven rejoice with Him. He calls them together to sing a hymn of triumph over the return of the wanderer, and they rejoice one and all with joy unspeakable at the triumph of Divine grace. O Jesus, grant me the privilege of taking part in the Divine work of bringing sinners back to Thee!

Twenty-first Week: Wednesday.—The Prodigal Son; His Departure.

St. Luke xv. 11.

A certain man had two sons: and the younger said to his father, Give me the portion of goods that falleth to me. And he divided to them his substance. Not many days after, the younger departed to a far country and there wasted his substance, living riotously. After a time he began to be in want.

1. The beginning of the fall of the Prodigal Son was a desire for independence. He did not like the yoke of parental authority and the secondary position he held as the younger son in his father’s house. He wanted to have his liberty and to be able to do as he liked. This is the beginning of every fall; secret pride making us unwilling to submit and to be thwarted and to do the will of others.

2. The consequence of this spirit of pride in the younger son was to make him restless and discontented. He was not happy in his father’s house. He longed to be elsewhere. Restlessness is almost always a sign of pride; it is one of the marks of self-will; turbulence and inquietude are the forerunners of sin to come and moral ruin not far off.

3. The Prodigal starts on his life of independence. At first it is pleasant enough; he rejoices in his liberty; indulges his every fancy, satiates himself with pleasure. But it does not last long. The devil is a hard master, and the poor Prodigal finds himself miserable, in want, friendless, deserted. Thus it is that the world treats those who live for the world. God grant that I may never forsake my Father’s house!

Twenty-first Week: Thursday.—The Prodigal Son; His Repentance.

St. Luke xv. 17-19.

The unhappy Prodigal is at last reduced to feeding swine for hire. In his misery he comes to

himself and remembers the peaceful happiness of his father's house, and resolves to return and throw himself at his father's feet and say: "Father, I have sinned against Heaven and in thy sight."

1. The Prodigal, in the quiet solitude, begins to reflect. He resolves to go back, and humble himself, and ask to be received, not as a son, but as a servant. Observe (1) the advantage of a quiet time for prayer and supplication. (2) The contrast between the constant happiness of the humblest who serve God, and the misery that soon ensues to those who cast off His yoke. (3) The willingness of the Prodigal to humble himself. (4) The value of inferior motives as leading to virtue. The Prodigal's repentance arose primarily, not from love of father or home, but from his present misery. Apply each of these to yourself.

2. The first impulse of true repentance is to cast ourselves at the feet of him whom we have offended and beg for forgiveness. It is not enough to be sorry, but this sorrow must include hope of forgiveness and reconciliation. I, then, will go to the feet of Jesus in all my sorrows and sins, for I know He will not reject me.

3. The Prodigal loses no time. He arose and went to his father. Delays are dangerous. When the grace comes we must act on it, and the sooner the better. *I will arise*; this must be the motto of all who recognize their sin and weakness. I, too, with God's help, will arise from all that hinders my faithful service of Him.

Twenty-first Week: Friday.—The Prodigal Son; His Return.

St. Luke xv. 20-32.

When the Prodigal on his return approached his father's house, his father, seeing him in the distance, runs to meet him, falls on his neck, and kisses him. He will not hear his self-accusing words, but bids the servants bring the best robe, a ring for his hand, and shoes for his feet, and kill the fatted calf, that they may rejoice and make merry on the occasion of his return home.

1. The father of the Prodigal is watching for the return of the wanderer, and sees him a great way off. So God watches and longs for the sinner's return, and even before he has reconciled himself to God, He anticipates him with graces, and mercy,

and consolation, and marks of His forgiveness and love. O, how gentle is the Sacred Heart of Jesus! We do not half understand its depths of love and compassion.

2. How is the returning Prodigal treated? He has the best of everything. (1) The best robe, the robe of justice to clothe him so that he may appear, not as a servant, but as a beloved son. (2) The ring of pardon to show that he is no longer the slave of sin. (3) Shoes to prevent his tender feet from being injured by the stones which lie in virtue's path. (4) A banquet of good things to celebrate his happy return.

3. The elder son, who had always been faithful to God, is angry at the welcome given to the Prodigal. So those who have not gone astray, because they have had no very strong temptations, are often hard upon those who have sinned. We must beware, for perhaps we shall find that they are preferred to us, and are really dearer to the Sacred Heart of Jesus, as St. Mary Magdalen was.

Twenty-first Week: Saturday.—The Unjust Steward.

St. Luke xvi. 1-12.

The steward of a rich man, being dismissed for lavish expenditure, goes round to the debtors of his employer and reduces the amount of what they owe. By this liberality, though with money not his own, he earns their good-will and the prospect of shelter when he is turned out of his stewardship.

1. We are all of us stewards of God, entrusted with what is not ours but His, to be used for Him, not for ourselves. We are all unjust stewards in that we have not done this, but have used what God has committed to us for ourselves, independently of Him, perhaps have wasted it on things that we knew were displeasing to Him; reading what He would not wish us to read, indulging in useless amusements and recreations.

2. To all the time must come when we shall have to give an account of our stewardship. What sort of an account should I have to give for my use of God's gifts? Would there not be waste here, and mal-expenditure there, and a selfish and dishonest adoption as our own of time and talents belonging to God? Can I face the day of account? *Quid*

sum miser tunc dicturus? What shall I say then in answer to my Judge?

3. There is a means by which I may still ward off His anger, and that is by great liberality to others and especially to those who are poor and in want. Thus I can purchase to myself friends who will plead for me with God. Have I been a good friend to the poor for God's sake? Have I been generous with my alms? If so, I shall find that God will listen to their prayers for me and will be generous to me.

Twenty-second Week : Monday.—The Rich Glutton.

St. Luke xvi. 19-31.

There was a certain rich man who feasted sumptuously every day, at whose gate was laid a beggar named Lazarus. The rich man died, and his life of luxury was requited with the torments of hell. Lazarus died, and was carried by the angels into Abraham's bosom. In hell the rich man begged that Lazarus might be sent with one drop of water to cool his parching thirst; but in vain.

1. What a warning against a life of selfish luxury! We do not read of any crime committed by the rich man. He simply lived a life of ease and comfort and present enjoyment. No self-denying charity; no deeds of mercy; no humiliation of himself; no penance; and therefore at the end of life the torments of hell to all eternity. In my life how little penance! How much self-seeking and love of ease! Have I not reason to fear?

2. In hell the rich man is punished in kind. His love of choice wines is requited by a tormenting thirst and a fire consuming his palate. For his life of luxury and ease, his purple and fine linen, he is enwrapped in the scorching flames. This law of retribution in kind is a terrible one; I must anticipate it. I am proud, and I must humble myself; I love comforts, and so I will mortify myself.

3. Abraham has no pity for the poor man in hell. He tells him it is the lot he prepared for himself. We must learn the lesson, and pray God that we may have evil things in this life, if the good things we enjoy are to cost us the good things of Heaven. Pray to suffer here that so you may rejoice in Heaven.

Twenty-second Week : Tuesday.—The Raising of Lazarus.

St. John xi. 1-45.

When Lazarus fell sick, his sisters Martha and Mary sent to Jesus, saying, "Lord, he whom Thou lovest is sick." Jesus after two days starts for Bethany, and arrives there when Lazarus had been dead four days. Martha hastens to meet Jesus. Mary waits until she is sent for. Jesus approaches the grave and cries aloud, "Lazarus, come forth!" And he that was dead came forth, still bound with the grave clothes.

1. The message sent by Martha and Mary is a model of prayer in trouble, especially in temporal trouble. They do not ask for anything, they simply state their needs. He likes us to tell Him our troubles, and if He delays, and seems to neglect us as He did Martha and Mary, it is that He may in the end perform a signal miracle on our behalf. I then will tell Him my troubles, and be content to leave it all to Him.

2. See the difference between the active Martha and the passive Mary. The former runs unbidden to meet Jesus; the latter waits. It was Mary's grief that chiefly moved the tears of Jesus. He likes those who are passive until He calls them to act; those who remain where they are until He summons them elsewhere; those who wait for His inspirations, instead of following their own impulses. Am I one of these?

3. The raising of Lazarus corresponded in the physical order to the raising of the soul from the spiritual death of sin. The latter is a far greater miracle. How happy I should account myself if I have the privilege of taking part with Jesus in raising from the corruption and death of sin any of those souls for which He died.

Part VI.—From the Assembly of the Pharisees to the End of Christ's Public Ministry.

Twenty-second Week : Wednesday.—The Assembly of the Pharisees.

St. John xi. 46-54.

Some of the Jews present at the raising of Lazarus carried information to the Pharisees, who with the priests held a council, at which they determined on the death of Jesus. Caiaphas, as High Priest, declared

that it was expedient that one man should die for the people, and not that the whole nation should perish. After this, Jesus withdrew to a distant place with His disciples.

1. It seems strange that one of our Lord's most wonderful miracles should have made those who beheld it more hostile than ever. Yet so it is: those who have hardened their hearts against God are repelled, not attracted, by the marvels of His love. They only hate Him the more when they see clear proofs of His power. So we see evil men misinterpreting the simple faith, and charity, and devotion of the servants of God. Is this my spirit?

2. What was the motive of these men? Jealousy; a fear lest they should be overshadowed, and their credit diminished with the people. They cloaked this under a show of fear of the Romans. But their real motive was hatred of Jesus as a rival to their own influence. Beware of the selfish effects of an insidious ambition and jealousy of the success of others.

3. On occasion of the council in which it was decided to destroy Jesus, Caiaphas, the High Priest, declared under Divine inspiration that it was expedient that one man should die for the nation. Strange that so wicked a man should be inspired by the Holy Ghost! But it was an official inspiration. God speaks even through wicked men when they hold some sacred office. How terrible a thing to have the Word of God in the mouth but not in the heart!

Twenty-second Week: Thursday.—The Ten Lepers.

St. Luke xvii. 11-19.

At the entrance to one of the towns through which our Lord passed, He was met by ten lepers who, standing afar off, cried, "Jesus, Master, have mercy on us." Jesus ordered them to go and show themselves to the priests, and as they went they were healed. One of them, a Samaritan, turned back to return thanks to Jesus, who was touched with his gratitude and dismissed him in peace.

1. The lepers standing far away were an example to sinners, (1) In their recourse to Jesus to be healed. (2) In their acknowledgment of Him as their Lord, and in their prayer for mercy. (3) In their obedience to His command to go and show

themselves to the priests. (4) In their faith in so doing, even before they were healed. Admire their faith and confidence, and try to imitate it.

2. On the way to the priests they were healed. One of them, a Samaritan, could not refrain from turning back to thank his benefactor. Jesus loves the grateful: He will always bestow fresh blessings on those who are grateful for what they have already received. One who is thankless closes up the fount of Divine love and compassion. Hence learn very often to return thanks to God.

3. Our Lord was hurt at the neglect of the nine Jews. "Were there not ten cleansed?" He exclaims, "but where are the nine? No one has returned to give glory to God but this stranger." So those outside the visible Church may be far more grateful to God and dearer to Him than some within it.

Twenty-second Week: Friday.—The Unjust Judge.

St. Luke xviii. 1-8.

There was in a city a judge who feared neither God nor man. To him came a poor widow, asking to be protected from one who had wronged her. At first he would not listen, but at length, wearied out with her importunity, he granted her suit. So we must be importunate with God, for will He not avenge His own elect who cry day and night to Him?

1. When our Lord desires to impress upon His hearers any truth, we find Him often employing some unexpected and almost anomalous simile. Here He compares Almighty God to an unjust judge overcome by importunity. God loves importunity. We need never fear lest we should weary Him. He waits to be wearied by our petitions, and often requires this unbroken persistency as the condition of granting them. Do I thus persevere in asking for what I need?

2. The poor widow's cry was: "Avenge me of my adversary." Our cry must be the same. But of what adversary? Not of human foes, nor of those that treat us ill. Our prayers respecting them must be: "Father, forgive them." If we pray against them, God will hear our prayer only by visiting on us the misfortunes we invoke on them.

3. But there are very real adversaries against

whom we should pray. (1) The devil, who tempts us, and seeks to bring us down to hell. (2) Our predominant passion, whatever it may be. (3) Self, that is so continually asserting itself against God to our grievous harm, and is our worst enemy, which mars our happiness and destroys our peace. O God, I cannot fight against these alone! In Thy mercy, help me in the conflict.

Twenty-second Week: Saturday.—The Pharisee and the Publican.

St. Luke xviii. 10-14.

Two men went up to the Temple to pray, a Pharisee and a publican. The Pharisee thanked God that he was regular in the performance of his religious duties, and not like other men, unjust and impure, nor like the publican in the distance. The publican did not lift his eyes to heaven, but cried, "God be merciful to me a sinner!" The latter went away forgiven; not so the Pharisee.

1. The Pharisee's prayer was in some respects an excellent one. He returned thanks to God for the graces he had received. But he spoilt all by his pride, which caused him to prefer himself to others. God will not hear the prayers of the proud; He abhors them. Pride effectually bars the way against our receiving from God the graces which we need.

2. The publican's prayer was a prayer of humility. It recognized his own vileness, his dependence on God, his need of His mercy. This is the sort of prayer that God loves; it pierces the clouds and brings down a shower of graces. God cannot resist anyone who really humbles himself. If I want my prayer to be heard, I must make certain that I pray with humility.

3. The chief end of this parable is to teach us the folly of despising any one. The very fact that we do so places us in the sight of God beneath the person we despise. Woe to us if we indulge the thought, Whatever I may be, I am better than so-and-so. If we could see ourselves as God sees us, we should perhaps perceive that we are really far worse.

Twenty-third Week: Sunday.—The Necessity of Humility.

St. Mark x. 13-16.

When little children were brought to Jesus, and the disciples sought to turn them away, Jesus was

much displeased, and said: "Suffer little children to come to Me, for of such is the Kingdom of Heaven. For whosoever shall not receive the Kingdom of God as a little child, shall not enter into Heaven."

1. Jesus was displeased with those who sought to keep away the children from Him. Children are very dear to Him. He loves their guilelessness, innocence, simplicity. He watches over them with jealous care. Woe to those who injure them or neglect them, or indulge them unwisely, or set them a bad example. As the privilege of bringing them up is very great, so also is the responsibility.

2. The reason Jesus gives why the children are to be brought to Him is that "of such is the Kingdom of Heaven." What can be higher praise than this? He likens children to the Angels of God. He says that they are the nearest counterpart on earth of the Saints in Heaven. O blessed privilege of little children! How different is their obedience and humility from my perversity and pride!

3. No man shall ever enter into Heaven unless he receives on earth the Kingdom of God as a little child. What does this mean? It means that we must put our neck willingly under the yoke as children do, that we must be docile as children are, that we must have a sense of continual dependence on God as children depend on their parents, that we must look to Him in every need, as they do to their elders. Am I childlike in these respects, or am I stiff-necked and stubborn and independent?

Twenty-fourth Week: Monday.—The Rich Young Man.

St. Mark x. 17-27.

A young man came and asked, "Good Master, what shall I do that I may receive life everlasting?" When Jesus answered that he must keep the commandments, the young man assured Him that he had done so from his youth. Then Jesus said, "One thing is wanting to thee; sell all thou hast and give to the poor, and come and follow Me." Then the young man departed in sorrow, for he had great riches and was not willing to abandon them.

1. The rich young man had always lived a good and upright life, so that our Lord loved him.

There came to him a further grace. Jesus invited him to give up his riches and follow Him. So, with the hearts of those who live a life of obedience to God's law, higher graces always are given, to be generous to God as well as to fulfil the law of justice.

But unhappily for him he had great possessions, and these had gradually been gaining dominion over his heart; and when our Lord called him, and there came to him the grace to give up all for God's sake, he turned away sad and would not give them up. O how great is the danger of a man whose heart clings to his possessions! God grant that my heart may not cling to any earthly good.

3. For all there is at some time a decisive crisis, a choice between treasure on earth and treasure in Heaven. Alas for those who at such a crisis fail of the grace given them, and reject the secret inspiration! Help me, O God, when such a time comes to me; may I always listen to Thee and follow Thee!

Twenty-third Week: Tuesday.—The Evangelical Counsels.

St. Matt. xix. 23-30.

When the rich young man had departed, our Lord dwelt on the difficulty of salvation to the rich. In answer to St. Peter's inquiry what reward would be given to those who leave all and follow Christ, our Lord promises a hundred-fold in this life, and in the world to come life everlasting.

1. Why is it so difficult for the rich to be saved? Because riches tend to make a man lose his sense of dependence. Is it impossible for the rich to be saved? Certainly not. The power of God can do anything; it can make a camel pass through the eye of a needle, and it will enable a rich man to become detached from his riches and escape the fatal peril of trusting in them. If we are rich, let us beware of the danger that riches involve; if poor, let us thank God that we are free from it.

2. But there is one means of escape, and only one. He must make some sacrifice by way of generous alms if he wish to die a happy death, and to escape the enthralling influence of wealth. But he to whom God gives the grace of a complete renunciation of their possessions will have a larger reward.

What is this reward? It is the gift of a far

greater and higher happiness than they could ever have attained from their wealth, and in Heaven the certain promise of everlasting life. This will be the recompense of all who have given up anything, whether great or small, for Christ's sake; for He looks to the generosity of heart, not merely to the external act.

Twenty-third Week: Wednesday.—Coming Troubles.

St. Matt. xxiv. 4-11.

Our Lord predicts to His disciples many sorrows before His return to judge the world. There are to be wars, famines, and pestilences. False prophets are to arise and seduce many. Those faithful to Christ are to be hated, afflicted, persecuted, and put to death.

1. The history of the Church of Christ is anything but a series of triumphs. It always has been and always will be persecuted, first in one country and then in another; and as the end draws near, persecution will be more cruel, more subtle, more persistent than ever. The Immaculate Bride of Christ must share the fortunes of her Spouse. It is a mark of her union to Christ that she has to suffer with Him. Rejoice in being a child of the suffering Spouse of Christ, and not of the bedecked and bedizened queens that hate her, persecute her, and seek in vain to imitate her matchless beauty.

2. As time goes on, false prophets will arise and will lead many astray. False Reformers, Revivalists, Gospel Evangelists, servants of the State who place it above the Church, or seek to sever it from her dominion. What a countless multitude of those servants of Satan! Alas, how many they have seduced! Thank God you are not of them.

3. Apart from persecution by wicked men, the faithful children of the Church will always have to suffer. First one trouble, then another—sickness, sorrow, poverty, humiliations—these are the friends in painful guise that lead us to Heaven. Courage, then! If we patiently suffer with Him now, we shall one day reign with Him in glory.

Twenty-third Week: Thursday.—The Signs of His Approach.

St. Matt. xxiv. 10-12.

Three signs will manifest the time of our Lord's second coming. (1) Many shall be scandalized. (2) Charity shall grow cold. (3) Iniquity shall abound.

1. To be easily scandalized is always a sign of a falling away from the love of Christ. "Blessed are they that love Thy law," says the Psalmist, "they shall not be scandalized in it." They know their own good-will and honesty, and they attribute the same to others. On the contrary, those who are themselves weak in virtue, are always talking scandal to what they see around them, and imputing bad motives. To which class do I belong?

2. Charity shall grow cold. The first fervor of the Christian Church did not last long. When prosperity and wealth and power fell to her lot, her children began to grow cold in their charity. There are sad periods in the history of the Church. God in His mercy never forsook her, and sent holy men to renew the waning love and zeal of Catholics. But as the end draws near, there will be a sad falling away. When I look over my own history, is it like that of the Christian world—first fervor, then coldness? Alas, I fear it is; at all events, I have not advanced in fervor as I ought.

3. Iniquity shall abound. When we look into the modern world, we recognize this sign of our Lord's approach. Under a fair guise, how much hidden vice, how much secret pride! What selfishness! What forgetfulness of God! In my heart there is, alas, a similar festering sore under what is perhaps a fair exterior.

Twenty-third Week: Friday.—The Suddenness of His Coming.

St. Matt. xxiv. 37-44.

The second coming of the Son of Man is to be sudden and unexpected, like the Flood in the days of Noe. Hence the necessity of continual watchfulness.

1. The Church of Christ has always been expecting the coming of our Lord. St. Paul speaks of it as very near at hand. In the Apocalypse of St. John, Christ says, "Behold, I come quickly." In the early ages and the middle ages of the Church, there has been a continual expectancy of His speedy return. This is a recognition that He will come when we do not look for Him. I, therefore, must be ever expecting Him if I would not be taken by surprise.

2. The world will go on with its business and pleasures just as usual up to the moment when the

Archangel's trumpet shall summon men to judgment. As before the Flood, they will eat and drink, and marry and be given in marriage, as if the world was going to last for ever. So the world acts now. Who would think that they will in a few years, one and all, have to give a strict account of every deed and word and thought? Is not my life in this respect too much like that of the thoughtless world around?

3. Watch. This is the soldier's motto, and must be the Christian's. Watch against temptation; watch against occasions of sin; watch for your Lord's coming. Do you not already see in the horizon signs of His approach, tokens that you have not long to wait before your turn will come? Be ready, then, for you know not when the Son of Man shall come.

Twenty-third Week: Saturday.—The Laborers in the Vineyard.

St. Matt. xx. 1-16.

Our Lord describes the Kingdom of Heaven as like to a householder, who goes out at various times in the day, and invites those who are standing idle to go and work in his vineyard. In the evening he gave the same pay to all.

1. At various periods of life God calls men to serve Him. Sometimes in early life He binds them close to Him. Sometimes He leaves them half their days without any extraordinary graces or special inspirations. Sometimes in old age the light comes which never shone before. God gives at some period some special inspiration to labor for Him. We must listen intently for the voice of God speaking to us. All our happiness depends upon our obeying His call.

2. God gives the same reward to those who have labored for a long or for a short time, if the latter obeyed His voice as soon as they heard it calling them. To all in Heaven He will give the same recompense of the Beatific Vision; but the degrees of bliss will depend on faithfulness to grace. Those who lived but ordinary lives in the world, or were pagans or Protestants half their days or more, will have the same reward as those who consecrated themselves to God from childhood, if they had the same graces at last, and were equally faithful to them.

3. In the parable some are displeased at the privileges of others, and insist on their own fancied right to receive more than they. Such jealousy is hateful in God's sight. If God in His Divine generosity gives to others unearned gifts, we should rejoice in their happiness.

Twenty-fourth Week; Sunday.—The Petition of the Sons of Zebedee.

St. Matt. xx. 20-23.

SS. James and John come with their mother to our Lord, asking for the privilege of sitting next Him in His Kingdom. Jesus answers that they do not know what they ask, and inquires whether they are able to drink of His chalice? They say: "We can." Jesus tells them that they shall do so, but that the first seats in His Kingdom will be given to those for whom they are prepared by His Father.

1. The request of the sons of Zebedee seems to have been the outcome of love for Christ, mingled with ambition. Ambition is a good thing if it is not a selfish or worldly ambition, but an ambition to be high in the ranks of those who love God and are loved by Him, and so to be nearer to the Sacred Heart of Jesus. This should be our constant aim, to deserve a high place in the assembly of the lovers of Jesus.

2. The condition of a high place in the love of Jesus is a large share in His sufferings. All who are His dearly-beloved here are to drink of His chalice. If Christ were to ask us, Can you drink of the chalice that I drink of, the chalice of neglect, of outrage and contempt and unkindness, of interior darkness and a death of agony, could we answer generously, as did James and John, Yes, Lord, we can, not by our strength, but by Thy grace?

3. The high places in Heaven are to be given not to those who merely ask for them, but to those who deserve them. They are reserved for those who hear the Word of God, and do it; for those who amid the difficulties and hardships, persevere in obedience to God and loyalty to Him. Am I such?

Twenty-fourth Week: Monday.—The Blind Men of Jericho.

St. Matt. xx. 29-34.

As Jesus went out of Jericho, followed by a great crowd, two blind men who sat begging by the roadside cried out, "Jesus, thou Son of David, have

mercy on us!" Then Jesus stood still, and asked them what they desired. On their replying: "Lord, that our eyes be opened," He touched their eyes, and at once they saw and followed Him.

1. Try and picture the scene. A great crowd following Jesus and these two blind men shouting: "Jesus, have mercy upon us!" See Jesus listening, stopping, speaking to them, and learn from this that He never loses sight of any individual in the crowd. He has thoughts of love and plans of mercy for me. If I cry loud enough, He will stop and listen, and hear and answer my petition.

2. The prayer of these two blind men was that their eyes might be opened. How sadly we need that our blindness should be dispelled by Jesus! Our sins have gathered like a mist around our eyes. We cannot see the beauty of holiness and the hideousness of sin, and the happiness of serving God. Open my eyes, O Lord, to see all this, that so I may forsake my sins and serve Thee with my whole heart.

3. When those blind men recovered their sight at Jesus' touch, at once they followed Him. This should be the effect of all the mercy Christ has shown me, and the graces He has lavished on me. I must follow Him more closely, more obediently, with a greater desire to imitate Him, to love Him, to suffer with Him even unto death.

Twenty-fourth Week: Tuesday.—The Conversion of Zaccheus.

St. Luke xix. 2-10.

Zaccheus, a chief among the publicans, climbed into a sycamore-tree that he might see Jesus as He passed. When Jesus came to the place He looked up, and bade Him descend, as that day He would lodge in Zaccheus' house. Zaccheus on the occasion of Jesus' visit, gave half his goods to the poor, and offered four-fold restitution to any he had wronged.

1. Our Lord's Heart is always won by those who take trouble for His sake. Ascetical writers teach us that the sycamore-tree is an emblem of the Cross, because suffering is necessary to solid progress in virtue, and that Zaccheus climbing into it was an instance of one who accepted the folly of the Cross, which is the truest wisdom for those who long after an intimate union with Jesus.

2. Jesus espied Zaccheus in the tree. He promises

that He will be his guest, publican and sinner as Zaccheus was. So he is always ready to come and be our guest in Holy Communion, if we (1) long after Him as Zaccheus did, (2) obey His word, (3) are prompt in following His inspirations, (4) count it a joy and happiness to have Him for our Divine Guest.

3. Observe the effect of our Lord's presence in his house. (1) The avaricious publican gives half his goods to the poor. (2) He promises four-fold restitution if any one has anything against him. Thus it is that our Lord enables us to expel from our souls even the most deeply rooted and inveterate faults.

Twenty-fourth Week: Wednesday.—The Lord and His Servants.

St. Luke xix. 11-28.

A nobleman about to leave his home for a time gives his ten servants each a pound with which to trade for their master. On his return he finds that one has gained ten, another five pounds. But one of them had kept the pound wrapped up in a napkin. The lord rewards the faithful servants and condemns the one who had made nothing.

1. These pounds are the graces that God gives to us gratuitously. They are not purely a gift, but a gift that carries with them a serious responsibility. This is true of all God's gifts: health, strength, money, success, and, above all, supernatural graces. We have to answer for each; they are given to us to trade withal for our Master's glory. If we are not our own, much more the gifts God has put into our hands are not our own but His. Do I use them with this fact ever before my eyes?

2. The pounds traded with produced more pounds. So God's graces, if rightly used, produce fresh graces. Our Lady's immeasurable grace was the result of her invariable faithfulness to grace. If I want more grace from God, the only way to obtain it is to make a faithful use of the graces I possess.

3. Notice the magnificence of the reward; a city, in reward for a pound well used. Notice, also, the exact proportion between the sum acquired and the dominion granted. In Heaven our reward will be magnificent beyond our highest expectations, but always in proportion to our faithfulness to grace during our time of probation.

Twenty-fourth Week: Thursday.—The Procession of Palms.

St. Luke xix. 29-38.

When our Lord approached Jerusalem, a great multitude went out to meet and welcome Him. Some spread their garments in the way, others strewed branches on the ground, and the children cried, "Hosanna to the Son of David." Among them rode our Lord, seated on an ass, meek and humble of heart, with mingled sentiments of joy and sorrow.

1. The entry into Jerusalem was the occasion on which the multitudes openly recognized Christ as their King, as coming with authority from God Himself. The palm branches were their testimony that He had triumphed over His enemies; the garments strewn in the way was their declaration of submission to Him; and the cry of Hosanna was the prayer that God might prosper Him in His Mission. Rejoice in this recognition of His Divine authority, of His triumph over His enemies, of your subjection to Him, and to others for His sake; and pray that His Kingdom may be spread over the earth more and more.

2. In the midst of all this pageant rode Jesus, meek and humble, mounted on an ass. Those plaudits of the multitude, how little they affected Him; yet He rejoiced in their loyalty and in their good-will. Pray that in the midst of applause you may be meek, as He was.

3. Mingled with His joy was a bitter sorrow at the knowledge that in a few days the fickle crowd would shout: "Crucify Him!" He anticipated the scene close at hand, when those He loved would reject Him and desire His death. Learn of Him to see the worthlessness of popularity, and be willing to bear reproach with Him.

Twenty-fourth Week: Friday.—Christ Weeps over Jerusalem.

St. Luke xix. 41-44.

As our Lord drew near to Jerusalem, He began to weep over it, and to say: "If thou hadst known, and that in this thy day, the things that are to thy peace! But now they are hidden from thine eyes." He then foretold the coming destruction of the city.

1. Jesus, looking down upon the city of Jeru-

salem, was full of sorrow at the thought of its approaching doom. He loved Jerusalem, and His own nation. Loyalty to our country is a duty to God, as well as an instinct of the human heart. Every good man is a patriot. But our patriotism must be a desire above all that our land and city may be faithful to God, not merely that it may be great among the nations of the earth.

2. The cause of the grief of Jesus was the thought of what Jerusalem might have been, as compared with what it was. Alas, over how many cities He may well weep now! What might they have been if their rulers had been faithful to God, and what are they—London, Paris, Vienna, the once Christian city of Constantine? What awful paganism, luxury, corruption, pride! We ought to pray for the nations thus robbed of their inheritance by heresy and sin.

3. Over many an individual, too, our Lord utters the same mournful words: "If thou hadst known!" If only thou hadst listened to the secret inspirations of grace, thou mightest have been a saint; and now—. Grant, O Lord, that my ears may not be deaf to the things that make for my eternal peace!

Twenty-fourth Week: Saturday.—On Death to the World.

St. John xii. 20-25.

On the occasion of certain Gentiles desiring to see our Lord, He answers that the time is at hand when He is to be glorified over the whole world. Before this He must be like a grain of wheat, which, unless it die, remains alone; but if it falls into the earth and disappears, it brings forth much fruit.

1. During our Lord's Ministry He had instructed His Apostles not to go into the cities or ways of the Gentiles. But now a new era is at hand, and the Son of Man is to be glorified by Gentiles as well as by Jews. The Gospel of Christ is all-embracing. There is place for all in the Kingdom of Heaven. Thank God for the universality of the Church, and pray that you may find a place in it.

2. Our Lord's glory and the spread of His Kingdom is only to be attained by His death. He is that Divine grain of wheat which falls into the barren earth and makes it to fructify by His Passion and Crucifixion. This law of humiliation and annihilation of self as the condition of future glory

and success in work for God extends even to Jesus. How much more is it necessary for sinful men.

3. This is the fact that I must face. I must die to myself and to the world if I am to take part in the spread of Christ's Kingdom. I must practise unselfishness, be willing to be overlooked and forgotten, live a hidden life, suffer and be subject. Is this my temper, or do I want to be prominent and highly esteemed?

Twenty-fifth Week: Sunday.—The Barren Fig-tree.

St. Matt. xxi. 19.

Jesus walking one morning into Jerusalem and being hungry, seeing a fig-tree on the way, came to seek figs on it. Finding none, but leaves only, He said, "May no fruit grow on thee henceforward for ever." And presently the fig-tree withered away.

1. The fig-tree was a symbol of the Synagogue of the Jews, sightly enough and apparently flourishing, but wholly destitute of fruit. External rites and ceremonies, long prayers for ostentation's sake, alms given from natural benevolence or for show, and not with a supernatural motive, were the general characteristics of the Jews of our Lord's day. The same dangers still exist. We may easily spoil what we do by our vanity and love of self, and so produce only leaves, not fruit.

2. It was not yet the time of figs. But the time is always present of bringing forth good fruit to God. It is dangerous indeed to say, the time has not yet come for me to devote myself to God; to-morrow, or at some future time, I will listen to His inspirations, for this time may never come.

3. The time of figs never came to the fig-tree in this parable, for Christ's malediction left it powerless to bring forth fruit. How sad would be my lot if such a curse were to fall on me. Christ is very patient, but the time may at length come, if I do not bear fruit, when He will say: From thee no fruit henceforward! I must be up and doing; working not for myself, but for the honor of Christ Jesus my Lord.

Twenty-fifth Week: Monday.—On Confidence In Prayer.

St. Mark xi. 22-24.

When the disciples observed that the fig-tree had withered away at our Lord's word, He takes occasion

to urge the importance of confidence in prayer. "Whatever you shall ask in prayer *believing*, you shall receive. Whoever shall have faith as a grain of mustard-seed, if he shall say to a mountain, Take up and cast thyself into the sea, it shall be done."

1. Confidence is no less a requisite in prayer than persistence and humility. Men are much more ready to grant the petitions of those who approach them with a respectful boldness. So it is with God. He likes us to assume as a matter of course that we shall be heard. Do I come with this confidence before God, to ask what I need?

2. Why is it that we have so little confidence? It is not that we doubt the power of God, or even His goodness. It is not the fact of our past sins. It is our present love of self. It is the want of perfect conformity to His will that saps our confidence. We hold something back which we have not given with all our heart to God. We are not generous with Him, and so we naturally conclude that He will not be generous with us.

3. What ought to be the ground of our confidence? The love of Jesus for every one who is a member of His Spouse the Church. He cannot help loving His immaculate Spouse and every member of it. "He loved me, and gave Himself for me." We always feel at our ease with those who we know love us, and none loves us like Jesus. Hence we should be at our ease with Him, and this confidence will obtain all we ask.

Twenty-fifth Week: Tuesday.—Our Lord's Authority to Teach.

St. Matt. xxi. 23-27.

When the Chief Priests and Ancients questioned our Lord as to His authority to teach, He asked them in reply whence John the Baptist derived his authority? This question they could not answer. Our Lord answered that as they could not tell, so neither would He tell them whence His own authority was derived.

1. This question of the Chief Priests was a clear mark of their hatred of the truth. They had seen in Jesus marvels that God alone could work, and had heard from His lips words which God alone could inspire. Yet they objected to His teaching

on the ground that he had received no commission to teach. We can always raise objections to the actions of those we dislike and regard with an evil eye. We question their authority and dispute their power.

2. Selfishness and jealousy of others always defeats its own end. The Ancients and Pharisees, by keeping aloof from St. John, and refusing to acknowledge his Divine mission, were furnishing a weapon that our Lord turned against themselves. They had hated John and had rejected his teaching, yet they dare not deny his authority to be from God. So it always is with the selfish: while seeking to secure their own interests, they are their own worst enemies.

3. When men came to our Lord as humble searchers after truth, He never left them in doubt as to His claims on their allegiance. But the Chief Priests had forfeited grace; their eyes and ears were closed to the truth. O unhappy condition! What more hopeless? May God in mercy save me from it.

Twenty-fifth Week: Wednesday.—The Disobedient Sons.

St. Matt. xxi. 28-32.

"A certain man had two sons, and to the first he said, Son, go work to-day in my vineyard. He said, I will not; but afterwards, moved with repentance, he went. The second answered, I go, sir, and went not. Which of these two," asks our Lord of the Priests and Ancients, "did the will of his father?" When they answered, The first, He tells them that the publicans and harlots will go into the Kingdom of Heaven before them.

1. The elder son in the parable was by no means a dutiful child. He refused to obey his father's command, but afterwards he repented and obeyed. I resemble this son in his early disobedience. Many and many a time God has ordered me or asked me to do something for Him, and I have virtually said, I will not. Have I since repented of my disobedience, and does He ever ask of me now some little act of charity or self-denial or humility, and do I answer in my heart, I will not?

2. The second son was a fair-spoken man, yet in his heart he was determined to follow his own will, not his father's; and in spite of his promise, he

never obeyed the command given him. Am I not too much like him? In my prayers I say beautiful things to God. But when it comes to practice, I do not even attempt to carry out His inspiration.

3. The Pharisees in their pride fancied they were on the high-road to Heaven. What can they have thought of our Lord's words: "The publicans and harlots shall go into the Kingdom of Heaven before you?" I, too, who am so proud, must listen and hear our Lord saying the same to me; and I must humble myself accordingly, and see how much better they are than I.

Twenty-fifth Week: Thursday.—The Question of the Sadducees.

St. Luke xx. 27-40.

The Sadducees, who denied the resurrection of the body, asked our Lord whose wife a woman would be in the resurrection if she had been married several times on earth. Jesus answered that they were in error, not knowing the Scriptures, for in the resurrection none would marry, but all would live an angelic life. After this none of them dared to ask Him any more questions.

1. The Sadducees maliciously thought that they would puzzle our Lord by the objection they proposed to the resurrection of the body, and thus secure the double end of putting Him to shame and making His doctrine ridiculous. How vain their efforts! All the attacks of wicked men on God and truth will one day turn to their own confusion. We must be patient.

2. The Pharisees first misrepresented the teaching of Christ and then proceeded to demolish their own misrepresentation. So heretics misrepresent the doctrines of the Church—the Immaculate Conception, Eternal Punishment, Indulgences, Papal Infallibility, and the like—and then proceed to confute their own garbled version of the truth. Make an act of faith in the reasonableness as well as the truth of all that the Church teaches.

3. Our Lord tells the Sadducees that in Heaven all natural love will be swallowed up in supernatural. We shall love father, mother, brother, sister, wife, children, in God and for God, and not with any love that would interfere with others loving them too. Even in this world all our love for others must be unselfish if it is to endure.

Twenty-fifth Week: Friday.—The Vineyard and the Husbandmen.

St. Matt. xxi. 33-41.

A man had a vineyard which he let out to husbandmen. When the vintage drew near, he sent his servants to receive the produce due to him. But the husbandmen beat and ill-treated those who were sent, and killed some of them. At last he sent his son, saying, "They will reverence my son." But the husbandmen said, "This is the heir; let us kill him." What, asks our Lord, will the lord of the vineyard do to these wicked men?"

1. The vineyard of the parable was the Jewish Church. To the Jews God sent prophets, whom they ill-used; and at last His own beloved Son, Whom they rejected, outraged and put to death. What accounts for their extraordinary perversity? Pride, and the rebellion consequent on pride. We see it in the stories of Saul, Ahab and others. Learn to hate pride:

2. Authority came to them at last in the form of the Son of God, meek and humble of heart, who went about doing good, whose gentleness and love won all men of good-will. Even Him they hated—nay, hated Him more than all because he spoke with paramount authority. Such is the result of pride. It tends to make us dislike even the authority that we know comes from Heaven. Grant me, O Lord, the spirit of submission and true humility.

3. Pride brings its own fall. Its short-lived triumphs are followed by its destruction and abasement. The Lord will come and crush the proud under His feet. He will drive them out from their inheritance. This is the story of apostasy from the truth: it is always pride. This is the reason why so many who begin well end miserably.

Twenty-fifth Week: Saturday.—The Wedding of the King's Son.

St. Matt. xxii. 2-13.

A king made a marriage-feast for his son, and invited many. But they neglected the invitation, and put to death those sent to invite them. Then the king being angry told his servants to go into the highways and call any they could find. When the king came to see the guests, there was one who

had not on a wedding garment. The king ordered him to be bound hand and foot, and cast into the exterior darkness.

1. The feast to which God invites His guests is the feast of graces in this life and of glory in the next. How many He summons in vain! Those outside the Church He calls to enter in. Those living in the world He calls it may be to the religious life, or to some form of penance, or to a life of greater devotion. With those who refuse His invitation He is justly angry. O my God, I thank Thee that I have not substantially neglected Thy invitation!

2. Into the Church are gathered good and bad, so that it is filled with a variety of guests. So to the religious life it is not only the virtuous and holy that are called. Happy it is for me that God calls not the just only, but sinners also, else where would be my present privileges?

3. In the Catholic Church, even in the religious life, there may be some who have lost the wedding garment of charity. Alas for them, if the King comes while they are without it! Their lot will be exterior darkness for ever. I must be very careful not to forfeit the possession of this precious garment, or, if I should lose it, to regain it without delay by contrition and penance.

Twenty-Sixth Week : Sunday.—Cæsar and God.

St. Matt. xxii. 15-21.

The Pharisees send their disciples with the Herodians to question Christ as to whether it is lawful to give tribute to Cæsar or not. He sees through their wiles, and, asking for a piece of money, elicits from them that the current coinage bears Cæsar's image upon it, and they are, therefore, to render to Cæsar what is acknowledged as his, and to God what is due to Him.

1. See the bitter malice of the Pharisees! How they hate Jesus! His holiness, purity, humility, charity, unselfishness were a reproach to their worldliness, impurity, selfishness, pride. I must be on my guard against a certain tendency to be jealous of those who are better than I am and are preferred to me. Instead of this I must try and imitate their virtues.

2. The questioners thought to show Christ either

as a rebel or unpatriotic. But He utterly defeats them by His answer. Their acceptance of the Roman coinage was an acknowledgment of the Roman power, and, therefore, made it lawful, if not obligatory, to pay the tribute to Rome. Admire Christ's Divine prudence, and ask Him to give you the grace of prudent and unoffending words.

3. In the words, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," our Lord lays down the principle of civil and religious obligation. We must not neglect one for the other; both come from God. True religion can never make us unpatriotic or disobedient to lawful authority, and true patriotism and loyalty can never interfere with our duty to God and to the Church. But when the State goes beyond its proper sphere, then we must neglect all to obey God.

Twenty-sixth Week : Monday.—The Widow's Mite.

St. Mark xii. 41-44.

Our Lord sitting near the Treasury saw the people casting in their money, and many who were rich cast in much; a poor widow cast in a farthing. Jesus calls His disciples, and tells them that she has cast in more than all the rest, for she has given all she possessed to God.

1. Jesus watching the people casting the money into the treasury of the Temple was doing what He still continues to do, when there is a question of giving money for some pious end. He watches and sees what each gives, whether in the generosity of their heart they give the most they can, or whether they give, on the other hand, as little as possible. Which is my disposition when I am asked to give? Shall I obtain the large benediction that He bestows on the generous giver?

2. Yet generosity does not depend on the amount given, but on its proportion to the resources of the giver. To give a thousand pounds in charity may not be as generous a gift to God as to give a shilling or even less. We must give what will cost us something. If our charity is to be the pure gold that wins the heart of God, it must involve some self-denial.

3. The gift of the poor widow did more than cost her a slight self-denial. It left her penniless. How

contrary her action to human prudence! But in the eyes of God it was the truest wisdom. What faith she must have had! What charity! No fear that she would be left in want. God would provide for her, and that most liberally, as He always does for those who are liberal with Him. Am I ready thus to give all to God?

Twenty-sixth Week: Tuesday.—The Great Commandment.

St. Matt. xxii. 35-40.

One of the Scribes asked our Lord, "Which is the great commandment of the Law?" He answered: "Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole Law and the Prophets."

1. The centre of all sanctity is the love of God. We must love Him with our whole soul and heart and mind. The affectionate loyalty of our hearts must be given entirely to Him, our bodies must be consecrated to Him, and our intellectual powers must be used for Him. Alas! how defective is my love and service! Can I say that my heart is wholly fixed on God?

2. The second law of holiness is no less binding than the first. It flows from it and is inseparable from it. We must love our neighbor as we love ourselves. This is a very high standard, and few indeed are they who attain it. Yet it is what God requires. It is a command, not a counsel, that we should regard the interests of others as our own. This is the great lesson of Christ's life. To what extent have I learned it?

3. The obstacle to the keeping of these commandments is self-love. It prevents our loving God wholly, since He will brook no rival; and it prevents our loving our neighbor as ourselves, for it makes us postpone our neighbor's interests to our own. Yet this is fatal to all true self-love and self-interest. Those who forget themselves are those who alone promote their own interest and their happiness.

Twenty-sixth Week: Wednesday.—"Woe to You, Scribes and Pharisees."

St. Matt. xxiii. 1-36.

In a discourse addressed to the multitude and to His disciples, our Lord enjoins obedience to the

Scribes and Pharisees as official exponents of the Law of Moses, but warns His hearers against imitating their works, and denounces them for their hypocrisy, formality, inconsistency, ambition, pride.

1. "Woe to you, Scribes and Pharisees!" This is a terrible denunciation coming from the mouth of God Incarnate. Christ thus denounces the Scribes and Pharisees because of (a) their self-exaltation. They love the first places at feasts, to be saluted as Rabbi, and to be accounted great. (b) Their hypocrisy. They make long prayers and profess great zeal, and meanwhile are guilty of scandal and injustice. (c) Their neglect of the essentials of the Law, judgment, justice and truth, while they insist on the accidental duties of an exact payment of tithes and alms. (d) Their pretended indignation against the wickedness of their fathers in persecuting the prophets, while they themselves are just as bad. Examine yourself on these points, lest Christ say "Woe" to you.

2. All this corruption on the part of the Pharisees arose from their being puffed up by the respect shown to them by the people, and taking to themselves the honor paid to their office. This is a serious danger to all whose position entitles them to respect. They forget that those who occupy high places are bound, for that very reason, to esteem themselves the least and lowest.

3. How did the Scribes and Pharisees take our Lord's warnings? They were only the more embittered against Him. Woe to me, if I take reproof as they did.

Twenty-sixth Week: Thursday.—The Parable of the Ten Virgins.

St. Matt. xxv. 1-13.

There were ten virgins who went out to meet the bridegroom and the bride. Five were wise and five were foolish. The wise virgins took a good supply of oil in their lamps, but the foolish virgins took no oil. When the bridegroom came, the wise virgins were ready to meet him with lamps trimmed and burning. The foolish virgins, finding that their lamps had gone out, went to buy some oil, and so were too late for the marriage, and were shut out.

1. The oil in the lamps of the virgins is the pure intention that makes us labor for God's glory, not

for our own, and guide our lives by His holy inspirations and according to the Divine law, not by our own impulses and inclinations. Without this, the light that is in us is nothing else but darkness. Do I in my lamp carry this oil of Divine charity?

2. All ten were virgins, notes St. Gregory, but only five were admitted to the marriage supper of the Lamb. It is not enough to be free from gross sin and do no harm. Without supernatural charity our natural virtues may even be a misfortune to us, if we trust to them and forget that they are worthless in the sight of God as a source of merit on earth or of glory in Heaven.

3. Those who were once shut out from the bridal feast vainly sought for admittance. Those who are shut out by the Particular Judgment from the Kingdom of Heaven are shut out for ever. What a terrible thought for me! How carefully I must watch, with the lamp of charity burning brightly. "Blessed is the man whom his Lord, when He cometh, shall find watching!"

Twenty-sixth Week: Friday—The Parable of the Talents.

St. Matt. xxv. 14-30.

A man going into a far country gives to his various servants goods according to their ability. On his return the one servant who had received five talents, brought another five. Another, who had received two, brought another two, and so on. These servants are praised and richly rewarded by their master. One, however, who had received only one talent, had hidden it in the earth instead of trading with it. The master orders that he shall be cast into exterior darkness, and his talent given to the one who already has ten.

1. Observe that of those servants, who have received much from God, far more is expected than from others. God has given me so much, so many opportunities for serving Him, so many endowments in the order of nature as well as graces beyond the average of men. God will expect of me a corresponding return.

2. The servant who had the smallest amount, was condemned for not employing it. If I have small talents, this will not excuse me if I neglect to use for God what I have. Notice, too, that this

servant did not waste the money. His condemnation was for not gaining more for his master. It is not enough to do no harm. This will not save us; we must do positive good, if we wish to go to Heaven.

3. The graces that are neglected by some pass on to others. The talent of the idle servant is given to him that has gained the most by trading. How easy to lose graces! I must beware lest the graces God would fain have given me be bestowed elsewhere because of my ingratitude.

Twenty-sixth Week: Saturday.—The Final Judgment.

St. Matt. xxv. 31-46.

When the Son of Man shall come in His majesty, He will summon all mankind before Him; the just on His right hand, the wicked on His left. To the former He will say: "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." To the latter: "Depart, ye cursed."

1. Try to realize that day, when the whole world will be assembled, and you amongst them, before the throne of the majesty of Jesus Christ. On which side should you be found now? How will you endure to have all your hidden actions and secret thoughts made known to all? Have you not cause to tremble at that inevitable scene in which, whether you are willing or not, you must take a part?

2. The chief cause of terror to the wicked will be the wrath of Him who sits upon the throne as their Judge. His Divine beauty will make them long after Him, but His anger will make them long, in an agony of fear, to hide themselves from His sight. There is no misery to be compared to the misery of having Christ angry with us. Pray that you may never give Him cause to be angry with you.

3. The distinguishing mark between the just and the wicked is charity to others for Christ's sake. Christ speaks of this as the passport to Heaven. Not a word about any virtues save this. Why is this? Because self-denying charity for Christ's sake carries with it all other virtues and hides a multitude of sins. Is self-denying charity the distinguishing mark of my life?

ST. MARY MAGDALEN

AND OTHER WOMEN OF THE NEW TESTAMENT.

The Conversion of St. Mary Magdalen.

St. Luke vii.

And behold a woman, who was in the city, a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment; and, standing behind at His feet, she began to wash His feet with tears and wiped them with the hairs of her head, and kissed His feet and anointed them with the ointment. And the Pharisee who had invited Him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him: Simon, I have something to say to thee. But he said: Master, say it. A certain creditor had two debtors; the one owed five hundred pence, the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loved him most? Simon answering, said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hair hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefore I say to thee: Many sins are forgiven her, because she has loved much. But to whom less is forgiven, he loveth less. And He said to her: Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He said to the woman: Thy faith hath made thee safe; go in peace.

Mary Magdalen Accompanies Jesus.

St. Luke viii.

And it came to pass afterwards that he traveled through the cities and towns, preaching and evan-

gelizing the Kingdom of God, and the twelve with Him. And certain women who had been healed of evil spirits and infirmities, Mary who is called Magdalen, out of whom seven devils were gone forth, and many others, ministered unto Him of their substance.

Jesus Visits the House of Mary Magdalen.

St. Luke x.

Now it came to pass, as they went, that He entered into a certain town, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard His word. But Martha was busy about much serving. Who stood and said: Lord, hast Thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and are troubled about many things. But one thing is necessary. Mary hath chosen the better part, which shall not be taken away from her.

He Visits Her House Again to Raise Lazarus from the Dead.

St. John xi.

Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha, her sister. (And Mary was she that anointed the Lord with ointment and wiped His feet with her hair; whose brother Lazarus was sick.) His sister therefore sent to Him, saying: Lord, behold, he whom Thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard, therefore, that he was sick, He still remained in the same place two days.

Then after that, He said to His disciples: Let us go into Judea again. The disciples say to Him: Rabbi, the Jews but now sought to stone Thee: and goest Thou thither again? Jesus answered: Are there not twelve hours of the day? If a man

walk in the day, he stumbleth not, because he seeth the light of the world; but if he walk in the night, he stumbleth, because the light is not in him. These things He said; and after that He said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that He spoke of the repose of sleep. Then, therefore, Jesus said to them plainly: Lazarus is dead; and I am glad for your sakes, that I was not there, that you may believe: but let us go to him. Thomas, therefore, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with Him.

Jesus, therefore, came and found that he had been four days already in the grave. Now Bethania was near Jerusalem, about fifteen furlongs off, and many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha, therefore, as soon as she heard that Jesus was come, went to meet Him: but Mary sat at home. Martha, therefore, said to Jesus: Lord, if Thou hadst been here, my brother had not died, but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day.

Jesus said to her: I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world. And when she had said these things, she went and called her sister Mary secretly, saying: The Master is come and calleth for thee. She, as soon as she heard this, riseth quickly and cometh to Him. For Jesus was not yet come into the town: but He was still in that place where Martha had met Him. The Jews, therefore, who were with her in the house and comforted her, when they saw Mary, that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there.

When Mary, therefore, was come where Jesus was, seeing Him she fell down at His feet, and saith to Him: Lord, if Thou hadst been here, my brother

had not died. Jesus, therefore, when He saw her weeping, and the Jews that were come with her, weeping, groaned in spirit, and troubled Himself and said: Where have you laid him? They say to Him: Lord, come and see. And Jesus wept. The Jews, therefore, said: Behold how He loved him. But some of them said: Could not He that opened the eyes of the man born blind, have caused that this man should not die? Jesus, therefore, again groaning in Himself cometh to the sepulchre. Now it was a cave, and a stone was over it.

Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to Him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took, therefore, the stone away. And Jesus lifting up His eyes said: Father, I give Thee thanks that Thou hast heard Me. And I knew that Thou hearest Me always, but because of the people who stand about have I said it, that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands; and his face was bound about with a napkin. Jesus said to them: Loose him and let him go.

Many, therefore, of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him. But some of them went to the Pharisees, and told them the things that Jesus had done.

The Last Visit to Bethany Before the Passion.

St. Matt. xxvi; St. John xii.

Jesus, therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there, and Martha served, but Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said: Why was not this ointment sold for three hundred pence and given to the poor?

Now he said this, not because he cared for the poor, but because he was a thief, and, having the purse, carried the things that were put therein. Jesus therefore said: Why do you trouble this woman? for she had wrought a good work upon me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her.

At the Crucifixion and Resurrection.

St. Mark xv and xvi. ; St. John xix and xx.

Now there stood by the cross of Jesus His mother and His mother's sister, Mary of Cleophas and Mary Magdalen. And Jesus, having cried out with a loud voice, gave up the ghost. And there were women looking on afar off, among whom was Mary Magdalen.

And when evening was come, Joseph of Arimathea, a noble counsellor, who was also himself looking for the Kingdom of God, came and went in boldly to Pilate and begged the body of Jesus. And Joseph, buying fine linen and taking Him down, wrapped Him up in the fine linen and laid Him in a sepulchre which was hewn out of a rock. And he rolled a stone to the door of the sepulchre. And Mary Magdalen beheld where He was laid.

And on the first day of the week Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre. She ran, therefore, and cometh to Simon Peter and to the other disciple, whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and the other disciple did outrun Peter and came first to the sepulchre. And when he stooped down he saw the linen cloths lying, but yet he went not in.

Then cometh Simon Peter, following him, and went into the sepulchre and saw the linen cloths lying; and the napkin that had been about his head not lying with the linen cloths, but apart, wrapped up into one place. Then that other dis-

ciple also went in, who came first to the sepulchre; and he saw and believed. For as yet they knew not the scripture, that He must rise again from the dead. The disciples, therefore, returned again to their home.

But Mary stood at the sepulchre without, weeping. Now, as she was weeping, she stooped down and looked into the sepulchre; and she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid Him.

When she had thus said, she turned herself back and saw Jesus standing, and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to Him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take him away. Jesus saith to her: Mary. She turning, saith to Him: Rabboni (which is to say, Master). Jesus saith to her: Do not touch Me, for I am not yet ascended to My Father. But go to My brethren and say to them: I ascend to My Father and to your Father, to My God and your God. Mary Magdalen cometh and telleth the disciples: I have seen the Lord, and these things He said to me.

(Thus) He appeared first to Mary Magdalen, out of whom He had cast seven devils.

The Woman Taken in Adultery.

St. John viii.

And Jesus went unto Mount Olivet, and early in the morning He came again into the temple and all the people came to Him, and sitting down he taught them. And the Scribes and Pharisees bring unto Him a woman taken in adultery, and they set her in the midst and said to Him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one; but what sayest Thou? And this they said, tempting him, that they might accuse Him. But Jesus, bowing Himself down, wrote with His finger on the ground.

When, therefore, they continued asking Him, He

lifted up Himself and said to them: He that is without sin among you let him first cast a stone at her. And again stooping down, He wrote on the ground. But they, hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. Then Jesus, lifting up Himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

The Woman of Canaan.

St. Matt. xv.

And Jesus retired into the coasts of Tyre and Sidon, and behold a woman of Canaan, who came out of those coasts, crying out, said to Him: Have mercy on me, O Lord, thou son of David, my daughter is grievously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying: Send her away, for she crieth after us. And He answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying: Lord, help me. Who answering, said: It is not good to take the bread of the children and to cast it to the dogs. But she said: Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith; be it done to thee as thou wilt. And her daughter was cured from that hour.

The Widow of Naim.

St. Luke viii.

And it came to pass afterwards that Jesus went into a city called Naim, and there went with Him His disciples and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not.

And He came near and touched the bier, and they that carried it stood still. And He said: Young man, I say to thee, arise. And he that was

dead sat up and began to speak. And He gave him to his mother. And there came a fear on them all, and they glorified God, saying: A great prophet is risen up among us, and God has visited His people. And this rumor of Him went forth through all Judea, and throughout all the country round about.

The Widow's Mite.

St. Mark xii.

And Jesus, sitting over against the treasury (of the Temple), beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling His disciples together, He saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.

The Mother of the Sons of Zebedee.

St. Matt. xx.

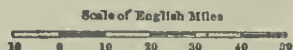
Then came to Jesus the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy Kingdom. And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice, indeed, you shall drink; but to sit on my right or left hand is not Mine to give to you, but to them for whom it is prepared by My Father.

And the ten, hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said: You know that the princes of the Gentiles lord it over them; and they that are greater, exercise power upon them. It shall not be so among you; but whosoever will be the greater among you let him be your minister, and he that will be first among you shall be your servant. Even as the Son of Man is not come to be ministered unto but to minister, and to give His life a redemption for many



Scale of English Miles

10 20 30 40 50



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GEORGE MACDONALD

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A detail from a historical map showing a river labeled "Fountain of Moes" and a nearby settlement labeled "Eub". The map is drawn in a simple, hand-drawn style with black ink on a light background.

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A map of the Malay Peninsula. A point is marked with a small circle and labeled "M. Halak?". The point is located in the northern part of the peninsula, near the border of Thailand and Malaysia. The word "Kedah" is partially visible on the right side of the map.

A detailed map of the Bir etn. Tamed region, showing a river system and a small settlement. The map is labeled "Bir etn. Tamed" and "Tamed".

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A detailed map of the Hazeroth region, showing the Hazeroth River, Hazeroth Lake, and the Hazeroth Mountains. The map is labeled with "HAZEROTH" at the top, "M I D" in the center, and "H I D" on the right side.

Map of the North Atlantic showing the location of Greenland.

Gulf of Aden

Red Sea

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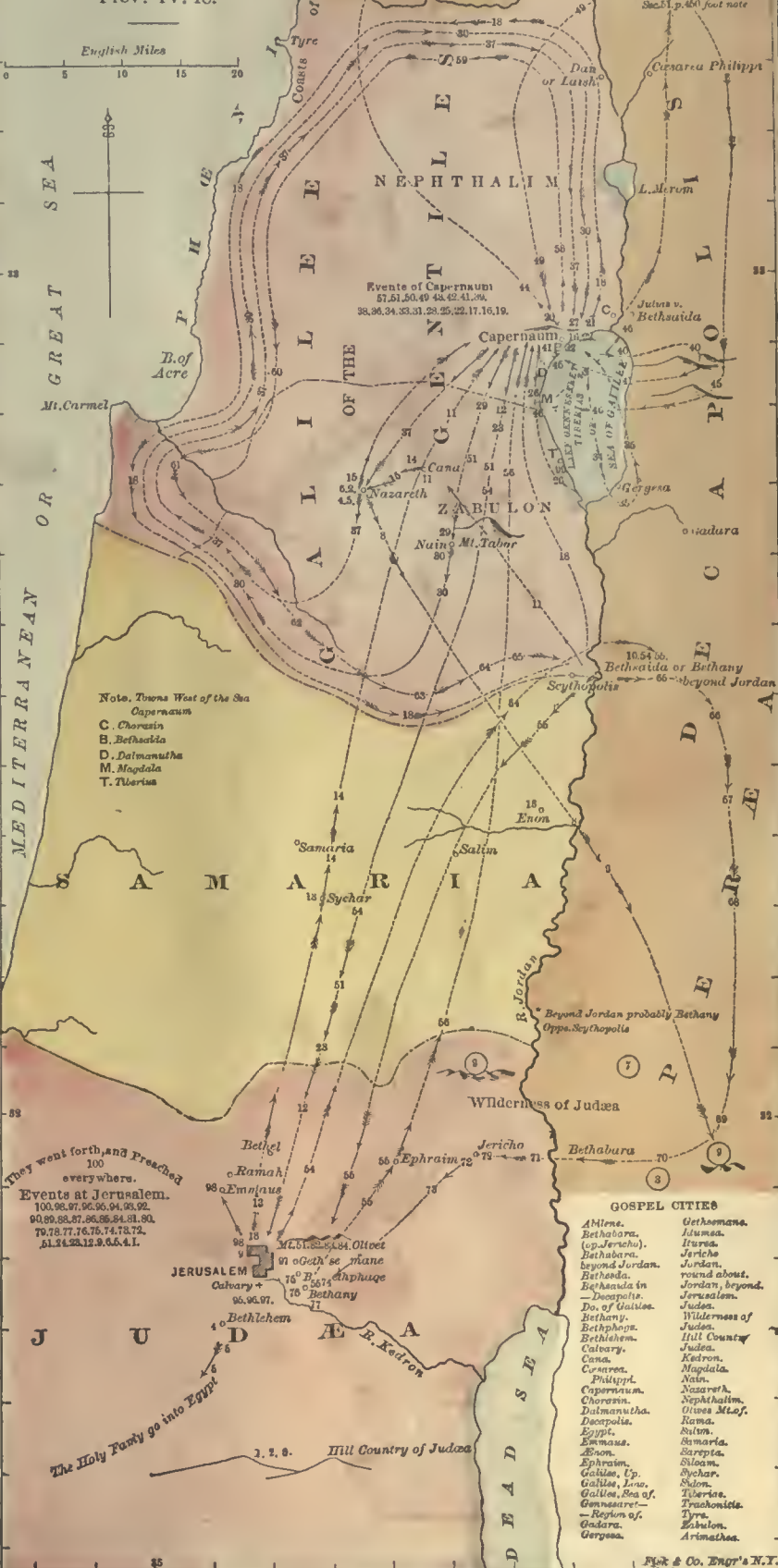
	THE BIRTH OF JOHN FORETOLD, AT JERUSALEM—ZACHARIAS RETURNS HOME	HILL CO. OF JUDEA	PLACES	EVANGELIST
1	The Birth of John foretold, at Jerusalem—Zacharias returns home	Hill Co. of Judea		Luke 1, 1-25
2	Jesus foretold, at Nazareth—Mary visits Elizabeth	Hill Co. of Judea—returns to Naz.		—96-95
3	John Baptist born, Hill Co. of Judea—Brought up in the	 Wilderness of Judea		—67-80
4	Jesus is born, at Bethlehem—Presented in the Temple.	 At Jerusalem.		2, 1-38
5	Wise men from the East worship Jesus, at Bethlehem—The	Holy family to Egypt.		
6	Jesus goes from Nazareth to the Passover.	 At Jerusalem.		Matt. 2, 1-22
7	John begins to preach and to baptize	 Wilds. of Judea & Jordan		Luke 3, 1-20
8	Jesus is baptized, sees time for	 Nazareth to Jordan		Matt. 3, 1-17
9	Three temptations of Jesus—Jesus tries the	S. E. of Jerusalem.		John 4, 1-12
10	John the Baptist's second testimony to Jesus	 Bethabara beyond Jordan.		Luke 1, 13-51
11	Water changed into Wine, at Cana—Jesus departs with his disciples to Capernaum			2, 1-12
12	Jesus cleanses the Temple—Nicodemus is instructed by			
13	Jesus discourses with a Woman of Samaria	 at Sychar.		—113—8, 21
14	At Cana, heals a Nobleman's son, who was sick.	 At Capernaum		—3, 92—4, 42
15	preaches in a Synagogue and is rejected	 At Nazareth		Luke 4, 14-30
16	selects Capernaum to dwell in, and calls four disciples	 At the Sea of Galilee		Matt. 4, 13-22
17	heals a demoniac, cures a Mother-in-law, and other	 At Capernaum		Matt. 1, 23-34
18	Preaches at Chorazin, Capernaum, Bethsaida, and Galilee			Matt. 4, 23-25
19	Sermon on the Mount (Matt. 1:23-52) as to every other	 North of Capernaum.		
20	ditto continued	 ditto		
21	The first miraculous draught of fishes.—A leper healed	Lake Gennesaret—Chorazin		Luk. 5:1-11; 12:6
22	A man sick of the palsy healed.—Matthew called, etc.	Capernaum—Sea of Galilee		Mark 2, 1-12
23	Jesus called at home, in his private life, heals a sick man.	 Chorazin, Bethsaida, and Galilee		John 6, 1-15
24	The disciples pluck corn on the Sabbath day	 Nigh to Jerusalem		Matt. 12, 1-8
25	The withered hand restored	 At Capernaum		Luke 6, 6-11
26	Jesus' first partial circuit	 By L. Gennesaret, W. side		Mark 3, 7-12
27	chooses twelve Apostles, after prayer all night—	 N. of Capernaum		Luke 6, 12-13
28	delivers a sermon in the plain	 At Capernaum		
29	The Centurion's servant healed	 At Capernaum		2, 1-10
30	Widow's son raised (Luke 7:11-14)—John's messengers answered At Nain			Matt. 10, 2-30
31	Jesus is anointed at Nain. Thence he makes his SECOND CIRCUIT OF GALILEE			7, 36-50, 8, 1-13
32	A blind and dumb demoniac healed	 At Capernaum		Matt. 12, 22-32
33	Jesus teaches the people, and heals a dumb man, who	 At Capernaum		
34	interprets the parables and adds others	 At Capernaum		13, 18-33; 38:5-52
35	calms a storm in answer to his disciples' prayer.	 On the Lake		—83; 6:18-27
36	casts out devils in the Country of the Gadarenes, and returns to Capernaum			Mark 6, 1-21
37	answers the Pharisees—Restores Jairus' daughter, etc.	 At Capernaum		Matt. 10, 6-34
38	restores Lazarus from the dead—Tranquilizes a little	 At Capernaum		
39	sends forth his 12 apostles, by twos & twos, to preach & heal the sick	 Capernaum		6:34—10:1, 35—11:1
40	John the Baptist is beheaded by Herod	 See Capernaum		Mark 6, 14-29
41	Jesus feeds 5000 men, besides women and children, Desert of	 Bethesda, E. of Galilee		—80-44
42	walks upon the Sea of Galilee, and lauds at	 Bethesda in Gennesaret		Matt. 14, 22-33
43	preaches to the multitude, and heals a dumb man, who	 At Capernaum		
44	of unclean hands and Commandments of God			Mark 7, 1-28
45	Jesus heals the daughter of a Syrophenician woman	 Co. of Tyre and Sidon		Matt. 15, 21-29
46	Jesus feeds 4000 men, besides women and children, in the	Desert of Bethesda E. of Galilee		—29-38
47	answers the Pharisees, who demand a sign, etc.	 Magdala and Dalmanutha		—15, 38—16, 9
48	heals a leper, and sends him to declare over the Sea of Galilee			
49	foretells his death and resurrection	 In the way to Caesarea Phila.		Matt. 16, 13-28
50	appears in glory, (Matt. 17:1-13)—Heals a demoniac	 The holy Mount Hermon		Mark 2, 14-29
51	re-tells, the second time, his death and resurrection	 In Galilee		—30-2.
52	pays tribute, (Matt. 17:24-27)—Censures his disciples	 At Capernaum		
53	of unholiness for not understanding	 At Capernaum		
54	Jesus at THE FEAST OF TABERNACLES	 At Jerusalem—Mt. of Olives		Matt. 18, 1-9
55	"The Light of the world"	 ditto		John 1, 9—8, 1
56	heals a man born blind—The Good Shepherd	 ditto		8, 2-59
57	at the Feast of Dedication (John 10:22-38) Jerusalem—Departs to Athabara bay, Jordan			10, 39-42
58	raises Lazarus from the dead, at Bethany in Jerusalem—Departs to Samaria			
59	sends messengers from Ephraim to prepare for him	 In Samaria		Luke 9, 51-63
60	The Seventy sent, (Luke 10:1-34)—The Good Samaritan	 Capernaum.		10, 35-37
61	Jesus in Martha's house (Luke 10:38-42)—Teaches how to pray On the last Circ. of Galilee			11, 1-13
62	casts out a dumb devil	 ditto		—14-54
63	discourses on various topics	 ditto		
64	All are warned to repent, etc.	 ditto		13, 1-35
65	A dropsical man healed—The Great Supper	 ditto		14.....
66	Parable of the Lost sheep—Lost piece of Silver—Prodigal Son	 ditto		15.....
67	The unjust steward—The rich men and Lazarus	 ditto		16, 1-31
68	Forgiving offence—Ten lepers healed—Jesus crosses Jordan into Pera (Matt. 12:1-9) ditto			

Traced in the Order of Time & Place.

BY ROBERT MIMPRISS

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Prov: IV. 18.



EXPLANATION.

THIS CHART embraces every event in the Gospel History, from its earliest period to the Ascension of our Lord into Heaven—according to GRASWELL'S arrangement of A Harmony of the Four Gospels. It is divided into ONE HUNDRED LESSONS, having the events Localized in Chronological succession.

Gun Loan attended five feasts in Jerusalem in the course of His Ministry, viz:—The Passovers, John ii. 13, No. 19; Jo. v., No. 93;—The Feast of Tabernacles, Jo. vii. 10, No. 51;—The Feast of Dedication, Jo. x. 22, No. 54; and the Passover at which He was crucified.

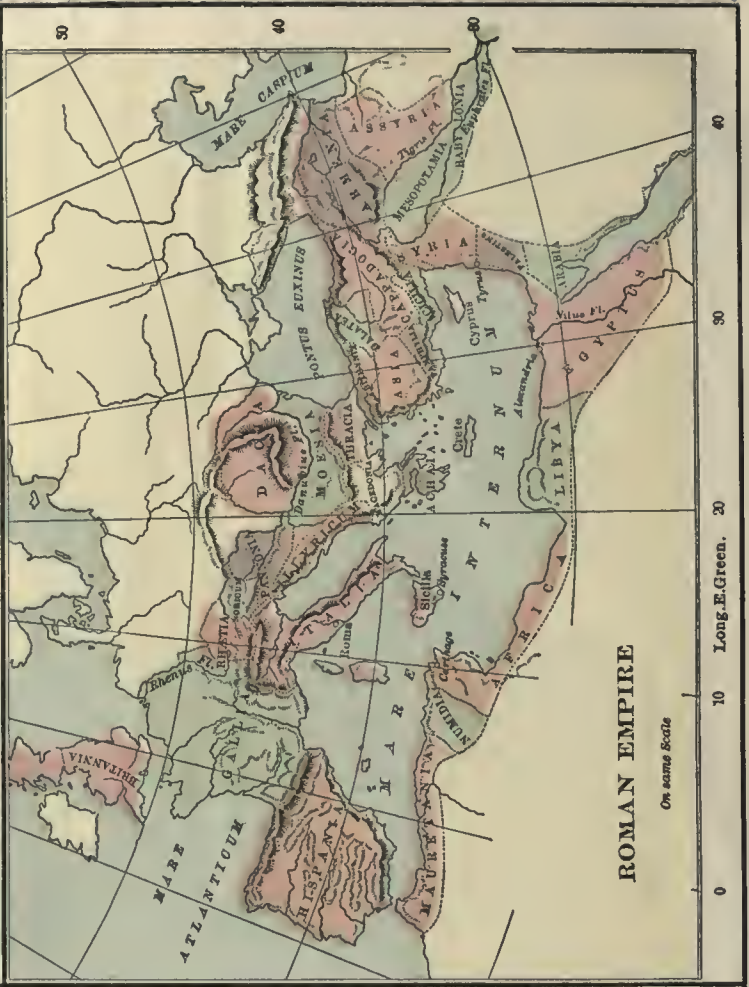
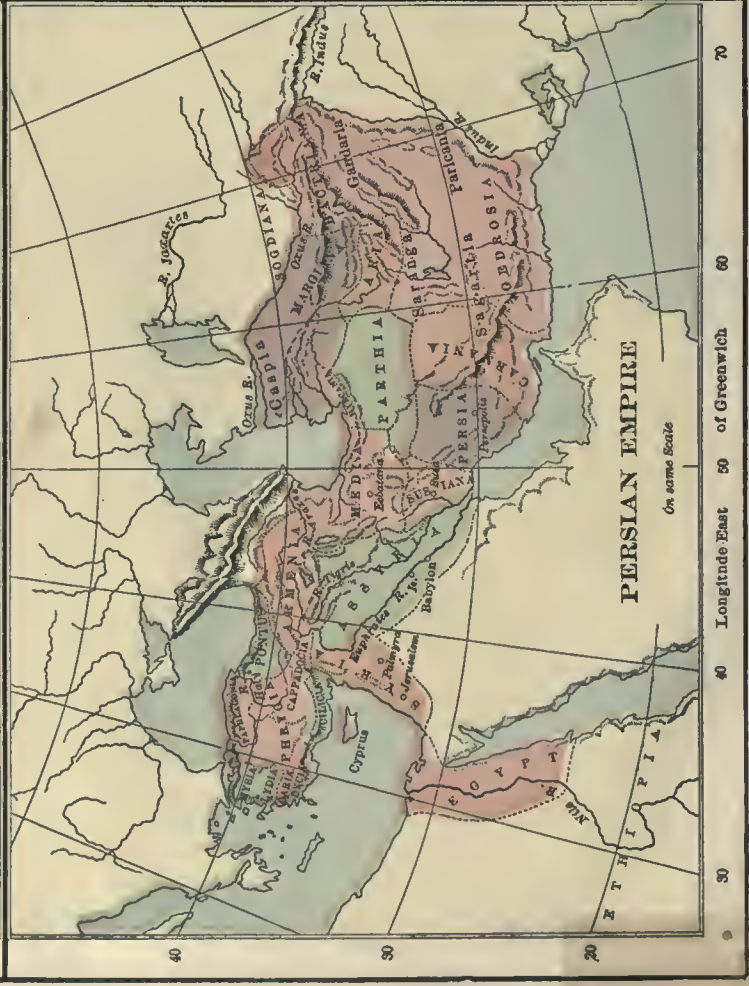
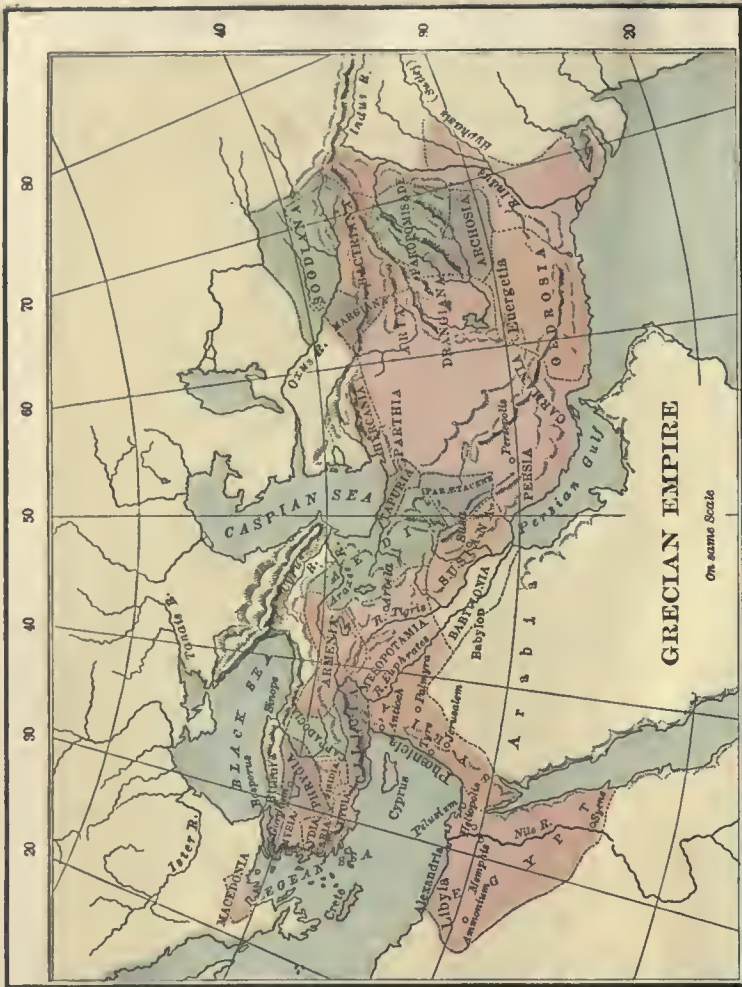
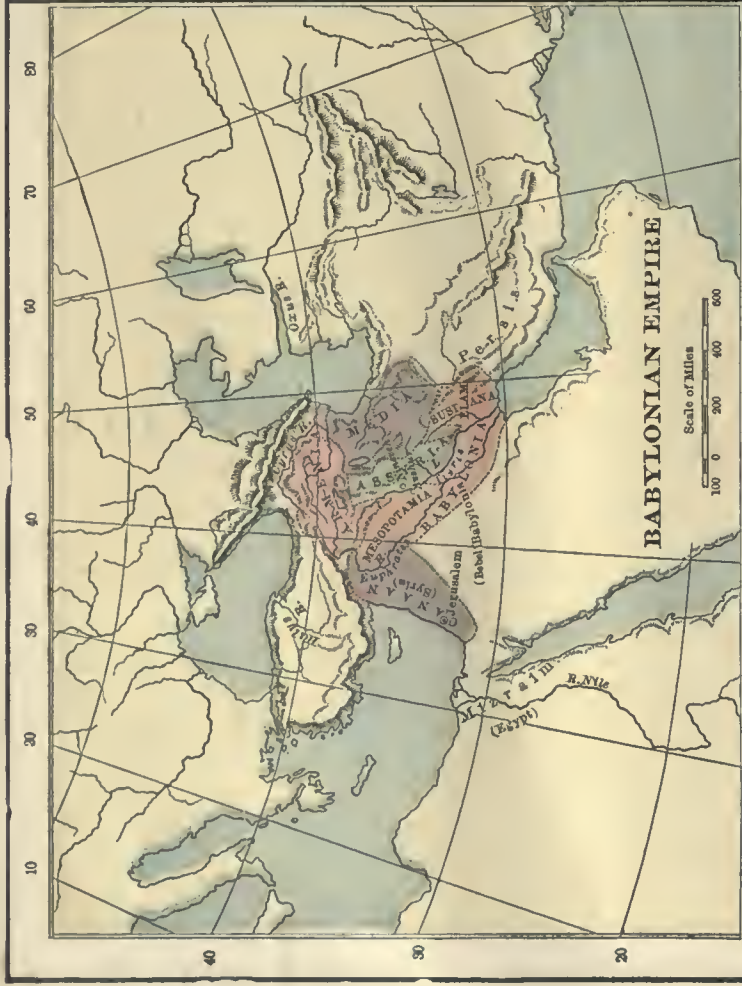
Nos. 1-11, Embrace the events of the private history of John the Baptist and of Jesus.
12-22, Are the events of our Lord's *First year's* ministry.
23-43, ————— *Second year's* ministry.
44-109, ————— *Third year's* ministry, and after the resurrection, until Jesus' Ascension.

To organize the Chronological order and locality of any fact in the history—find in the column of EVENTS the subject required, e.g., "The Baptism of Jesus:" Trace the line from the FIXED column across; No. 6 is the Order of the History—Matt. Is the Evangelist recording the Event, which Gospel will be found in all the books, as under, associated with Mark and Luke, and the Localities of the history are, NAZARETH and the RIVER JORDAN.

FOR BIBLE CLASSES.—"The Harmony of the Four Evangelists," 2nd ed., 18mo, price 1s., presents the several histories, distinct and complete on one page in juxtaposition; and, by a simple Alphabetical arrangement, shows the supplemental relation of each Gospel to the others, without alteration, addition, or omission. * And—
FOR TESTAMENT CLASSES.—"The Steps of Jesus: A Narrative Harmony of the Four Evangelist, in the words of the Authorized Version," 2nd ed., 18mo, price, 1s. 6d., and 4mo, price 8d., furnishes one continuous Biographical History of the Life and Ministry of our Lord and Saviour Jesus Christ, compiled from the

FOUR ELEMENTARY CLASSES.—Young children, of all ages, may acquire from the "One Hundred Easy Lessons," numbered as in the above Tabular View, PRICE 6d., a general outline of the same Biographical "Facts which Christ came to supply; out of which the Evangelical Doctrines are deduced, and which must philosophically precede them."—DR. HARRIS' Great Teacher.

[illegible]





PALESTINE OR THE HOLY LAND

Statute Miles
0 10 15 20 25

EXPLANATION

- | | | |
|---|----------------|--------------|
| Ard—Plain | Jebel—Mountain | Kulah—Castle |
| Ain—Fountain | Jur—Bridge | Mar—Saints |
| Beit—House | Khan—Inn | Nahr—River |
| Bir—Well | Kefr—Village | Ras—Cape |
| Deir—Convent | Kureh—Town | Tell—Hill |
| Wady—Valley or Watercourse mostly dry in Summer | | |

Under Turkish rule, Palestine is comprised in the two great Governments of Damascus, East of the Jordan and Lebanon, and Beirut or Sidon on the West; which are again divided into Pashalics.

A 'ptural & Classical names where the modern are given, enclosed in parentheses (Syllabics)





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